

*The
Complete Bible*

IN
MODERN ENGLISH

FERRAR FENTON

THE
COMPLETE BIBLE IN MODERN ENGLISH.

THE
HOLY BIBLE IN MODERN ENGLISH

CONTAINING THE COMPLETE
SACRED SCRIPTURES OF THE OLD AND NEW TESTAMENTS,
TRANSLATED INTO ENGLISH DIRECT FROM THE ORIGINAL
HEBREW, CHALDEE, AND GREEK LANGUAGES,

BY
FERRAR FENTON, F.R.A.S., M.C.A.A.,

*see "So many versions"
p. 210*

WITH INTRODUCTIONS AND CRITICAL NOTES
AND CAREFULLY REVISED THROUGHOUT.

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EDITORIAL NOTE TO THE FIFTH EDITION.

MY learned correspondent, the Rev. A. H. Sayce, D.D., Professor of Assyriology at the University of Oxford, having suggested that my rendering of the Hebrew word **דַּי**, Day, by "period" in the first chapter of Genesis, in verses 5 to 31, does not express clearly the idiomatic sense, I have in this fifth edition adopted "age" and "ages." I do so on the ground that the Evangelists and Apostles rendered it into Greek by the vocable **αιων**, "age." See Matt. xiii. 40, Heb. xi. 3, and elsewhere.

(1906)

FERRAR FENTON.

THE TRANSLATOR'S INTRODUCTORY NOTE UPON THE COMPLETED BIBLE.

THE Books of the Sacred Volume of our Faith, as they were arranged by the Editorial Committee appointed by the Great Sanhedrim, called at Jerusalem for the purpose, in the Third Century before Christ, were divided into Four Volumes, and put in the succession that I have followed in my translation.

Vol. I. contained the "Books of Moses," or "The Law," and was quoted as "B'reshith" or "Thorah," "The Law."

Vol. II. contained from the Book of Joshua to the end of the Second Book of Kings, and was quoted as "Nebim Rishonim," that is "The Early Reciters or Historians."

Vol. III. contained the books from Isaiah to Malaki, and was quoted as "Nebim Akheronim," the "Later Preachers," or, as we now say, "Prophets."

Vol. IV. contained the whole of the remaining Canonical Books of the Hebrew Scriptures, and was quoted as the "Kethobim," "Sacred Writers," and included from the "Books of Psalms" to the end of the "Second Chronicles," and, except in the two "Chronicles," presents us with the Divinely Inspired Poetry and Philosophy of the Bible, and I decided to follow this Order of the Books.

As in my Introductions to the successive sections of the Bible I have given further details to justify my action, I add no more.

FERRAR FENTON.

1906.

THE FIVE BOOKS OF MOSES.

BEING SECTION THE FIRST
OF THE
COMPLETE BIBLE IN MODERN ENGLISH.

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FIVE BOOKS OF MOSES

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TRANSLATED DIRECT FROM THE HEBREW, CHALDEE, AND
GREEK LANGUAGES, INTO ENGLISH

BY

FERRAR FENTON, M.R.A.S., M.C.A.A.,

AUTHOR OF

"THE NEW TESTAMENT IN MODERN ENGLISH," "ST. PAUL'S EPISTLES IN MODERN
ENGLISH," "THE BOOK OF JOB IN ENGLISH AND IN THE ORIGINAL
METRE," ETC., ETC.

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TABLE OF CONTENTS.



SECTION I.

THE FIVE BOOKS OF MOSES.

	PAGE		PAGE
PREFACE	xiii	LEVITICUS	95
GENESIS	I	NUMBERS	126
EXODUS	52	DEUTERONOMY (THE SPEECHES OF MOSES) . . .	170



I Dedicate

**THIS COMPLETE TRANSLATION OF THE HOLY SCRIPTURES OF THE
HEBREW AND CHRISTIAN FAITH**

TO

**ALL THOSE NATIONS WHO HAVE SPRUNG FROM
THE RACE OF THE BRITISH ISLES,**

**AND TO WHOM THE ENGLISH LANGUAGE, IN ITS DEVELOPED POWER,
IS THE MOTHER TONGUE ; AND WITH THEM TO ALL THE INHABI-
TANTS OF THE WORLD TO WHOM ENGLISH HAS BECOME, OR
MAY BECOME, THE LANGUAGE OF THOUGHT, IN HOPE THAT
A CLEAR PRESENTMENT OF THE LAWS OF CREATION
AND HUMAN EXISTENCE WILL RESTORE THEM
FROM THE MENTAL DISTRESS OF ATHEISTIC
DOUBT, TO A FIRM RELIANCE UPON
GOD, THEIR CREATOR, AND THE
PRACTICE OF HIS REVEALED
LAWS OF LIFE, BODILY
AND SPIRITUAL.**

FERRAR FENTON.

London, England.

INTRODUCTORY NOTE TO THE COMPLETE BIBLE IN MODERN ENGLISH.



IN the year 1853 there was inspired into my mind, by what appeared a mere accident, a resolve to study the Bible absolutely in its original languages, to ascertain what its writers actually said, and taught. I am now writing in 1903, just fifty years after, and have accomplished my object, and completed an entirely new translation of the whole of the Hebrew and Christian Scriptures direct from the Hebrew, Chaldee, and Greek, in which they were first given to the world. I was in 1853 a young student in course of education for an entirely literary career, but with a wider basis of study than is usually given for that purpose.

I at once threw myself into the stream of the suggestion, and registered a vow that I would never again read the Gospels, or Christian Documents of our Faith, in any language but Greek, until I had learned to think in that tongue, and it had become as familiar to me as the diction of an English newspaper. I consequently abandoned my parental wish for me to take Orders, and ultimately turned to commerce. And in commerce my life has been passed, in transactions extending to all parts of the world and many nations. But not for one hour did I, or have I, abandoned my resolve as to Scriptural research. Indeed, I hold my commercial experience to have been my most important field of education, divinely prepared, to fit me to be a competent translator of the Bible, for it taught me what men are, and upon what motives they act, and by what influences they are controlled. Had I, on the other hand, lived the life of a Collegiate Professor, shut up in the narrow walls of a library, I consider that I should have had my knowledge of mankind so confined to glancing through a "peep-hole," as to make me totally unfit for the translation of so Universal a Code of the Laws of Life as the Bible forms.

But, nevertheless, I never ceased to read in Philology, Scientific Writers, and Scientific Research, History, Sociology, Statesmanship, and every field which the Scriptures touch upon, to enable me to attain my object. The laws and writers upon Criticism, whether Orthodox, Heterodox, "Higher," "Broad," or "Lower," "Assyriologic," or "Sanskrit," have all been open to me, and my conclusion is that in the Hebro-Christian Scriptures we have the only key that unlocks the Mystery of the Universe to the intellect of Man, and the Mystery of Man to Himself. In this conviction I present this section of the Bible to my Race, not as a "Parson paid to preach it up"—to use the vulgar phrase of modern men, whom Solomon would have called **Fools**—but as a man who began the investigation of the possibility of a Divine Revelation, as an absolute disbeliever in any such thing, and who after years of honest and independent research has become a profound believer in such a Revelation as the only solution of the Mystery of Existence, not only of Man, but of all things.

The reception by the public of my work when issued part by part has been far more encouraging than I ever expected, or could have hoped. It has had no assistance from Publishers or Universities, but by its own self it has gone over the world;—and cheering voices from every region of the globe, and from all classes, have wished me "God Speed," and urged me to go forward. Like Israel, across the Sea of Difficulty I have gone, and God has brought me to the promised land of Canaan of full success.

Having been asked by several learned scholars, as well as simple laymen, to write an Exposition of what I have learnt from my study of the Scriptures, I will say no more, but hope that God will grant me life and health of body and mind to answer their appeal properly, in such a treatise.

To the three accomplished scholars who have advised and assisted in the revision of my versions I return my best thanks.

The Books of the Sacred Volume of our Faith, as they were arranged by the Editorial Committee appointed by the Great Sanhedrim, called at Jerusalem for the purpose, in the Third Century before Christ, were divided into Four Volumes, and put in the succession that I have followed in my translation.

Vol. I. contained the "Books of Moses," or "The Law," and was quoted as "B'reshith" or "Thorah," "The Law."

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I decided to follow this Order of the Books rather than that of the wild muddle in which the European translators of the Dark Ages had mixed them in the Latin and Greek versions, for the following reasons:—It was the original one, and the accurate criticism, mental insight, and literary skill shown in it, and its grouping of both the Historical and the Divinely Inspired Writers, shows a masterly comprehension of the work the Editors had before them, and of the progressive nature of the Revelation from God to Man of the Everlasting Laws of Creation, Human Life, and Social and National health and duty, that has never been equalled, and which is itself, if studied, a commentary that cannot be excelled.

As in my Introductions to the successive sections of the Bible I have given further details to justify my action, I add no more, especially as I have been appealed to by many correspondents, learned and unlearned alike, to write an explanatory volume on the Scriptures, and which, with the will of God, I have promised to do.

Finally, from the first beginning of my work, my method has been as follows:—I first made, by my own hand and mental effort, the translation absolutely direct from the original, with no intermediary version between the Greek or Oriental Texts and my manuscript. The revision of these

drafts I repeated by the same plan three, and in some cases four or five, times over, and also submitted difficult passages to the three Orientalist and Grecianist friends, who were the only men in Europe or America with devotion enough to the Scriptures to give any aid. (A sad comment upon the spirit of our age.) I then tested their suggestions by various previous translators, and at last began to collate my version with a Polyglot Bible printed in parallel columns. The result of this last was surprising and saddening. For I discovered, in the Old Testament, that wherever the Greek translators had blundered in their rendering of the Hebrew or Chaldee text, every translator in every language, from the Latin to the German, French, Spanish, and Italian, onward to the English, authorized or unauthorized versions alike, had one after another repeated the blunders of the Greek, down to a version I lately added to my collation, made within the last twenty years. These are facts, and but for want of space I would prove my statements by reference to a list of passages. But my readers can verify for themselves by a little industry. The same may be said of the Latin version of the Greek New Testament.

But my readers must not suppose that I sought only to reproduce the mechanism of the diction of the Scriptures. My object was from the first to present the Spirit as well as the Letter of the Sacred Writers in our own tongue as accurately as a photograph shows the features, expression and mental characteristics of a man's face and mind. This, I believe, I have accomplished as no other translators have done, and not a few correspondents write me that they see I have attained my hope.

Finally, I must note as to my spelling of the proper names of localities and men. As I made my translation from the Hebrew without any English version open before me, I have followed the now general plan of Oriental scholars, and simply transliterated those names, except a few, such as "Moses," "Joshua," etc., which are too fixed by popular use to be altered. The Geographical Names I invariably retain in transliterated form; because the attempt of my predecessors in translation from the Septuagint and Vulgate, and their versionists, to render them into their supposed Greek equivalents territorially, has made such wild misplacing of Nations and Towns as to remind one of the dreams of a mapmaker gone mad; whole kingdoms often having been put thousands of miles away from their actual localities; and these blunders have been incorporated in all our literature.

As every effort has been made to attain it, I believe this fifth edition of my work is the most accurate rendering into any European language, ancient or modern, ever made, not only in words, but in editing, spirit, and sense. I contend that I am the only man who has ever applied real mental and literary criticism to the Sacred Scriptures. I specially refer to my re-discovery of the Hebrew laws of Syllabic verse.

FERRAR FENTON, M.R.A.S.

LONDON, 1910.

A NOTE TO MY ENQUIRING FRIENDS.

I HAVE been asked very often, both verbally and by letters from all parts of the world, to inform my friends what is, or was, my object in making so entirely new a translation as I have done of the Bible.

When questioned, He "Who spoke as no man ever spoke," often answered by relating an anecdote, which we call a "Parable"; and perhaps my best plan will be to follow His example by relating the following incident which actually occurred.

Some years ago I was sitting at my desk with a Hebrew Bible before me and my manuscript book by my side, studying the Prophet Isaiah, and noting down a rough draft for a translation, when a very dear and familiar friend was shown in, who, glancing over my shoulder and seeing what I was doing, exclaimed—

"What on earth are you doing?"

"Making part of my translation of the Bible into Modern English, which I decided upon as the great object of my life long ago, and which I have been preparing for a considerable time past," I responded.

"What a fool you are to waste your time on such a thing!" cried my vehement friend. "Nobody cares a halfpenny for the Bible nowadays, so it will only involve you in stupendous labour, and bring no profit. Why have you not turned your talents to Political Agitation? You have the intellect of twenty men and the courage of a dozen rolled into one, and besides are a born orator, so that if you had, you might have become Prime Minister of England, or anything you chose in public life. But as for the Bible! in our day, as I said at first, nobody cares a halfpenny for the Bible; so the work you are at can gain you neither fame, cash, nor a position, but cost you money and labour as its only result. Give it up!"

I was startled, for I knew the speaker to be a professedly religious person.

"You astonish me," I answered, dropping my pen. "You profess to be a Christian, so I never expected such an expression of opinion from you, although I have had the same from others. Have you given up your faith?"

"Oh, no! I was not speaking of my own position regarding the Scriptures, but of that of our whole literary and educated classes, as well as the larger part of the masses, and I wish you to have a career where you can use your talents and acquirements to secure a place in the world. You'll never gain one by wasting your time on the Bible; our age has given it the go-by and fung it aside."

"I know it," I replied. "I have seen the facts you state, perhaps more clearly than yourself; and they are the very reasons why I determined to devote myself to the task, if God gave me opportunity and time, as the leading object of my life, all other business being only looked upon by me as

a means to it. Do you not remember," I in my turn asked my friend, "when at College what your teacher, Professor Karl Behr, of Munich, in his lectures on the Philosophy of History, told you and his other students? 'That the best-established doctrine of Historical Philosophy was, that all the power, prosperity, and mental energy of a Race or Nation sprang from and lived by its Religion; that when its Religion ceased to be its Faith—that is, its energising principle—the intellect, power, vigour, and prosperity of that Race or Nation died away in proportion, and ultimately perished, both mentally and physically.' And how he illustrated his doctrine by a wide survey and a series of illustrations from the history of all nations, Asiatic, African, and European, both Ancient and Modern, dwelling especially upon the fact that this Law of National Life did not depend upon any particular Religion, but was manifested by them all, Pagan, Jewish, Mohammedan, and Christian? Do you not also remember that the learned Professor added, he did not urge a regard to that Law of History for any ecclesiastical purpose, for he himself was not personally, he said, a professed disciple of any Christian Church? And therefore he emphasised it by a review of the Arabian Civilisation under the Kaliphat?"

"Yes!" answered my friend, "I fully remember his teaching, and my own study of History confirms his doctrine; but I know the People and Government of our Empire and Race have flung to the winds the belief that the Christian Religion is of any value, or worth the spending a shilling—nay, a halfpenny—upon, and you cannot alter that decision as embodied in the Education Act, and the withdrawal of Grants for Theological Professorships in our Universities, and the actual abandonment of religious teaching in the great schools, such as Eton, Rugby, Harrow, and London, where all sciences except it are taught, or may be taught, and are paid for by Public Grants or Endowments, whilst nothing is allowed for instruction in the Nominally National Faith. The Nation has decided to drop its former Faith. Why wreck your prospects in life by fighting a hopeless battle in its defence? Turn to Political Agitation! and, believe me, with your gift of eloquence and your mental power and acquirements, you can earn fame and money, but by your Bible work nothing."

"I am flattered by your high opinion of my talents," I replied, "but the very reasons you urge against my devotion to Biblical exposition are those which induced me to make it the great object of my life. I know the accuracy of Professor Behr's teaching, and that the position the British race has won in the world is founded upon the Protestant Religion, which takes as its origin the Bible, and therefore I am convinced that with the decay of Faith in the Scriptures our National vigour and prosperity, as a Race, will waste away; not only in the British Isles, but, as with all Races, in every State or Colony sprung from them, no matter upon what part of the Earth's surface they are situated. Consequently, I will try at least to avert, or retard, so great a catastrophe and calamity to the whole of mankind. I have decided, God helping me, to execute the work you see I am doing."

"How can your work do anything to avert the catastrophe?" my friend interrupted.

"My conviction is," I answered, "that the real origin of the cessation of a belief in any Revelation of Religion from God to Man has not sprung in the National Mind from any deliberate purpose of doubt, sin, or depravity, but from the simple fact that the absolutely organic change which has been evolved in the grammar, vocabulary, structure, inflections, and actual

meaning of the words of our language, since the time when old Tyndale and Coverdale, in the days of Henry the Seventh and Eighth, by their translation fixed the diction and style to which the authorised version of the English Bible has been pinned, have made that version now unintelligible as a medium of thought. It has never been altered to adapt it to the evolution of our Mother Tongue. It has consequently become especially unintelligible to our educated classes, and also to the greater number of the masses, and is daily becoming more so. In fact, only the most illiterate portion of our villagers, in the remote mining or sheep-farming districts in the North of England, can mentally follow its meaning; for they still in their daily life speak a similar dialect, but are fast ceasing to do so under the influence of our State Education. That is my conviction, impressed upon me by my familiar intercourse during a busy life with every class of my countrymen, from the most highly-born and cultured scholars to the most illiterate and uncultured colliers, navvies, and bargemen.

"But I am as deeply convinced, that if the Sacred Scriptures are again made clearly intelligible to the whole of our Race, by being translated absolutely afresh from the Hebrew and Greek, into the same style and diction as all our current literature, our people will again see their Divine Teachings with the delight and devoted faith their forefathers did in the days of the Tudors, and from that faith, and its inspiration, will spring a harvest of Genius like that which ennobled the heroic reign of Elizabeth. As Napoleon the Great said to his Cabinet Ministers, when they resisted and ridiculed his proposal to restore a National Religion to France during his Consulate, 'Gentlemen! the first necessity of Man is an Object of Worship, a Religion, and I intend to supply the food for that necessity whatever you say to the contrary.' He did so, and it was followed by such a period of creative life in every field of human endeavour as France had never before seen.

"With God's blessing upon my effort, I intend, my friend, to try and procure the same result for my Race as Napoleon did for his," I continued; "and also to present to them a clearer light of life, the Library of God contained in the Inspired Scriptures, than Napoleon did in his restored Church of France."

"But our people do not now believe in such a thing as Revelation," urged my friend; "so you have no such ground to go upon as Napoleon had in the traditions of the French Church."

"Come, friend," I replied, "you are an accomplished linguist, so reflect upon philology a little, and you will find that all mankind, of every race or period, instinctively believe in supernal inspiration, as proved by the fundamental structure of their languages."

"How?" demanded my interlocutor.

"Why in such idioms as these,—

"'Inspired by a Genius for poetry.'

"'An inspiration seized Alexander and pointed a way out of the danger,'

"'Cæsar inspired by the Goddess Fortune in whom he trusted.'

"'A thought was breathed into my mind.'

"'The enthusiasm of the occasion' (the Greek meaning being 'the God breathing into me').

"I only use illustrations from secular literature, not from sacred, that you may see my doctrine without bias. Seeing then that every language shows man's instinctive belief in revelation from without, in all action not actually

simply animal, I hold that when the supreme and sublime series of inspired Revelations of all the great laws of the physical universe, of human life, society, social and political organisation, culture, evolution, progress in mental development, spiritual comprehension, and the research into the laws of creation, and utilisation of the products of our earth, all of which in their essentials are contained in the Bible, are put into intelligible language again, so as to be understood by our people, they will see and follow them as they did formerly; for disbelief arises from ignorance, and never from clear and perfect knowledge. In this belief," I concluded, "I intend to do my translation of the Bible, and leave the result to GOD. Probably I shall be ridiculed or abused in the Press and Pulpit for it, and it will cost me money, not earn either it or fame, but neither of them are my object. My object is to try and save the British Race from decay and dissolution by restoring to it the vital element of Faith in Revelation, for unless its Faith is revived our doom is certain."

To this never-forgotten conversation with my friend I add a remark of the late Professor Seely in his profound work, "The Expansion of England," read by me long after the above conversation, to show that I am not alone in my doctrine, or only supported in it by the learned German Professor, Karl Behr. Seely then says,—

"I have always held that Religion is the great State-building principle; these Colonists could create a new State because they were already a Church; since the Church, so at least I hold, is the soul of the State; where there is a Church a State grows up in time; but if you find a State which is not also in some sense a Church, you find a State which is not long for this world."¹

I have tried above to reply to my correspondents scattered over the world who have asked my objects. I may add that, contrary to my expectation, my version of the Bible, so far as issued, has been very favourably received by all classes and countries, from the most accomplished scholars to simple villagers, colliers, factory hands, soldiers, seamen, military and naval officers, and educated men of foreign lands, royal personages, university professors, bishops and divines, and has thus, I hold, justified my contention, that an intelligible Bible means a restoration of Faith.

Having spoken to my correspondents, I may perhaps be allowed to do the same to my critics in the World's Press. Nearly all its reviewing writers have hailed my effort to elucidate the sacred Scriptures in the most friendly spirit. Some, however, have hesitated as to the wisdom of that effort, but without condemning it; and only about half-a-dozen have spoken of my work with contempt or scorn, and of them I think I may safely say the internal evidence of their strictures proves that no one of them had much knowledge of Biblical Hebrew, Chaldee, or Greek.

Their usual objection is put in the form of a few traditional phrases about "our beautiful Old Version," "a pure Old Saxon tongue," "the grand language and sweet rhythm of our fathers' Bible, which calls for no change," "our fine Old Version is a classic,—why alter it?" By which these men show their total ignorance of the fact that all our greatest scholars, theologians and Biblical Critics, from Melville to John Selden and Milton, on to Dean Prideaux, Bishop Lowth, and other eminent Hebraists, down to Dr. S. Parr and Samuel Wilberforce, Bishop of Oxford, in our own day, have with an unbroken voice for three centuries been entreating for an amended and

¹ "Expansion of England," Lecture VIII. on the *Sohism* of Greater Britain, p. 154.

more mentally accurate translation of the Holy Scriptures into the mother tongue of the world-wide nations who speak English;—nay, even more than that, as an eminent Continental Philologist wrote me, after reading my version of St. Paul's Epistles, the language of Thought of the World!

All these have called for such a translation,—but in vain. No University Professoriate would produce it, and no Individual amongst the petitioners had the courage to do the work themselves. I saw the need also, not only as a student, but from intercourse with all classes of my countrymen, and God inspired me with courage to undertake it, and with inborn perseverance during a period of fifty years to carry it through, by devoting every leisure moment of a busy commercial life to the preparation for, and execution of, that one object.

Another sneer of those few assailants has been that my work "is not a translation, but a mere paraphrase." The remark shows they do not know the difference between one and the other, or a perusal of my rendering of the Hebrew of the two first chapters of Genesis, and my note thereon, and of the first five chapters of St. Paul to the Romans, would show to them the purely philological basis of my translation: **MODERN ENGLISH HAS NOT BEEN MY OBJECT, BUT MERELY AN INSTRUMENT TO RESTORE A KNOWLEDGE OF REVELATION AGAIN TO THE MINDS AND SOULS OF THE BRITISH RACE.**

In concluding my chat with my friends and foes, I beg to return my hearty thanks to the great body of review writers in the public press of the British Empire, and of the Great Imperial Republic of the United States of America; and also to that numerous band of divines and scholars who have welcomed my effort so cordially; and also to the General Public, who, by purchasing the volumes as quickly as issued, have enabled me to publish them. The whole Bible of the Old and New Testaments in the present mother tongue of our Race are in the hands of our People, and open to the world in the same noble and powerful language, a language which I believe,—like those of Hebrew and Greek in the past,—to have been developed for that special purpose by the Creator.

FERRAR FENTON, M.R.A.S.

LONDON, ENGLAND,

1910.

THE FIRST BOOK OF MOSES, CALLED BERESHITH,
GENESIS.

TRANSLATED DIRECT FROM THE HEBREW BY
FERRAR FENTON, M.R.A.S.

BOOK THE FIRST.

**The First Creation of the Universe
by God = Elohim.**

- 1 **BY** Periods¹ God created that which produced the Suns; then that which produced the Earth.
- 2 But the Earth was unorganised and empty; and darkness covered its convulsed surface; but the breath of GOD vibrated over its fluid face.
- 3 GOD then said, "Let there be
4 light;" and light came. And GOD gazed upon that beautiful light; and GOD divided the light from the darkness. And to the light GOD gave the name of Day, and to the darkness He gave the name of Night. This was the close and the dawn of the first age.
- 6 GOD also said, "Let there be an expanse between the waters, and let it be a division between the waters
7 and the waters." And GOD made the expanse, and it divided the waters which were below the expanse from the waters which were above the
8 expanse; and that was done. And GOD named the expanse the Heavens. This was the close and the dawn of the second age.
- 9 GOD then commanded, "Let the waters below the Heavens be collected in one place, and let the dry appear;"
10 and that was done. And GOD named the dry Earth; and the accumulated waters He named Seas; and
11 GOD admired their beauty. GOD then said, "Let the Earth produce seed-bearing vegetation, as well as fruit trees according to their several species, capable of reproduction upon
12 the Earth;" and that was done. The Earth produced the seed-bearing

herbage according to every species, as well as the different species of reproductive fruit trees; and GOD saw that they were good. This was 13 the close and the dawn of the third age.

GOD further said, "Let reflectors 14 appear in the expanse of the Heavens for a division between the day and the night; and let them serve to mark seasons, periods, and years; and let 15 them also illuminate the expanse of the skies so as to reflect their light upon the Earth;" and that was done. GOD had made two large luminaries, 16 the larger one to control the day, and the smaller one to control the night, accompanied by the stars. And GOD 17 had fixed them in the heavenly expanse so as to illuminate the Earth, to control the day and to control the 18 night, and to mark the division between the light and the darkness; and GOD saw they were beautiful. This was the close and the dawn of 19 the fourth age.

GOD then said, "Let the waters be 20 swarming with animal life, and let birds fly in the expanse of the skies above the Earth;" GOD accordingly 21 produced the monsters of the deep, and the waters swarmed with every species of reptile, and also produced every species of flying bird. And GOD admired their beauty. And GOD, 22 in giving them His blessing, said, "Be fruitful and multiply, so as to fill the waters of the deep; and also let the birds multiply upon the Earth." This was the close and the 23 dawn of the fifth age.

GOD then said, "Let the Earth 24 produce animal life according to its species, in quadrupeds, reptiles and all wild animals, answering to their species;" and that was done. GOD 25 accordingly made the various species of the animals of the Earth, as well

¹ Literally "By Headships." It is curious that all translators from the Septuagint have rendered this word בְּרֵאשִׁית, B'RESHITH, into the singular, although it is plural in the Hebrew. So I render it accurately.—F. F.

as the several species of quadrupeds, and all the different species of reptiles; and GOD admired their beauty.

Creation of Man under the Shadow of God.

- 26 GOD then said, "Let Us make men under Our Shadow, as Our Representatives; and subject to them the fish of the waters; and the birds of the sky, and the quadrupeds, as well as the whole of the Earth, and every reptile that creeps upon it."
- 27 So GOD created men under HIS own Shadow, creating them in the Shadow of God, and constituting them male and female. GOD then gave them His blessing; and GOD said to them, "Be fruitful and multiply so as to fill the Earth and subdue it, and rule over the fish of the sea, and the birds of the skies, and over every living animal that moves upon the Earth."
- 29 GOD also said, "See, I have given you for food every fruit and grain-bearing plant upon the surface of the whole Earth, as well as fruit and seed-bearing trees and all vegetation, so that they may be food for you, and for every animal of the Earth, and for every bird of the skies, and for every reptile upon the Earth which possesses the living breath;
- 30 and it was done. And GOD gazed upon all that He had made, and it was very beautiful. Thus the close came, and the dawn came of the sixth age.
- 2 Thus the whole Host of the Heavens as well as the Earth were completed.
- 2 And GOD rested at the seventh age from all the works which He had made; therefore GOD blessed the seventh day, and hallowed it, because He then rested from all the work which GOD had arranged to do.

The Creation planned by its Creator.

- 4 The following were productions for the Heavens and the Earth during their creation at the time of their making by the Everliving GOD of both the Earth and Heavens; and of every plant of the field before it was upon the Earth, and every herb of the field before He caused it to grow, even before the EVER-LIVING GOD had scattered them upon the Earth and Man extended not to cultivate the Earth.
- 5 A vapour then rose up from the Earth, and saturated the whole surface of the ground.

The formation of Man from the Dust of the Ground by the Ever-living God.

The EVER-LIVING GOD afterwards formed Man from the dust of the ground, and breathed into his nostrils the life of animals;¹ BUT MAN BECAME A LIFE-CONTAINING SOUL.

The EVER-LIVING GOD then planted a garden in Eden,—in the East;—and there He placed the man whom He had formed. And out of the ground the EVER-LIVING GOD caused to grow all the trees that were beautiful and good for food, as well as the Tree of Lives in the centre of the Garden; and the tree of the Knowledge of Good and Evil.

A lake also sprang up in Eden to supply the Garden with water, and from there it divided and became four sources. The name of the first is Pishon, and flows along the land of Havilah, where there is gold. And the gold of that land is pure; there are also bdellium and the onyx. And the second river is Jihon; it flows along all the land of Kush. The name of the third river is Hidikel, which flows through the east of Ashur, and the fourth river is the Frath.²

The EVER-LIVING GOD then took the man and placed him in the Garden of Eden for the purpose of cultivating and taking care of it. And the LORD GOD instructed the man, saying, "For food you may eat of the whole of the trees of the Garden; but from the tree of the Knowledge of Good and Evil, you shall not eat; because in the day you eat from it dying you shall die."

The EVER-LIVING GOD also said, "It is not good for the man to be in solitude; I will make a comforter to live with him." Therefore the EVER-LIVING GOD, who had formed out of the ground every animal of the field as well as every bird of the skies, took them to the man to see what he would name them. And whatever the man with the Living Soul called them, that was their name. So the man gave names to all the quadrupeds, and all the birds of the skies, and to all the wild animals; but it was no comfort for the man to be with them.

¹ Or Reflective, or Intellectual life. ¹ Cor. Ch. iii. 3.—F. F.

² Euphrates.

- 21 So the EVER-LIVING GOD threw the man into a stupor, and he slept. And taking one of his ribs, He closed up the flesh in its place. And from the rib, which the EVER-LIVING GOD had taken out of the man, He constructed a woman, and brought her to the man. And the man said, "This form is bone of my own bone, and flesh of my own flesh. This shall be named 'woman,' because she was taken from man." Man shall therefore leave his father and his mother, and shall unite with his wife; and they shall be one body. And they were naked, the man and his wife, but they were not aslained.

The Temptation of Eve.

- 3 Now the Serpent was more impudent than any of the wild animals of the field which the EVER-LIVING GOD had made. So he asked the woman, "Is it true that GOD has said, you may not eat of every tree of the Garden?" And the woman replied to the serpent, "We may eat of the fruit of the trees of the Garden; but of the fruit of the tree which is in the middle of the Garden, GOD has said, 'do not eat of it, and do not even touch it, lest you die.'" But the serpent answered the woman: "You will not die; but GOD knows that at the time you eat of it, your eyes will then be opened, and you will be like GOD, acquainted with both good and evil."
- 6 So the woman perceiving that the tree was good for food, and beautiful to the eyes, and a tree stimulating to the intellect, she took some of its fruit and ate it, and gave some to her husband with her; and he also ate it.
- 7 Then the eyes of both of them were opened, and they became aware that they were naked. They accordingly joined fig leaves together, and made aprons for themselves.
- 8 They then heard the sound of the EVER-LIVING GOD moving in the Garden in the breeze of the day; and the man and his wife hid themselves from the presence of the LORD GOD among the trees of the Garden.
- 9 But the EVER-LIVING GOD called to the man, saying, "Where are you?" And he replied, "I heard Your sound in the Garden, and perceiving that I was naked, I hid myself."
- 11 Then He asked, "Who told you that you were naked? Have you

eaten of the tree of which I commanded that you should not eat?"

And the man replied, "The woman whom You gave to me, she gave me of the tree, and I ate it." "Why did you do that?" the LORD GOD asked the woman. And the woman answered, "The serpent deceived me and I ate it."

The EVER-LIVING GOD accordingly said to the serpent, "Because you have done this you shall be accursed more than all the cattle, and more than all the wild beasts of the field; you shall crawl upon your belly, and eat dust all the days of your life. I will also cause antagonism between you and the woman, and between your progeny and her progeny. HE shall wound your head, and you shall wound His heel."

But to the woman He said, "I will increase your sorrows and your joys. You shall give birth to children with pain; but your desire shall be for your husband, and he shall rule over you."

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'Eat not of it;' I will set the ground apart for your cultivation; in sorrow you shall eat from it every day of your life. It shall grow thorns and briars for you; but you shall have the plants of the field for food. In the sweat of your brow you shall eat bread, until you return to the ground, from which you were taken. For dust you are, and to the dust you shall return."

The man then gave to his wife the name of Eve;¹ because she was the mother of all alive. For Adam also and his wife the EVER-LIVING GOD made clothing of skins, and dressed them.

The LORD GOD also said, "Now the man was like one of Ourselves, acquainted with both good and evil; therefore it may be that he will stretch out his hand, and take also of the Tree of Lives and eat of it, and live for ever." The EVER-LIVING GOD consequently expelled him from the Garden of Eden, in order to cultivate the ground from which he was taken. So He drove out the man, and He stationed at the east of the Garden of

¹ Khavah, or life container.

Eden the Divine Watchers, with the flaming sword quivering to guard the path to the Tree of Lives.

The First Man Child—Births of Cain and Abel.

- 4 The man afterwards knew Eve his wife, and she conceived and gave birth to Cain, and said, "I have been given a man from the
2 EVER-LIVING." She afterwards gave birth to his brother Abel.¹ And Abel became a shepherd of sheep; but
3 Cain was a cultivator of the soil. And during the harvest time Cain brought some of the produce of the ground as
4 an offering to the EVER-LIVING. And Abel also brought of the best and the fattest of his sheep. And the LORD looked favourably upon Abel and his
5 offering; but He did not regard Cain and his offering with favour. Cain therefore was very angry, and his
6 countenance fell. Then the EVER-LIVING asked Cain, "Why are you angry, and why has your countenance
7 fallen? If you do right, is there not approval? and if you do not do right, Sin crouches at the door and awaits you; but you should conquer it."

The Murder of Abel.

- 8 When Cain was afterwards talking with his brother Abel, and they were together in the field, Cain attacked his brother Abel, and murdered him.
9 The LORD accordingly asked Cain "Where is your brother Abel?" But he replied, "I do not know;—am I my brother's keeper?"
10 The EVER-LIVING however answered, "What have you done? The voice of your brother's blood cries to
11 Me from the ground. Therefore you are cursed from the ground, which has opened her mouth to take in your brother's blood from your hand.
12 When you cultivate the ground it shall not yield up its wealth to you; you shall be a wanderer and vagabond upon the earth."
13 But Cain answered to the LORD, "My punishment is heavier than I can bear. Since You drive me to-day out from off the face of this land, I shall be deprived of Your presence, and be a wanderer and a vagabond upon the earth; and whoever meets me will kill me."
15 But the EVER-LIVING replied, "Not so; whoever kills Cain shall be

¹ The Hebrew form of "Abel" is "Hebel."

punished sevenfold." Therefore the LORD put a mark upon Cain, so that he might not be attacked by anyone who met him.

Cain accordingly went out from 16 the presence of the EVER-LIVING, and lived in a land of exile on the eastern side of Eden, where Cain knew his 17 wife; and she conceived and gave birth to Enok, and he built a village, and named it after the name of his son, Hanok.¹ And to Hanok there was 18 born Irad; and Irad produced Methu-jael; and Methu-jael produced Lemek. And Lemek took two wives for him- 19 self; the name of one was Ada, and the name of the other Zillah. And 20 Ada gave birth to Jabal, who was the originator of tent-dwellers with cattle. And his brother's name was 21 Jubal; he was the originator of all those who play the harp and wind instruments. Zillah also gave birth 22 to Tubal-Cain, the improver of every work in copper and iron; and the sister -of Tubal-Cain was Namah. And Lemek addressing his wives said: 23

"Ada and Zillah listen to my voice;
Wives of Lemek listen to my speech;

For I killed a man who wounded;
And a youth who hurt me.—

If Cain had sevenfold protection, 24
Seventy-seven should be that of Lemek!"

Birth of Seth.

And Adam knew his wife again, 25 she gave birth to a son, and named him Sheth;² "for God," she said, "has given me another son in the place of Abel, who was murdered by Cain." And to Sheth, a son was 26 born; and he gave him the name of Enosh.³ Men then began to call upon the name of the EVER-LIVING.

The Genealogy of Mankind, who were created as Representatives of God.

This is the Birth-Book of Men. 5 From the time that GOD created men, making them to represent God; constituting them male and female, giving them His blessing and naming them by the name of Mankind, upon the day of their creation.

Adam, when he was one hundred 3

¹ Hanok (the dedicated).

² The "Second" or "Renewal."—F. F.

³ Enosh—"A man," or "a weakling."

and thirty years old, produced a representative of himself, like his own shadow, and gave him the name of Sheth. And the lifetime of Adam, after the birth of Sheth, was eight hundred years, during which time sons and daughters were born to him. So the whole lifetime of Adam was nine hundred and thirty years when he died.

And Sheth was one hundred and five years old when Enosh¹ was born to him. And Sheth, after the birth of Enosh, lived eight hundred and seven years, and had sons and daughters born to him. And the whole lifetime of Sheth was nine hundred and twelve years, when he died.

And Enosh lived ninety years, when Kenan was born to him. And Enosh, after the birth of Kenan, lived eight hundred and fifty years, and had sons and daughters born to him. And all the lifetime of Enosh was nine hundred and five years, and he then died.

And Kenan lived seventy years when Mahalalel was born to him. And Kenan, after Mahalalel was born to him, lived eight hundred and thirty years, and had sons and daughters born to him. So the whole lifetime of Kenan was nine hundred and ten years; and he died.

And Mahalalel living until he was sixty-five years of age, had Jared born to him. And Mahalalel, after the birth of Jared, lived eight hundred and thirty years, and sons and daughters were born to him; and the whole lifetime of Mahalalel was eight hundred and ninety-five years, when he died.

And Jared lived until he was one hundred and sixty-two years of age, when Hanok² was born to him. And after the birth of Hanok, Jared lived eight hundred years, and had sons and daughters born to him; and the whole lifetime of Jared was nine hundred and sixty-two years; and he died.

And Hanok lived until the age of sixty-five years, when Methuselah

was born to him. And Hanok² walked with GOD, after Methuselah had been born to him, three hundred years, and sons and daughters were born to him. And the whole lifetime of Hanok was three hundred and sixty-five years. And Hanok walked with GOD; and he did not die, God having taken him to Himself.

And Methuselah, having lived until he was one hundred and eighty-seven years of age, had Lamek¹ born to him; and Methuselah, after Lamek had been born to him, lived seven hundred and eighty-two years, having had sons and daughters born to him. And the whole lifetime of Methuselah was nine hundred and sixty-nine years; and he then died.

And Lamek lived until he was one hundred and eighty-two years of age, when a son was born to him, to whom he gave the name of Noah,³ saying, "He comforts in our labour, and in the trouble of our hands, upon the land which was denounced by the EVER-LIVING." And Lamek, after Noah was born to him, lived until the age of five hundred and ninety-five years, sons and daughters being born to him. And the whole lifetime of Lamek was seven hundred and seventy-seven years, when he died. And Noah was five hundred years old, when Shem, Ham, and Japheth were born to him.

The Corruption of Mankind.

But when corrupt Men increased upon the surface of the Earth, and daughters were born to them, then the sons of GOD admired the daughters of Men who were beautiful; and they took to themselves wives from all they desired.

Consequently the EVER-LIVING said, "My spirit shall not call to man for ever, for he is sinful flesh; but they shall have a hundred and twenty years."

The Nephalim⁴ were upon the earth in those days, and also afterwards when the sons of GOD came to the daughters of men, and they bore to

¹ Enosh, the son of Sheth, must not be confused with the Hanok, the son of Cain, mentioned in Ch. 4, v. 17. They are totally different.—F. F.

² The barbarous spelling of the old translators has confused the genealogies, which I have endeavoured to again elucidate.

¹ This Lamek, son of Methuselah, is a totally different person to the Lamek, descended from Cain, and mentioned in Ch. 4, v. 23.—F. F.

² Noah, meaning Comfort.—F. F.

³ The Degradeds.

them mighty men, who were men of renown of old.

- 5 And the EVER-LIVING saw that the sin of man increased upon the earth, and that every effort of the thought of his heart was to promote sin every day. And the EVER-LIVING sighed for the doings of man upon earth, and it grieved His heart. The LORD therefore said, "I will sweep away man whom I created from off the surface of the earth, from man to beast and reptile, and birds of the skies, for I regret that I made them."
- 8 But Noah found favour in the presence of the EVER-LIVING.

The History of Noah.

- 9 The following are the genealogies from Noah. Noah was a good man; he was upright in his age. Noah walked with GOD. And Noah had three sons given to him, Shem, Ham, and Japheth. But the earth corrupted itself in the presence of GOD, and the Earth was full of crime. And GOD looked upon the Earth, and saw its corruption, for all men had corrupted their way upon the Earth.

The Deluge Foretold.

- 13 So GOD said to Noah, "I decide to cut off all men from My sight, for the earth is full of crime from their presence. I will accordingly sweep them from the earth. Make therefore for yourself a Ship of pitch-pine. Make the Ship with decks, and pitch it inside and outside with pitch. You shall make it thus;—it shall be three hundred cubits² long, fifty cubits wide, and thirty cubits deep. Make a ventilating-fan, fixed in a turret of a cubit high above the upper deck, and connected with that make an opening in the sides of the Ship, on the second and third lower decks. You shall make second and third decks; for I Myself will bring a downrush of waters upon the earth to sweep off all beings possessing the breath of life, from under Heaven; all that move upon the land. Then I will establish my Covenant with you; and you shall go into the Ship yourself with your sons and your wife, and your sons' wives along with you. And from every animal of all kinds, two of each shall

go into the Ship to live with you; they shall be male and female: of birds 20 by their species, and of animals by their species, and of reptiles moving in the field by their species, two of each shall accompany you, so as to preserve life. And you shall take 21 with you all kinds of food which is eaten, and store it with you; and it shall be provision for yourself, and 22 for them." Noah accordingly did all that GOD commanded him. He accomplished it.

Noah ordered to enter the Ark, or Ship.

Afterwards the LORD said to Noah, 7 "Go yourself and all your household into the Ship, for I have seen that you have been righteous in the face of this generation. Take with you of 2 all clean cattle, seven, male and female, and of beasts which are unclean two of them, a male and a female. Also from birds of the sky 3 seven, seven male and female, so as to preserve a seed of life upon the surface of the land. Because at the 4 end of seven days, I will pour on to the earth for forty days and forty nights; and I will sweep away every creature that I made from off the surface of the ground." And Noah did 5 all that the EVER-LIVING instructed him.

Noah was six hundred years old 6 when the downrush of water came upon the earth. Noah with his chil- 7 dren and wife, and the wives of his sons with them went accordingly into the Ship from the face of the waters of the deluge, with the clean cattle and 8 with the unclean cattle, and with the birds, and all that crawl upon the field, who entered to the Ship in 9 couples, male and female, as GOD had directed Noah.

When the seven days had passed, 10 then the downrush of water came upon the earth. In the six hundredth 11 year of the life of Noah, in the second month, on the seventeenth day of the month, on that day all the depths of the Great Ocean were heaved up, and the belts in the heavens were broken, and 12 there was a downrush on to the earth for forty days and forty nights. At 13 the close of that day, Noah, along

¹ The Hebrew word תֵּבַת, THEBATH, really means a ship, not a floating house, like the common child's toy.—F. F.

² A cubit was 25 English inches and a fraction over.—F. F.

¹ "That day" refers back to the 17th day of the month when Noah entered the Ark.—F. F.

with Shem, Ham, and Japheth, sons of Noah, and the wife of Noah, and the three wives of Noah's sons along with them entered the Ark; they themselves and all the animals according to their species, and all the cattle, according to their species, and all crawlers upon the earth by their species, and all birds by their species, every bird of every wing. There also came to Noah into the Ark two by two, from all creatures which have animal breath. Thus they came male and female of all creatures, as GOD had directed them; and the LORD shut him inside.

The downrush continued forty days upon the earth; and the waters swelled and lifted up the Ark, and raised it from off the land. And the waters overwhelmed and rose greatly upon the earth and the Ark floated upon the surface of the waters. The waters overwhelmed the land, and covered all the hills and mountains which are below the skies. The waters covered the hills fifteen cubits. And all animals that moved upon the land expired, with bird, and cattle, and wild animals, and every insect swarming upon the land, and every man; all which breathed the breath of animals in its nostrils, with all that was in the desert, died. Thus He swept away the whole that He had made upon the surface of the ground; from man to cattle, and reptile, and birds of the skies; thus He swept them from off the earth; but Noah and those who were with him in the Ark remained. And the waters overwhelmed the earth one hundred and fifty days.

The Deluge Subsides.

But GOD remembered Noah, and all the animals, and all the cattle which were with him in the Ark. Therefore GOD passed a wind over the earth, and the waters dried, and He restrained the outpourings from the Deep, and the belts of the skies, and stopped the torrents from the skies, and stayed the waters from going on to the earth; and so the waters retired and diminished from the period of one hundred and fifty days. The Ark then rested on the seventeenth day of the seventh month

upon the Peaks of the High Hills; and the waters were retreating and subsiding until the tenth month. In the eleventh month the tops of the hills appeared. Then at the end of forty days, Noah opened the window which he had made in the Ark; and sent out a raven and it went, wandered and turned about until the waters dried away from off the earth. Afterwards, he sent out a dove from him, to see if the waters had lessened from the surface of the field; but the dove found not a resting-place for the sole of her foot, so she returned to him in the Ark, for the waters were still on the whole surface of the earth; so he put out his hand and took her, and brought her to him into the Ark. He then waited seven days longer, and again sent out the dove from the Ark. And the dove returning at dusk, carried in her mouth an olive-leaf which had been broken off. So Noah then knew that the waters were off the earth. Waiting yet another seven days, he sent the dove out again, and it did not again return to him. At the end of his six hundred and first year, on the first day of the month, the waters dried from off the earth. Noah then loosened the hatches of the Ark, and looking out, perceived that the surface of the ground was dry. And in the second month, on the twenty-seventh day of the month, the earth was dry.

GOD then spoke to Noah saying: "Go from the Ark, yourself, your wife, and your sons, and your sons' wives along with you. All the animals which are with you, of every kind, with bird, and cattle, and with every reptile that creeps upon the earth, bring it along with you, and let them breed plentifully on the land, and cover it, and increase over the earth."

So Noah went out, and his wife, and his sons' wives with him; every animal, every bird, and every reptile creeping upon the land, according to their species, went out from the Ark.

Noah then built an Altar to the

I I translate the compound Hebrew word "Ararat," as by leaving it in the Hebrew as the current versions do, it misleads the reader to fancy Ararat in Armenia is meant, but the real resting place of the Ark, as the Sacred Record clearly proves, was upon the Peaks of the Hymalayah Mountains in the Hindoo Koosh in the region of Kashgar, or Northern Afghanistan.—F. F.

EVER-LIVING, and took from every clean beast, and from every clean bird, and offered burnt offerings upon the
 21 Altar; and the EVER-LIVING perceived pleasant sweet perfume; and the LORD said in His heart, "Never again will I curse the ground to the labour of man, although the thought of the heart of man is wickedness from his youth; and never again will I cut off every
 22 animal I have made. During the whole existence of the earth, sowing and harvest, and cold and heat, and Winter and Summer, Spring and Autumn, and day and night, shall continue."

**God's Blessing and Command to
 Mankind upon Noah leading
 the Ark.**

**A Renewal of the Primeval
 Blessings.**

9 GOD also blessed Noah and his sons, and said, "Be prolific and
 2 increase and fill the earth. And the fear and terror of you shall be upon every animal of the land, and every bird of the sky, with all that swarm upon the ground, and all the fish of the waters; they shall be given into
 3 your hand. Every living animal that moves shall be food for you. I have given the whole to you like the green
 4 herbage. But the flesh with its life, its blood, you shall not eat. And also the blood of your life I will require, from the hand of every animal I will require it; and from the hand of man; even from the hand of his
 5 brother, I will require the life of man.
 6 Whoever sheds the blood of man, by man his own blood shall be shed; because I made man under the
 7 shadow of GOD. And be prolific yourselves, increase and swarm on the earth, and multiply on it."
 8 GOD also spoke to Noah, and to his
 9 sons along with him, saying, "Now I Myself will fix a Covenant with you, and your descendants after you; and
 10 with every living animal that is with you; with bird, and cattle, and with every animal of the earth with you; of all coming out of the Ark; and
 11 with every wild beast of the earth. I have fixed My Covenant with you, that all flesh shall never again be destroyed by a downrush of water; and there shall never again be a down-
 12 rush to desolate the earth." GOD also

said, "This is the attestation of the Covenant which I have made between Myself and you, and between all animal life which is with you for every generation. I place My rainbow in 13 the clouds, and it shall be for an evidence of the Covenant between Myself and all the earth. When there 14 is My cloud, covering the earth; and the rainbow appears in the cloud, I 15 shall remember My Covenant that is between Myself and you, and between all animal life, and there shall never again be a downrush of water to sweep away all living. The rainbow shall 16 be in the cloud, and appear as an eternal record of the Covenant between GOD and all animal life existing upon the earth." And GOD 17 repeated to Noah, "This is the Covenant which I have settled between Myself and all existence which is upon earth."

History of Noah after the Flood.

Now the sons of Noah who came 18 out of the Ark were Shem, Ham, and Japheth; and Ham was the father of Canaan. These three were the sons 19 of Noah, and by these three all the country was divided.

Noah then became a farmer, and 20 planted a vineyard, and drinking of 21 the wine, he became drunk, and was naked in his tent; and Ham the 22 father of Canaan, saw the nakedness of his father, and reported it to his two brothers, outside. Shem and 23 Japheth, however, took a shawl, and spread it on their shoulders, and going backwards, they covered the nakedness of their father; and their faces were turned away, so that they did not see their father's shame. So, 24 when Noah woke up from his wine, and knew what his younger son had 25 done to him, he said:

"Cursed be Canaan.

A servant of servants let him be to his brothers."

He also exclaimed: 26

"The Living GOD bless Shem, And let Canaan be a servant to him.

GOD will extend Japheth; 27

But He will dwell in the tent of Shem, And Canaan shall be his servant."

Noah lived after the deluge, for 28 three hundred and fifty years. So

all the lifetime of Noah was nine hundred and fifty years, when he died.

History of Noah's Sons.

- 10 Now these are the registers of the sons of Noah, Shem, Ham, and Japheth; for they had sons born to them after the deluge.
- 2 The sons of Japheth; Gomer, Magog, and Madai, and Ion, and Thubal,
- 3 Meshech, and Thiras. And the sons of Gomer; Ashkenaz, and Riphath, and Thogarmah. And the sons of Javan (Ion) Elishah, and Tharshish, Kittim, and the Dodanim.
- 5 From these they spread themselves over the sea-coasts of the countries of the nations, each with their language amongst the gentile tribes.
- 6 And the sons of Ham; Kush, and Mizraim, and Phut, and Canaan.
- 7 And the sons of Kush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtheke; and the sons of Raamah, Seba, and Dedan. To Kush was born Nimrod. Wild beasts began
- 9 then to infest the earth; so he became a powerful hunter in the presence of the LORD; therefore it is said, "Like Nimrod, a mighty hunter before the LORD." And the capitals of his kingdoms were Babel,¹ and Erech and Akad, and Kalinah in the Bush-land.²
- 11 From that land Asshur proceeded to Assyria, and built Ninevah, and the town of the plains, and Kalah, and Resen, between Ninevah and Kalah, which is a large city.
- 13 The Mizraim also produced the Ludim, and Anamim, and Lehabim,
- 14 and Naphtulim, and Pathrusim, and Kaslulim, from whom sprung the Philistines and the Kaphtorites.
- 15 And to Canaan were born Zidon, his eldest, and Heth; and the Jebusite, and the Amorite and the Girgashite; and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and each spread themselves as the tribes of the
- 19 Canaanites. And the boundaries of the Canaanites are from Zidon by the valley of Gerar to Gaza; along the valley of Sodom, and Gomorrah

¹ The Babel mentioned here must not be confused with the Babylon of the Nebuchadnezzars, which was built long after, as a City probably really by Nebuchadnezzar the First.—F. F.

² V. 10. "Shinar" signifies "Bush-land," and I therefore translate it, to remove a geographical error of old standing.—F. F.

and Admah, and Zeboim, to Lashar. These were the sons of Ham, in 20 their tribes and languages, in the regions of the heathen.

And Shem, the elder brother of 21 Japheth, also produced. He was the father of all the sons of Heber.¹ The 22 sons of Shem were Elam, and Ashur, and Arphaxed, and Lot, and Aram. And the sons of Aram Uz and Hul, 23 and Gether, and Mash. And to 24 Arphaxed was born Shelah, and to Shelah was born Heber; and to 25 Heber were born two sons, the name of the first, Peleg;² because in his days the Continent was split up; and his brother's name was Joktan.² And to Joktan were born Almodad 26 and Sheleph and Hazarmaveth, and Jereh and Hadoram, and Uzal, and 27 Diklah; and Obal, and Abimael, and 28 Sheba; and Ophir, and Havilah, 29 and Jobab; all these were sons of Joktan, and they populated from 30 Mesha, by the valley of Sephar, a mountain of the East. These are 31 the sons of Shem, by their tribes and by their languages in their countries amongst the heathen.

The above were the families of the 32 sons of Noah, and their descendants, by tribes. From them they spread themselves amongst the nations on the earth after the Flood.

All the country was agreed for 11 settled objects. But some of them 2 marching from the East arrived at a plain in the Bush-land, and halted there. Then each said to his neigh- 3 bour, "Come, let us set to work making bricks, and see that they are properly burnt; and bricks shall serve us for stone, and petroleum for mortar." So they agreed, "We will build 4 here for ourselves a City and a Tower whose top shall reach the sky; thus

¹ V. 21. "Heber" in Hebrew signifies a "coloniser" or "colonist," and it is an historical fact that the Semitic nations have been the greatest colonisers of the earth. As Baron von Humboldt says of the Arabian branch, "They are the most mobile race in the world."

² V. 25. "Peleg" means "split" in Hebrew. "Joktan" means in the Hebrew "Lessened," probably referring to the "lessening" of the original continent by the "splitting" away of the American continents. See Prof. C. A. L. Totten's works upon this great geological convulsion. If we take a map of the two Americas, in Mercator's projection, and cut out the Atlantic, the indentations of the Eastern Americas and Western Europe and Africa fit into each other.—F. F.

we will make a Beacon for ourselves, so that we may not be scattered over all the surface of the country." But a Chief came down to inspect the city and the tower which the sons of men had built; and the Chief said, "You see all these people are united in the same purpose, and having begun to do this they will not be restrained from anything they determine upon. I will go down and frustrate their designs, so that one will not listen to another's proposals." So the Chief scattered them over the surface of the whole country; and they abandoned the building of the city. They therefore called its name Babel¹ because it was there that the Chief confused the designs all the country, and from there the Chief scattered them over all the surface of the land.²

The History of Shem's Descendants.

10 These are the genealogies of Shem: Shem was one hundred years old when Arphaxad was born to him two years after the deluge, Shem then lived after the birth of Arphaxad, five hundred years, and had sons and daughters born to him.

12 And Arphaxad lived thirty-five years, then had Shelah born to him; and Arphaxad lived after the birth of Shelah four hundred and forty-three years, and sons and daughters were born to him. And Shelah lived thirty years when Eber was born to him; and after the birth of Eber, Shelah lived four hundred and three years, and sons and daughters were

¹ Confusion.

² The word *Jehovah*, commonly translated *Lord*, was originally used as a title of honour for nobles or governors as shown in Genesis, Ch. xviii. v. 13, and elsewhere, as in Exodus, Ch. iv. v. 24, where the title is given to the chief of a tribe, who attempted to murder Moses; and was not reserved as a synonym for God until after the promulgation of the Law from Sinai. In this passage it is evident it did not mean the Supreme Being, and to translate it as if it did misleads the reader.—F. F.

born to him. And Eber lived thirty- 16 four years, when Peleg was born to him. Eber lived after the birth of 17 Peleg four hundred and thirty years, and sons and daughters were born to him. And Peleg lived thirty years 18 and Reu was born to him. Peleg 19 lived after the birth of Reu two hundred and nine years, and sons and daughters were born to him. And Reu lived thirty-two years, when 20 Serug was born to him; and after 21 the birth of Serug, Reu lived two hundred and seven years, and sons and daughters were born to him. And Serug lived thirty years and 22 Nakhor was born to him. Serug lived 23 after the birth of Nakhor, two hundred years, and sons and daughters were born to him. And Nakhor lived 24 twenty-nine years, when Terah was born to him; and Nakhor lived after 25 the birth of Terah, one hundred and nineteen years, and sons and daughters were born to him. And 26 Terah lived seventy years, when Abram, Nahor and Haran were born to him.

Now, these are the descendants of 27 Terah; Terah had Abran, Nahor, and Haran born to him, and Haran had Lot born to him. Haran died 28 before Terah his father in his native country in Ur of the Kaldees.

Abram and Nahor then took wives 29 for themselves. The name of the wife of Abram was Sarai, and the name of Nahor's wife was Milkah the daughter of Haran, the father of Milkah and father of Iskah. Sarai 30 was sterile and had no child for herself. Terah however took Abram his 31 son and Lot his grandson, the son of Haran, and Sarai his daughter-in-law, the wife of Abram his own son, and departed from Ur of the Kaldees to travel to the land of Canaan; and arriving at Haran they settled there. The lifetime of Terah was two hundred 32 and five years; and Terah died in Haran.

NOTE.—As Ch. xi. of Genesis forms a decisive period in human history, I think it well to add a note to endeavour to remove a difficulty that has for generations puzzled students of the Holy Scriptures, in regard to the age to which the men before Abraham are stated to have lived. Sceptics have delightedly used this point as a weapon of assault upon Biblical history, and thus upon the Christian Faith. But the difficulty, it appears to me, has arisen from a want of knowledge amongst both the believers and sceptics of Europe and America of the methods of expression used in the primæval literature of Asia, as Governor Holwell pointed out a century and a half ago in his "India Tracts," and the modes of thought prevalent among the earliest races of that continent, and which, at least in their religious affairs, continue to this day, and have even been continued in the legal vocabulary of the British Constitution to our own times. Thus our constitutional lawyers and books tell us that, according to our

law, "The King never dies,—he only vacates the throne," or demises the crown, yet no one imagines, or asserts by that expression, that the present reigning monarch is twelve hundred years of age, as he would be, dating from King Arthur, who is said to be his remote ancestor, or "father," as he would be called in the Hebrew, Arabic, or Chinese languages. The phrase of our constitutional law is merely what we now call a "survival" of a very ancient theory.

That theory, and the linguistic idiom of the first eleven chapters of Genesis, as still used in the religious ideas, and expression of them, amongst the Tibetans, Chinese, and kindred nations, is, that their Royal High Priest, the Great Lhama, and his subordinate high priests, equivalent to our archbishops of provinces, never die, but that their souls, their real selves, when their visible bodies grow old and inconvenient to them, go and select a son, or some beautiful child or youth, into whom they enter, and through whom they continue to exercise their beneficent duties as kings and priests, and thus are thousands of years old.

We know, from universal history, that the chief of every tribe was formerly always both priest and ruler, and as a fact in all organized states the chief magistrate, king, or president is actually so in our day, and decides with his advisers what doctrines or forms of religion shall be allowed amongst the citizens of the states over whom he, and they as his administrators, rule. I refrain from quoting illustrations for want of space. The fact is clear to every man who reflects.

Using the above lamp of history by which to read the early chapters of Genesis, we may safely conclude that the patriarchs of such apparently incredible length of life were actually priest-chiefs of tribes, whose souls were believed to have passed from the first organizer of the tribe, or the man who as head of a family originated, as Abraham, Isaac, and Jacob did, a powerful house which developed into a nation, and who ruled it by their descendants until by internal revolution or by being unseated and expelled from their hereditary offices by some conqueror, were said to have "died," in the linguistic idiom of their times.

This interpretation of that idiom was suggested to me when studying St. Paul's argument founded upon the history of Abraham. The Apostle, in the fourth chapter of Romans, quotes the fact that Abraham believed the promise of the Divine messenger that he should beget a son, when between 80 and 100 years of age, as a stupendous exhibition of "faith in God," when he believed that God could accomplish that promise by restoring to him, Abraham, procreative power, which the patriarch knew had ceased in himself by the natural decay of age, as it did in all men. But if Abraham's ancestor, Arphaxad, and his father, Terah, and all his contemporaries, had been accustomed to his own knowledge to produce "sons and daughters" from 35 years of age until 479 to 500 years, as recorded in Genesis, Ch. xi., and his grandfather, Nakhor, who died young, to 148, and Terah, his father, when 205 years old, it would have needed no faith at all of an extraordinary kind for Abraham to believe he could do the same when only 80, or need any special restoration of his youth by Divine power to enable him, as the messenger and the Apostle both said it did. It has long appeared extraordinary to me that neither the assailants of the Bible, nor its defenders, have seen this question in the light I now put it, and which is undoubtedly the right one.

St. Paul was a man of the most powerful and clear intellect, and from his splendid line of inductive reasoning relating to the subject he had in hand, proves that he was accustomed to read the First Book (or, as we call it now, Chapters) of Genesis in a very different sense to modern students, and evidently, from his studies of ancient Asiatic writers, now lost to us through the barbarian ravages and stupid illiteracy of the Romans, with a knowledge that the sense was different to the idiom of his day, and what my own researches in Oriental literature and history have shown to be the correct one, as above.

My defence for making this long note is, that this matter has been brought to me so frequently by sincere Christians as a tormenting source of doubt and mental unrest, and by anti-Christians triumphantly as a weapon to assail all religion, that I have felt it absolutely necessary to present the religious and scientific publics with the only true and rational solution of the problem; a solution supported by history.—F. FENTON.

GENESIS.

BOOK THE SECOND.

History of the House of Abram.

12 The EVER-LIVING then said to Abram, "Depart from your native land, and from the home of your forefathers, to the land to which I will direct you. And I will make you a great nation, and I will prosper and ennoble your name; and you shall be a benefactor; and I will bless those who benefit you, and

punish those who injure you, and all the nations of mankind shall become benefited from you." So Abram departed, as the EVER-LIVING had told him; and Lot accompanied him; and Abram was seventy-five years old at his departure from Haran. Abram also took Sarai, his wife, and Lot the son of his brother, and the whole of his property which he possessed, and the slaves which he

had acquired in Haran; and he proceeded to travel to the land of Canaan; and he came to the country of Canaan. Then Abram travelled in that country to the village of Shekhem, as far as Alon-Moreh, and the Canaanites were still in the land. The EVER-LIVING also appeared to Abram, and repeated, "I will give this country to your descendants." So he there built an altar to the EVER-LIVING Who had appeared to him. Afterwards he removed from there to the hills at the East of Bethel, and pitched his tent with Bethel at the west and Haai to the east. There he also built an Altar to the EVER-LIVING, and called upon the name of the EVER-LIVING. Then Abram marched on his journey, and proceeded to the south.

Abram's Visit to Egypt, or the Mizraim.

But a famine occurred in the land; and Abram went down to Egypt to stay there for a time, as the famine was severe in the land. And as they were approaching Egypt, he said to Sarai his wife, "See now, I know you are a fair woman; and it may be that when the Egyptians see you they will say, 'This is his wife'; and they may murder me, and keep you alive. Say, therefore, that you are my sister; so that they may show respect to me because of you, and my life may be saved by means of you." And on Abram entering Egypt, the Egyptians noticed that the woman was very fair. The courtiers of the Pharaoh also observed her and sung her praises to Pharaoh. The woman was accordingly taken to Pharaoh's palace. On her account he favoured Abram, and presented him with sheep, oxen, asses, slaves, and maids, as well as she-asses, and camels. But the EVER-LIVING disturbed Pharaoh and his household greatly on account of Sarai, the wife of Abram. So Pharaoh summoned Abram, and asked, "Why have you done this to me? Why did you not inform me that she was your wife? Why did you say, 'She is my sister'? For I might have secured her as a wife for myself. But now take your wife, and go." And Pharaoh ordered his men about him, and they sent him away, and his wife, and all that he had along with him.

So Abram went up from Egypt 13 with his wife, and all he possessed; and Lot accompanied him to the southern pastures. And Abram was 2 very rich in cattle, silver, and gold. Afterwards he marched from the 3 south towards Bethel, to the place where his tent had at first been pitched, between Bethel and Haai; to the place where he had formerly 4 built an Altar, and there Abram called upon the name of the EVER-LIVING. Lot also, who journeyed with Abram, 5 possessed sheep, cattle, and camp-followers; so that the land could not 6 support them living together; for their flocks were so great that they could not live together. A dispute 7 accordingly took place between Abram's shepherds and Lot's shepherds, and the Canaanite and the Perizzite, who inhabited the land.

So Abram said to Lot, "Let there 8 be no quarrel between me and you, or between my shepherds and your shepherds, for we are both of us brothers. Is not all the country 9 before you? I ask you to separate yourself from me; if you take to the left, then I will take to the right; if to the right, I will go to the left."

Lot therefore looked up, and 10 observed all the district of the Jordan, that it was everywhere well watered; before the LORD swept away Sodom and Gomorrah, it was like a Garden of the LORD, from the land of Egypt to the valley of Zoar. So the whole plain of the Jordan 11 pleased him, and Lot marched to the east; and they separated from each other. Abram accordingly remained 12 in the land of Canaan; and Lot remained in the villages of the plain, but resided at Sodom. The men of 13 Sodom, however, were very wicked and sinful in the presence of the EVER-LIVING.

The EVER-LIVING said to Abram, 14 after Lot separated from him, "Look upward, and from the place where you are take a view northward, and southward, and eastward, and westward; for all the land which you see, I will 15 give to you, and to your race for ever.¹

¹ The reader should carefully guard against taking the words "for ever" as meaning "eternally" or "without any cessation," as popular commentators have been wont to do. It is used in the Bible, at times, as we use it in daily life, to indicate only a long or indefinite period, as well as eternity.—F. F.

16 I will also make your race like the dust of the earth, so that if a man is able to count the dust of the earth, then he can number your race. Arise and march through the land, inspect both its length and its breadth, for I will give it to you." So Abram struck his camp, and came and settled in the Oakwoods of Mamrah which is near Hebron, and there he built an Altar to the EVER-LIVING.

War of Abram with the Five Kings.

14 It was now in the reign of Amrafel, king of Shinar,¹ Ariok, king of Ellassar, Kedarlaomer, king of Elam,² and Thidal, king of the Gentiles,³ and they waged war with Bera, king of Sodom, and with Bersha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and king Bela of Zoar. All these were defeated in the valley of Siddim (now known as the Salt Sea). They served Kedarlaomer for twelve years; but in the thirteenth year they rebelled. Accordingly, in the fourteenth year, Kedarlaomer and his allied kings defeated the Refaim at Ashteroth's Horn, and the Zuzim at Ham along with them, and the Emin at the Devil's Horns,⁴ and the Horites in the mountains of Seir, as far as the pastures which adjoin the desert. They then returned and came to the Well of Justice⁵ and conquered all the plain of Amalakites, and also the Amorites who inhabited the palm groves. The king of Sodom accordingly went out with the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and king Bela of Zoar; and they commenced hostilities in the valley of Siddim with Kedarlaomer king of Elam, and Thidal king of the Gentiles, and Amrafel king of Shinar, and Ariok king of Ellassar—four kings against five. The valley of Siddim, however, was full of petroleum pits, and the kings of Sodom and Gomorrah took flight and fell there; and the Hittites pursued, and seized all the wealth of Sodom and Gomorrah, and the whole of their stores and marched off. They also took Lot, the nephew of Abram, and his chattels when they marched,

¹ Mesopotamia, as we now call it.

² Western Persia.

³ The heathen.

⁴ Hebrew, "Shava Qtrnm."

⁵ Or the Fountain of Judgment, "Kadesh."

for he resided in Sodom. A fugitive then came and reported to Abram, the Colonist, who had settled at the Oakwoods of Mamrah, the Amorite, the brother of Ashkol, and brother of Aner, who were confederate chiefs with Abram. When Abram heard that they had taken captive his relative, he then mustered the trained youths of his own family, to the number of three hundred and eighteen, and pursued to punish them; and overtook them in the night-time, and he and his followers defeated and pursued them to Hobah, which is on the north of Damascus. And he recovered all the property, as well as Lot his relative, and his property, together with the men and the people.

The king of Sodom then met him to congratulate him after his return from defeating Kedarlaomer, and the kings who were with him at the Devil's valley.¹ Melkizedek, also, king of Salem, came out to them with bread and wine; and he was a priest of ALMIGHTY GOD. And he gave him his blessing, and said:

"ALMIGHTY GOD, Creator of Heaven and Earth, bless Abram; and you thank the Most High who gave your enemies into your hand."

He then gave to him a tenth of all the spoil.

The king of Sodom also said to Abram, "You have given me my life, so take all the wealth to yourself."

But Abram replied to the king of Sodom, "I have lifted my hand to the EVER-LIVING GOD ALMIGHTY, the Maker of Heaven and Earth, against taking even a shoe-strap, or from taking anything that is yours, so that you may not say, 'I have made Abram rich;' except what the soldiers have eaten, and the share of the men who came with me, Aner, Ashkol, and Mamrah—allow them to take their share."

The Ever-living appears to Abram, with a Promise.

It was after these events that the EVER-LIVING spoke to Abram in a vision, saying, "Be not afraid. Abram; I am your Shield, your abundant reward; I will greatly enrich you."

¹ "(The same as the King's Valley)" is an inserted note of an ancient transcriber, not a part of the original text. I therefore put it at the foot of the page.—F. F.

- 2 But Abram replied, "Mighty GOD, why should You give to me, when I go childless? and the possessor of my house will be Eliezer of Damascus?"
- 3 And Abram continued, "Look at me; You have not given me offspring, so that the steward of my house will become my heir."
- 4 But the EVER-LIVING answered him, saying, "That man shall not be your heir; but one who shall owe his birth to yourself, shall become your heir."
- 5 Then He took him to the open, and said, "Look up to the sky, and count the stars;—if you are able to count them;" telling him also,
- 6 "Thus shall your race be." And Abram believed in the EVER-LIVING, and it was repaid to him in righteousness. He also said to him, "I am the EVER-LIVING Who brought you from Ur of the Kaldées to give you this land as an inheritance."
- 8 But he replied "Mighty LORD, how am I to know that I shall inherit it?"
- 9 Who answered him; "Select for me a three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtle dove, and a young pigeon."
- 10 Taking all these he split them in the middle, and placed each part opposite its neighbour, but he did not split the birds. Then the kites descended upon the carcasses; but Abram
- 12 drove them away. And, when the sun was sinking, a stupor fell upon Abram, and also a great and terrible
- 13 darkness oppressed him.
- HE then said to Abram, "Know this, and be assured that your race will be foreigners in a land not their own, and they shall enslave them and oppress them for four hundred years.
- 14 The nation which enslaves them, however, I will punish, and after that I will bring them out with great
- 15 wealth. But you shall go to your forefathers in peace; you shall be buried with beautiful grey hairs.
- 16 And in several generations they shall return here, when the sins of the Amorites will be complete."
- 17 After the sun set, followed by thick darkness, a bright cloud appeared; a blazing fire, which passed between the
- 18 pieces. At the same time the EVER-LIVING made a covenant with Abram, saying, "I will give this country to your race, from the River of Egypt
- 19 to the great River Euphrates: The
- 20 Kenite, the Kenizzite, the Kadmonite,

the Hittite and the Perizzite, and the 21 Refaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite."

Sarai advises Abram to marry Hagar.

Sarai, Abram's wife, had given him 16 no children, but she had an Egyptian maid named Hagar. So Sarai said to 2 Abram, "See, now, the EVER-LIVING has kept me childless, therefore go to my maid, perhaps she will have a son for me." And Abram listened to the voice of Sarai. Therefore Sarai, the 3 wife of Abram, took Hagar the Egyptian maid, at the end of the tenth year of Abram's residence in the land of Canaan, and gave her to Abram her husband, as a wife. So he went to 4 Hagar, and she conceived; when she saw that she had conceived, her mistress was despicable in her eyes. Then Sarai said to Abram, "My 5 wrong came from you. I gave my maid to you as wife, and she sees that she has conceived, and I am despicable in her eyes. Let the EVER-LIVING decide between me and you."

Abram answered Sarai, "Well, 6 your maid is under your hand; do to her whatever you consider right." So Sarai persecuted her, and she fled from her presence. A messenger of 7 the EVER-LIVING met her, however, at the Well of Waters in the Desert, at the Well by the road to the Wall, 8 and asked, "Hagar, servant of Sarai, where have you come from? and where are you going?"

And she answered, "I am flying from the hand of Sarai, my mistress." But the messenger of the EVER-LIVING 9 said, "Return to your mistress, and submit yourself to her." The EVER- 10 LIVING's messenger further said to her, "I will greatly increase your race, so that they cannot be numbered for multitude." The EVER-LIVING'S mes- 11 senger also continued, "You are now with child, and you will give birth to a son, and you must call his name Ishmael, for GOD heard your sorrow. And he shall be a free man; his hand 12 shall be with every man, and the hand of every man with him, and he shall stand up in the presence of all his brothers."

1 The wall across the Isthmus of Suez built to protect Egypt from border raiders.

2 "He shall hear God." לִישְׁמַעֵל = Ishmael in Hebrew.—F. F.

- 13 She accordingly called the name of the EVER-LIVING Who spoke to her. "You are the GOD I saw; I can say this, for I have lived after He appeared to me." So the well was named "the Well of the Vision of Life." It is situated between Kadesh and Bered. And Hagar gave birth to a son to Abram, and Abram called the name of his son by her, Ishmael.¹
- 15 Abram was eighty-six years old when Hagar gave birth to Ishmael to Abram.

The Second Appearance of Jehovah to Abram, and Promise of a Son to Sarai.

- 17 When Abram was ninety-six years old, the EVER-LIVING revealed again to Abram, and said to him, "I am GOD ALMIGHTY, walk before Me and be perfect; and I will make a Covenant between Myself and you; and I will increase you very, very greatly."
- 2 Abram then fell on his face, and
- 3 GOD spoke to him saying, "I now make a Covenant with you, and you shall be a father of many nations; so your name shall be Abraham; for you shall be the father of many nations. And I will make you very fruitful, and I will make nations and
- 7 kingdoms proceed from you. I will also establish My Covenant between Myself and you, and with your descendants after you from generation to generation for ever, to be a GOD
- 8 to you and your race after you. I will also give to you and your race this country where you are a foreigner, the whole land of Canaan for a possession for ever, and I will be their GOD."
- 9 GOD also repeated to Abraham, "Now this is the Covenant which you shall keep, as well as your race after
- 10 you, in their generations. This is the Covenant which you shall keep between Myself and you, and your race after you; Circumcise every male of them; and they shall be circumcised in the foreskin of the body, for an attestation of the Covenant
- 12 between Myself and them. And upon the eighth day every male shall be circumcised, in their generations, whether born of the family, or purchased for money; although he is
- 13 not of your race. Whoever is the

child of your own family, or bought for money, shall be circumcised; and it is My Covenant in your body as an everlasting bond. But the degraded male who has not been circumcised shall then become separated from My people, because he has broken the Covenant."

GOD further said to Abraham, "Sarai, your wife, shall no more be called by the name of Sarai, for Sarah shall be her name; and I will bless her, and also give you a son from her, and she shall become the mother of nations, and of kings of peoples."

Then Abraham fell upon his face and laughed, and said in his heart, "When I am an hundred years old? and will Sarah also, when ninety years of age, have children?" Then Abraham said to GOD, "I wish that Ishmael might live in Your favour."

God repeats His Promise to Ishmael.

And GOD replied, "Feeble Sarah, your wife, shall give you a son, and you shall call his name Isaac; and I will fix My Covenant with him as an everlasting Covenant for his race after him. And for Ishmael I have also heard you. My Blessing will be with him, and I will cause him to prosper and extend him very greatly. He shall beget twelve princes, and I will grant him to become a great nation; but that other is the covenant I will fix with Isaac, whom Sarah your wife will bear about this time next year." Then He ceased to converse with Him, and the Divine Messenger went up from Abraham.

Abraham accordingly took his son Ishmael, and all who were born in his family, and all bought with his money, every male of the people of the household of Abraham, and circumcised the foreskin of their bodies on that very day which God spoke to him. And Abraham was ninety-nine years old when he was circumcised in the foreskin of the body. Ishmael also was thirteen years of age when he was circumcised in the foreskin of his body. On the very same day Abraham and his son Ishmael were circumcised. All the men born in his house, or bought with his money, and foreigners, were circumcised with him.

¹ See note ² on p. 14.

⁴ Laughter.

God appears a Third Time to Abraham.

- 18 The LORD again revealed to him at the Oakwoods of Mamrah, when he sat at the door of his tent in the heat of the day.
- 2 Then he raised his eyes and looked, and saw three men standing opposite to him; and he looked, and called to them from the door of his tent, and bowing to the ground, said,
- 3 "My masters, if now I have found favour in your eyes, will you not come 4 in to your servant? Take a little water, and wash your feet, and rest 5 under the wood; and take a bit of bread, and refresh your heart, and afterwards proceed; perhaps for this you passed near your servant?"
- And they replied, "Do as you have 6 said." Abraham then hastened into his tent to Sarah, and said, "Hasten with 7 three measures of fine flour kneaded and make cakes." Abraham also ran to the fold, and took a fine, fat calf and gave it to a youth, who at 8 once dressed it. Then he took cheese and milk, and the calf which he had dressed, and placed before them, and he stood opposite them under the 9 trees while they were eating. They afterwards asked him, "Where is Sarah your wife?" and he replied, "She is in the tent."
- 10 They then said, "I will restore you, as at the period of youth, and there shall come a son from Sarah your wife," and Sarah heard it at the door of the tent, where she was behind 11 him. Now, Abraham and Sarah were old—advanced in years and feeble. It was not with Sarah as 12 women are; so Sarah laughed in her apartment, saying, "After I am wasted, will there be pleasure for me, even when my master is old?"
- 13 The Lord¹ consequently said to Abraham, "Why did Sarah laugh? saying, 'Shall I suckle a child when 14 I am old?' Is it a great thing for the EVER-LIVING to say, 'At such a time, I will return to you the period of youth, and give a son to Sarah?'"
- 15 But Sarah denied, replying, "I did not laugh," for she was afraid. He, however, answered, "Yes, you did laugh."

¹ The word Lord here does not mean the Almighty, but only the Divine Messenger. See note on Exodus, Ch. iv. v 24, and Ch. vi. v. 3.—F. F.

The Doom of Sodom.

The men then departed from there, 16 and faced towards Sodom, and Abraham walked with them to converse. Then the LORD said, 17 "Shall I conceal from Abraham what I am about to do? When 18 Abraham is to become a great and mighty nation, and every nation of the earth to be blest through him? For I have instructed him in order 19 that he may command his sons, and the sons of his house after him, that they must keep to the path of the EVER-LIVING, and do right and justice, so that the EVER-LIVING may cause to come upon Abraham what He has promised to him." So the 20 LORD continued: "Sodom and Gomorrah shriek, for their sins are many; and are very grievous. I 21 have therefore come down and I will see what causes the shrieks that have come to Me: have they full cause? if not I will know."

So the men turned from there, and 22 went towards Sodom; but Abraham stood firm in the presence of the LORD; and Abraham approached 23 and said, "Will You destroy the just along with the wicked? If there are 24 fifty just persons within the city, will You destroy it, and not raise Your hand from the place, because of the fifty just persons that are within it? Far be it from You to do as You have 25 said, thus to kill the just with the wicked, and to make the just and the wicked alike. It is far from You. Will not the Judge of the whole earth do justice?"

The LORD accordingly answered, 26 "If I find fifty just men in the whole city of Sodom, then I will for their sakes take off My hand from all the place."

Then Abraham answered and said, 27 "See, now, I began to speak to my LORD, although I am but dust and ashes. If there should want five just 28 persons of the fifty, will You sweep away the whole city for want of five?"

And He answered, "I will not sweep it away, if I find there forty-five."

But he continued still to speak to 29 Him, and said, "If there are found forty there?"

He replied, "I will not do it for the sake of the forty."

"Still," he said, "let not my LORD 30

be angry now, and I will speak; if thirty are found there?"

And He answered, "I will not do it if I find thirty."

31 He continued however, "See, now, I will dare to speak to my LORD; if there are found twenty there?"

And He answered, "I will not destroy it for the sake of the twenty."

32 He then said, "Let not my LORD be angry now, and I will speak once more; if ten are found there?"

And He replied, "I will not destroy it for the sake of the ten."

33 Then the LORD went to do what He had told to Abraham; and Abraham returned to his own place.

The Destruction of Sodom for Sin.

19 And two of the Messengers came to Sodom at evening, when Lot was sitting at the gate of Sodom, and Lot saw and rose to invite them, and 2 bowed his face to the ground, and said, "See now my good sirs, turn aside to the house of your servant, and rest yourselves, and wash your feet, and quench your thirst, and you can then proceed on your journey."

But they replied, "No; for we must go further."

3 Then he pressed them much; so they turned with him, and came to his house; and he made them a repast with unleavened cakes, and 4 they partook of them. It was not yet time for sleep, when the men of the city, the men of Sodom, surrounded the house, from youths to old men; in fact, all the people of the 5 neighbourhood; and called out to Lot, and said to him, "Where are the men who came to you to-night? bring them out to us, that we may ravish them."

6 Lot however went out to them to the porch; and the doors were closed behind him; and he said, "My friends, do not commit such wickedness. 8 Look now, I have two virgin daughters; I will bring them to you, and you can do to them whatever you like; only to these men do not such a thing; for as a protection from it, they came to the shelter of my roof."

9 But they replied, "Be off with that! This fellow came here a foreigner, and he dictates decisions; now it shall be worse for you than for them."

Then they rushed to the man Lot with a vengeance, and attempted to break the gates. But the men put 10 out their hands, and brought Lot to themselves into the house, and closed the gates; and they struck the men 11 in front of the house with blindness, from the youngest to the oldest, so that they could not find the door-way.

Then the men said to Lot, "Now, 12 who is with you here, relative, or son or daughter, or any one that you have in this city; let them go out from this place, for we shall destroy 13 this place, for its great shriek has come before the EVER-LIVING; and the EVER-LIVING has sent us to destroy it." Lot therefore went out 14 and spoke to his relatives, to the husbands of his daughters, and said, "Come let us go out from this place, for the EVER-LIVING will destroy the city."

But he was considered a fool in the eyes of his relatives. So, when dawn 15 arrived, the Messengers urged Lot, saying: "Get up, take your wife and your two daughters, and go out, for the crimes of this city are completed."

But he hesitated; so the men 16 seized hold of his hand, and the hand of his wife, and the hands of his two daughters, from the pity of the LORD towards him, and brought them out, and placed them outside the city. And when they had brought 17 them out, they then said, "Fly for your life! Look not behind you, and delay not, in all the plain; take flight to the mountains; take yourself there."

But Lot answered them, "Oh! my 18 Lords, let now your servant find favour in your sight, and increase the kindness which you have done to me, to enliven my soul; for I am not able to 19 escape to the hills before the disaster will overtake me, and I shall die. See 20 now this city, it is easy to escape there, in a little time I can escape to there; is it not a trifle? and my life will be preserved."

So one replied to him, "Yes, I will 21 accept your presence, also for this thing, I will not destroy this town on behalf of which you have spoken. Be 22 quick to escape there, for I am not able to do the thing until you arrive there." He accordingly called the name of that place Tzoar.¹ The 23

¹ Trife.

sun had risen above the land when Lot entered Tzoar.

- 24 The EVER-LIVING then rained upon Sodom, and upon Gomorrah, lightning and fire from the EVER-
- 25 LIVING from the skies, and overwhelmed those towns, them and all the plain, and all the inhabitants of the towns, and the produce of the
- 26 land. But his wife looked back, and was transformed into a pillar of salt.
- 27 And when Abraham went in the morning to the place where he stood before the Lord, and looked out towards Sodom and Gomorrah, and towards all the land of the plain, he saw and perceived a stench and smoke rise up from the country, like the smoke from a furnace.
- 29 Thus it was that GOD destroyed the cities of the plain. But GOD remembered Abraham, and sent Lot beyond the reach of the destruction with which he destroyed those towns
- 30 where Lot lived. And Lot went up from Tzoar, and settled in the hills along with his two daughters, for he was afraid to stay in Tzoar; so he lived in a cave along with his two
- 31 daughters. And the elder said to the younger, "Our father grows old, and there is not a man in the country to come to us as others do all the
- 32 world over. Come on, let us make our father drunk with wine, and cohabit with him; and it may be that we shall have children by our father."
- 33 So they made their father drunk with wine that night, and the elder went and lay with her father, but he was not aware of the fact when she lay down or rose up.
- 34 It was some time afterwards that the elder said to the younger, "See, I went with my father the other night, let us make him drunk with wine also to-night, and you can go and lie with him, and it may be you will have
- 35 children by your father." So they made their father drunk also that night with wine, and the younger rose and went with him, and he knew not when she lay down or
- 36 when she rose up. Thus both of the daughters of Lot conceived from their father. Then the elder gave birth to a son, and she called his name Moab; he was the ancestor of
- 37 Moab, of to-day. And the younger also gave birth to a son, and she called his name Ben-Ami; he was the ancestor of Ammon, of to-day.

Abraham and Abimelek.

Abraham then removed quietly 20 from there landward, and settled between Kadesh and the Wall, and resided in Gherar. And as Abraham 2 said of Sarah his wife, "She is my sister," Abimelek the king of Gherar sent and took Sarah. GOD, however, 3 came to Abimelek in a dream at night, and said, "Beware of death because of this woman whom you have taken, for she is a man's wife."

But Abimelek had not made ad- 4 vances to her, so he replied, "My LORD, would you kill a just person? Has not this man said to me 'She is my sister?' and did not she herself 5 say to me, 'He is my brother?' In the honesty of my heart, and the innocence of my hand, I have done this."

Then GOD said to him in a dream, 6 "I also know that in the honesty of your heart you have done this, so I restrained you; I also warned you from sin against Me; therefore I did not permit you to approach her. So 7 now return the woman to her husband, for he is a Great Teacher, and will intercede for you. But if you do not return her, know that you shall certainly die, and all that you have."

When Abimelek awoke in the 8 morning, he called his ministers, and related in their hearing the whole of these events, and the men were greatly afraid. Abimelek con- 9 sequently called Abraham and asked him, "What have you done to us? and what have I sinned against you, that you have brought on me and my kingdom this great danger for acts they have not done? You have done us a wrong." And Abimelek con- 10 tinued to Abraham, "What have you seen that you have done this thing?"

But Abraham replied, "I said that, 10 perhaps, there is no fear of GOD in this place, and they will kill me on 11 account of my wife. And indeed she 12 is my sister, the daughter-in-law of my father, but not of my mother; and she was given to me for a wife. But 13 when GOD caused me to be a wanderer from my father's house, then I said to her, 'This is the kindness which you shall show to me in every place where we come; say I am your brother.'"

Abimelek, however, took sheep, 14 oxen, slaves, and girls, and gave to

- Abraham; and he returned Sarah his wife to him. And Abimelek said,
- 15 "See my country is before you, stay wherever it is good for your eyes;" while to Sarah he said, "I have given a thousand gifts to this 'brother' of yours, for he must be a covering of the eyes to all who are with you, and to all who meet you."
- 17 Then Abraham appealed for Abimelek to GOD; and GOD made the wives of Abimelek fruitful, and his servants as well, and they gave birth to children; because the EVER-LIVING had sterilized those of the household of Abimelek, on account of Sarah the wife of Abraham.

The Promise fulfilled in Isaac.

- 21 The EVER-LIVING afterwards effected with Sarah what He had promised, and the LORD did for Sarah that which He had said; and Sarah conceiving, gave birth to a son to Abraham in his old age, in the way that GOD had promised him. Abraham accordingly gave the son born to him, by Sarah, the name of Isaac; and Abraham circumcised Isaac on the eighth day, as GOD had instructed him. And Abraham was then one hundred years old when his son Isaac was born to him. Sarah then said,
- "GOD has made a delight for me; For He has heard my laugh to Him, All who hear will laugh with me;"
- 7 and she continued,
- "For Abraham I am a flowing brook,
- He has made me suckle children, For I have borne a son to his age."
- 8 When the lad grew and was weaned, Abraham celebrated the weaning of Isaac with a great feast. Sarah also saw the son, which Hagar the Egyptian had borne to Abraham, playing;
- 10 and said to Abraham, "Drive out my maid and her son, for the son of this slave shall not be an inheritor with my son Isaac."

The Renewed Promise to Ishmael.

- 11 But in Abraham's view, this speech was very bad, in regard to his son;
- 12 but GOD said to Abraham: "Let it not be disheartening in your sight; do all that Sarah has said against the lad, and against his mother. Listen to what she says; for from Isaac I will nominate an Heir to you. And also
- 13 from the son of your second wife I

will found a great nation:—for he is your heir."

Abraham accordingly rose up at 14 dawn; and taking bread and a skin of water, he placed them on the shoulder of Hagar, and the lad's, and sent her away; and she went and wandered in the desert of Beer-sheba.¹ When the water in the skin was ex- 15 hausted, however, she placed the lad under a bush; and went and seated 16 herself on the other side, about the distance of a bow shot, for she said, "I shall not then see the lad's death." So she rested on the other side, and she raised her voice and wept. GOD 17 then heard the voice of the youth, and a Messenger of GOD called from the sky to Hagar and said to her, "What, Hagar, is the matter? Be not afraid, for GOD has heard the voice of the lad, from where he is. Arise, 18 take the lad, and support him, for I will make from him a great Nation." Then GOD opened her eyes, and she 19 saw a spring of water, at which she filled the skin, and she gave the lad a drink. Thus GOD gave life to the lad, 20 and he grew, and dwelt in the desert, and became a mighty archer, and settled in the desert of Paran; and 21 she took a wife for him from the land of Egypt.

Abraham's Treaty with Abimelek.

It was about this time that Abime- 22 lek, and Pikel the commander of his army, addressed Abraham, saying, "GOD is with you in all that you do. So now take an oath to me before 23 GOD, that you may not deceive, and to my children and posterity, that the kindness which I have shown to you, you will show to me, and to the land where you have been a foreigner."

And Abraham replied, "I will take 24 the oath." Abraham then reproved 25 Abimelek about the affair of the well of water, which the servants of Abimelek had stolen.

Then Abimelek answered, "I did 26 not myself know of that matter; and neither did you report it to me; and I never heard it until to-day."

Abraham then took sheep and oxen, 27 and gave to Abimelek, and the two entered into a treaty. Abraham then took seven she-lambs from his flock, and put them aside.

Abimelek then asked Abraham, 28

¹ The Well of the Oath.

- 29 "What are these seven lambs for, which you have put by themselves?"
- 30 "You take these seven lambs from my hand," he answered, "that they may be an evidence for me that I dug this well." They accordingly called that place the Well of the Oath,¹ and he entered into a treaty at the Well of the Oath, with both Abimelek and Pikel, the commander of his army. Then they returned to the land of the Philistines. They also planted tamarisk trees by the Well of the Oath, and called there on the name of the EVER-LIVING ETERNAL GOD. So Abraham remained in the land of the Philistines for many days.

The Trial of Abraham's Faith.

- 22 After these events, GOD tried Abraham and said to him, "Abraham," and he replied "I am here."
- 2 Then He said, "Take your son, your peculiar one, whom you love—Isaac—and go to the Land of Vision, and offer him there as a burnt-offering upon one of the hills which I will point out to you."
- 3 When Abraham woke in the morning he saddled his ass, and took two youths along with him, and Isaac his son, and split up wood for a sacrifice; and they rose up and went to the place which God had told him. On the third day, Abraham looked up, and saw the spot some distance off.
- 5 Then Abraham said to his attendants, "Stay here by yourselves, with the ass, and the lad and I will go and worship, and will then return to you."
- 6 Abraham accordingly took the wood for the sacrifice and placed it upon Isaac his son, and took in his own hand the fire and the knife, and the two went together.
- 7 Isaac then said to Abraham, his father, "My father," and he replied, "I am here, my son." "There is fire and wood," he said, "but where is the lamb for the burnt-offering?"
- 8 "God," answered Abraham, "will provide a lamb for Himself for a burnt-offering, my son;" so they went on together. When they came to the place that GOD had commanded him, Abraham built an altar, and arranged the wood, and bound Isaac his son, and laid him upon the altar, upon the top of the wood. Then Abraham stretched out his hand, and

¹ Beer-sheba.

took the knife to slaughter his son; but a Messenger from the EVER-LIVING called to him from the skies, and said, "Abraham! Abraham!" And he replied, "I am here." "Stretch not your hand against the young man," he said, "nor do to him what you intended, for now I know that you reverence GOD, and would not withhold from Me your son, your special one."

Abraham then looked up and saw a goat caught in a bush by its horns. So Abraham went, and took the goat, and offered it as a burnt-offering instead of his son. Abraham therefore called the name of that place Jehovah-Irah.¹ Then the messenger of the EVER-LIVING called again to Abraham from the skies, and said to him, "I promise," the LORD declares, "that because you have done this thing, and not held back your special son, that when blessing I will bless you, and when increasing I will increase your race as the stars of the skies, and like the sand upon the sea-shore; and your race shall possess the gates of its enemies; and I will benefit all the nations of the earth through your heir, because you have listened to My voice."

Abraham afterwards returned to his attendants, and they rose up and went back to the Well of the Oath.

After these events a message was delivered to Abraham, "Your sister Milka has given birth to children to Nahor your brother, Uz and his brother Buz, and Kemuel the father of Aram, and Kesed, and Hazo, and Kildash, and Zidlaf, and Bethuel; and Bethuel has produced Rebekka, these eight Milka has borne to Nahor your brother. And his second wife, whose name is Raumah, she also has given birth to Tabakh, and Gaham, and Thahash, and Makah."

The Death of Sarah.

Now the life of Sarah was one hundred and twenty-seven years, the whole of the life of Sarah; and Sarah died in Kiriath-Arba,² in the land of Canan; and Abraham came to mourn and lament for Sarah.

¹ The Revealing LORD. The words, "It is said to this day, In the Hill of the LORD it can be seen," are a note of an old copyist, not part of the text of Moses.—F. F.

² "Now Hebron," is also an ancient explanatory note.—F. F.

- 3 Then Abraham rose up from the presence of his dead, and spoke to the sons of Heth saying; "I am a foreigner and wanderer with you, give me the possession of a grave among you, and I can bury my dead from my sight."
- 5 And the sons of Heth replied to Abraham, "We listen to my lord, who stands like a god among us. Choose from our tombs a grave for your dead. None of us will deny his tomb to you, where you can bury your dead."
- 7 Then Abraham rose up, and bowed to the people of the land, to the sons of Heth, and addressed them saying; "If it is in your minds to let my dead be buried from my sight, listen to me, and apply for me to Ephron, the son of Tzohar, and let him sell to me the Cave of Macphelah, which is within the boundaries of his land. He shall sell it to me for full value as a tomb possessed among you."
- 10 Now Ephron resided among the sons of Heth, and Ephron spoke after Abraham, in the hearing of the sons of Heth, to all who came to the gates of the town, saying; "No, my lord, listen to me! I give you the field, and the cave that is in it; I give it to you in the presence of the sons of my people; I give it to you as a grave to bury your dead."
- 12 Then Abraham bowed to the people of the land; and addressed Ephron in the hearing of the people of the land, saying; "Nay, if you are disposed to listen to me, I will pay you money for the field; so accept it from me and I will bury my dead there."
- 14 Then Ephron, in reply to Abraham said; "My lord, listen to me; for four hundred shekels of money between me and you, the land is yours, and you can bury your dead."
- 16 So Abraham listened to Ephron, and Abraham weighed to Ephron the money which he had agreed upon, in the sight of the sons of Heth, four hundred shekels of silver currency.
- 17 Thus he bought the field of Ephron, that is in Macphelah, which is opposite Mamrah, the field and the cave which is in it, and all the trees which were in the field, with all the hedge around it. Thus Abraham bought it in the presence of the sons of Heth, of all who came to the gate of the town; and after that, Abraham buried Sarah his wife in the cave of

the field of Macphelah, opposite Mamrah,¹ in the land of Canan; and the field with the cave in it was acquired by Abraham for a burial ground from the sons of Heth.

The History of Isaac's Marriage.

Abraham however grew old, and advanced in years; and the LORD had prospered Abraham in everything. Then Abraham said to his servant, the chief of his household, and steward over all he had; "I wish you to put your hand under my thigh, and take an oath to me by the EVER-LIVING, the GOD of Heaven, and the GOD of the earth, that you will not take a wife for my son from the Cananites, among whom I reside; but that you will go to my old family, and take a wife for my son Isaac."

But the servant asked him, "If a woman does not desire to come along with me to this country, shall I return and take your son to the land from which you came?"

When Abraham, in reply to him said, "Be careful not to take my son there. The EVER-LIVING, the GOD of Heaven, who took me from my father's home, and from the land of my birth, and who spoke to me, and also took oath to me, saying, 'I will give this country to your race,' He will send His Messenger before you; and you will bring a wife for my son from there. But if a woman does not desire to come along with you, then you shall be free from this oath; except that you must never take my son there."

Abraham's servant accordingly put his hand under the thigh of his master, and took an oath to him upon this matter. The servant afterwards took ten camels of his master, and plenty of his master's wealth in his hand, and rose up, and went to Aram-between-the-Rivers, to the town of Nahor; and he knelt the camels outside the town, at the well of water, in the evening, at the time when they came out to draw water, and prayed;—

"EVER-LIVING GOD of my master, Abraham, turn now Your face to-day, and do a kindness to my master

¹ The words, "That is now Hebron," are the note of an ancient editor, not part of the original text, for Hebron had not attained its name in the days of Moses.—F. F.

13 Abraham. I am here encamped at the spring of water; and the daughters of the men of the town will come out to draw water; so let it be, that when

14 the girl to whom I say, 'Hand me your jar, and I will drink,' if she replies, 'Drink, and I will also give drink to your camels,' let Your servant take her to Isaac; for by that I shall know that You will do a kindness to my master."

15 And it so happened, as he was coming to the end of his prayer, that Rebekka, who was the daughter of Bethuel, the son of Milka, wife of Nahor, the brother of Abraham, came out with a bucket upon her shoulder;

16 and the girl was very beautiful to look upon, a maiden, who had no sweet-heart, and she ran to the well, filled her bucket, and drew it up. The steward was delighted, and spoke to her, and said; "Will you give me a drink of a little of the water from your bucket?"

18 "Drink, sir," was her reply, and she tripped on, and lowered her bucket to her hand and gave him a drink. When she had given him a drink, she added, "And now, I will draw for your camels, that they may all have a drink." Then she ran and carried her bucket to the spring, and dipped it into the well to draw, and she drew for all the camels. The man watched her silently, to know whether or not the EVER-LIVING had granted prosperity to his journey.

22 And when she had watered all the camels, then the man took a brooch of gold of half a shekel, and placed on her arms two bracelets of rich gold of a shekel and said, "My girl, will you now ask the men of your father's house for a place for us to lodge in?"

24 And she answered him, "I am the daughter of Bethuel, the son of Milka, whom she had to Nahor." And she continued, "We have plenty of straw and fodder, and room enough for you to lodge."

26 Then the man bowed, and thanked the EVER-LIVING, and said; "Thank the EVER-LIVING GOD of my master Abraham, Who has not forgotten His goodness and truth to my master, for the EVER-LIVING has led me to the house of the brother of my master."

28 And the girl ran, and reported to the house of her mother, as it is here related; and to Rebekka's brother,

whose name was Laban. Then Laban rose to go to the man who rested near the well, when he saw the brooches and the bracelets on the hands of his sister, and heard the words of Rebekka his sister, "That the man said this to me," he went to the man, who remained by the well with his camels, and said, "Come in, you blessed of the LORD. Why do you stand outside, when I offer you the house, and a stable for your camels?" Then the man entered his house, and he unloaded the camels, and gave straw and fodder to the camels, and water to wash his feet, and the feet of the young men, who were with him. He also placed food before them.

But he replied; "I will not eat until I have delivered my message."

"Speak," he said.

"I am the servant of Abraham," he answered; "and the EVER-LIVING has prospered my master very greatly; and has given to him sheep and oxen, and silver and gold, and men and women servants, camels and asses. Sarah also, my master's wife, had a son to my master, a son in his old age, and he will give him all he has. Now my master has pledged me to say, 'Take not a wife for my son from the daughters of the Cananites among whom I reside in their land; but go instead, to the home of my father, and choose a wife for my son from among my own family.' I replied to my master, 'Perhaps the woman will not come with me.' Then he said to me; 'The EVER-LIVING Who has caused me to walk in His presence, will send His Messenger along with you, and He will guide you in your path so as to secure a wife for my son, from among the children of my own tribe, and from the home of my father. So take an oath to me that you will go to my tribe, and if they will not give to you, you shall be free from your oath to me.' And I came to-day to the well, and said, 'LORD the GOD of my master Abraham, if it pleases You, point me to the path that I should follow. See! I have arrived at this well of water, so let it be that when a young girl comes to draw, when I say to her give me a little water from your bucket and she answers to me, "Drink yourself, and I will also draw for the camels," she shall be the wife

the LORD will grant to the son of my master.' This speech had not come to an end on my lips, when Rebekka approached with her bucket upon her shoulder; and she dropped it into the well, and drew. Then I said to her, 'Pray, give me a drink,' and she quickly lowered the bucket from off her, and said; 'Drink, and I will also water your camels.' So I drank; and she watered the camels as well. Then I inquired of her and asked; 'My girl, who are you?' And she replied, 'The daughter of Bethuel, the son of Nahor, whom Milka had to him.' So I placed the brooches on her brow, and the bracelets upon her hands. Then I bowed to the LORD and worshipped, and thanked the EVER-LIVING GOD of my master Abraham, Who had been kind to me, leading me in the right way to the house of the brother of my master, for his son. And now, if it is your will to show kindness and truth to my master, inform me; and if not, tell me so, and I will turn to the right or to the left."

Then Laban and Bethuel answered and said, "This has proceeded from the LORD; we are not able to say to you either good or ill. See, Rebekka is before you; take her and go; and she shall be a wife to the son of your master, as the EVER-LIVING has directed."

And when Abraham's steward heard their words, he bowed to the ground to the LORD. The steward also brought out ornaments of silver, and ornaments of gold and clothing, and put them upon Rebekka; and gave treasures to her brother and mother. Then they ate and drank he and the men with him, and rested; and rising in the morning, he said, "I will now return to my master." The brother and mother, however, said, "Let the girl remain with us a day or two, after that she shall go."

He, however, replied, "If she will not go with me, then the LORD will prosper the way of return, and I will go back to my master."

Then they said, "Let the girl be called, and ask her own self." So they called Rebekka, and asked her, "Will you go with this man?" "I will go," was her reply. They, therefore, sent off Rebekka their sister, with her nurse, and the steward of Abraham and his attendants, and

they gave Rebekka their blessing, and said to her;

"You are our sister. Increase to thousands, and may your descendants possess the gate of their enemies." Then they lifted Rebekka and her attendants, and placed them upon camels and they rode after the man; thus the steward took Rebekka and departed.

Now, Isaac was travelling towards the Well of Vision, for he resided in the south country; and he had come out to meditate in the field at the approach of the evening, and there he raised his eyes and looked, and saw camels coming. Rebekka also raised her eyes, and saw Isaac, and dismounted from her camel, and asked the steward, "What man is that who walks in the field?" and the steward replied, "He is my master." So she took a veil, and put it on. Then the steward reported to Isaac all the things that he had done; and Isaac brought her to the tent of his mother Sarah; so he took Rebekka, and she was a wife to him, and he loved her, and Isaac was comforted after his mother.

Abraham and Melurah.

Abraham prospered, and he took a wife whose name was Keturah, and she bore him Zimram, and Yokshan, and Midan, and Midian, and Ishbak, and Shuakh. And Yokshan begot Sheba, and Dedan. And the sons of Dedan were Ashurim, and Tushim, and Lammim. And the sons of Midian, Aifah and Afer, and Hanok, and Abida, and Aldaha, all were descendants from Keturah. Abraham left all that was with him to Isaac, but to the sons of the secondary wives that Abraham had, Abraham gave fortunes and sent them from his son Isaac, during his own life, to the east of the eastern country.

These were the days of the life of Abraham that he lived; one hundred and seventy-five years; so Abraham expired and died, a fine grey-headed old man, and satisfied, and they placed him with his people; and his sons Isaac and Ishmael buried him in the cave of Makphelah on the estate of Ephron the son of Zohar the Hittite, which is before Mamrah; the field which Abraham bought from the sons of Heth; there Abraham was buried

- 11 with Sarah his wife. After the death of Abraham GOD prospered Isaac his son, and he resided at the Well of Vision.

The History of Ishmael.

- 12 Now these are the sons of Ishmael, son of Abraham, whom Hagar, the Egyptian, the slave of Sarah, had by
13 Abraham. These are the names of the sons of Ishmael, by the names of their families. The eldest of Ishmael was Nebioth, and Kedar, and Abdal,
14 and Mibsam, Mishma, and Dumah,
15 and Masa; Khader, and Thema,
16 Zetur, Nafish, and Kadmah. These were sons of Ishmael; and these their names, by their villages and towers, twelve men by their nations.
17 The years of the life of Ishmael were a hundred and thirty-seven years, when he expired and died, and was
18 added to his people; and they took him from Havilah to the Wall which is between Egypt and the road to Ashur, laying him with all his relatives.

History of Isaac.

- 19 And these are the children of Isaac, son of Abraham; Abraham begat
20 Isaac. And Isaac son of Abraham was forty years old when he took for his wife Rebekka the daughter of Bethuel the Aramite of Padan Aram, and sister of Laban the Aramite.
21 And Isaac prayed to the EVER-LIVING about his wife, for she was childless, and the LORD answered him; for
22 Rebekka his wife conceived, and the children struggled together in her breast and she consequently said, "Why does this happen to me?" so went to enquire of the EVER-LIVING.
23 And the LORD said to her, "Two nations are in your breast, and two peoples shall proceed from your womb, and one people shall be stronger than the other people, and the elder shall serve the younger."
24 When her days were full for her
25 delivery there were twins; and the first born boy came out covered with hair, and she called his name Esau.¹ Then after him came his
26 brother, with his hand holding the heel of Esau, so they called his name Jacob.²
Isaac was sixty years old at the birth of them.

¹ The Halry.

² The Tripper-up.

Esau sells his Birthright foolishly.

When the lads grew up, Esau was
27 a man skilful in hunting,—a man of the field; but Jacob was a quiet man,—a stayer in the tent. So Isaac loved
28 Esau because he hunted with him; but Rebekka loved Jacob.

Once when Jacob was boiling por-
29 ridge, Esau came from the field, and he was exhausted; so Esau said to
30 Jacob, "Feed me now with that red porridge, for I am exhausted"; therefore they called his name "Red-soup."¹

But Jacob replied, "Sell me your
31 Birthright to-day."

Then Esau answered, "Now I am
32 going to die—what is that Birthright to me?"

So Jacob said, "Swear to me now
33 at once." And he swore to him, and sold his Birthright to Jacob.

Then Jacob gave to Esau bread
34 and lentil porridge, and he ate, and drank, and rose up, and went. Thus Esau was careless about his Birthright.

Isaac during a Famine goes to Gherar.

Afterwards there was a famine in
20 the land, beside the former famine which was in the days of Abraham, so Isaac went to Abimalek, king of the Philistines of Gherar. Then the
2 EVER-LIVING appeared to him in a vision and said, "Descend not to Mitzer;³ dwell in the land that I promised you; remain in this land,
3 and I will be with you, and will bless you, for to you and your race I will give the whole of this country as a dwelling; and I will complete the oath which I swore to your father Abraham; and I will increase your race like the
4 stars of the sky; and I will give to your race the whole of this country for a home, and I will bless all the nations of the earth through your Heir. In accordance with what I
5 promised to Abraham according to My words;—'if you will carefully keep My commands and statutes and
6 laws.'" So Isaac remained in Gherar.

When the men of the place asked
7 about his wife, he replied, "She is my sister," for he feared to say, "my wife," lest the men of the place should murder him for Rebekka, for she was beautiful to look on. After he had
8 resided a considerable time, it happened that Abimalek king of the Philis-

¹ Edom.

² Egypt.

9 times was looking out of his window, when he saw Isaac sporting with his wife Rebekka. Abimalek therefore summoned Isaac, and said; "Now she is your wife!—then why did you say to me 'she is my sister'?"

And Isaac answered, "Because I said to myself, I fear they will kill me because of her."

10 "Why did you do so to us?" Abimalek said, "perhaps one of the people might have lain with your wife, and you would have brought sin upon us." Abimalek, therefore, commanded to all his people, saying, "Whoever touches this man, he shall as surely die."

Isaac goes to Bashan and Elsewhere.

12 Isaac, however, removed from that country, and went to Bashan, he and his possessions, and the EVER-LIVING prospered him. Thus the man travelled about and increased until 13 he was very great. He also had flocks of sheep and herds of cattle, and many servants, and the Philistines were envious of him; so the Philistines filled with earth all the wells that the servants of his father Abraham had dug in his days. Abimalek, also, said to Isaac, "Go from among us, for you are much stronger than 14 we." So Isaac went from there, and encamped by the river Gherar, and remained there. Isaac, also, settled, and cleared out the wells of water which were dug in the time of his father Abraham, and he called them by the names they were called in the 15 days of his father. The servants of Isaac also dug in the valley and discovered there a spring of living water. 16 But the shepherds of Gherar contended with the shepherds of Isaac, and said, "The water is ours," so he called the name of the well Strife, 17 because they disputed with him. He therefore dug another well, and they contended about that also, so he called its name Contention. He then 18 removed from there, and dug another well, and they did not fight over it, so he called its name "Room-enough," for he said, "Now, LORD, You have given us room, and made us fruitful 19 in the land." Afterwards he arose from there and went to the Well of the Oath. 20 And the EVER-LIVING appeared to him that night, and said; "I am the God of your father Abraham; fear

not; I am with you, and will bless you and increase your race, because of My servant Abraham."

Then he built an altar at the place 25 and called on the name of the EVER-LIVING: and he pitched his tent there. The servants of Isaac also dug a well.

But Abimalek went to him from Gherar, with his chief herdsman, and Pikol, the general of his army. Isaac, 27 therefore, asked them; "Why have you come to me? when you are my enemies, and have driven me from among you?"

And they replied;—"We are terribly 28 afraid, because GOD is with you: so we would say, let there now be an understanding between us and you, and let a treaty be made with you so that 29 you will not do wrong to us, if we do not touch you, and as we have certainly done good to you, and sent you away in peace. You are now The Blessed of the EVER-LIVING."

He therefore made them a feast, 30 and they ate and drank, and rose up 31 in the morning when they swore each to his brother. Then Isaac sent them away, and they went from him in peace. In the same day also the 32 servants of Isaac came and informed him about the well which they had dug; and they said "We have found water." He therefore called it "Satisfaction." Consequently the name of 33 the village by that well is called Satisfaction¹ to this day.

The History of Esau; and of Jacob's Reception.

When Esau was forty years old, he 34 took as a wife Judith the daughter of Bari the Hitite; and Basmath the daughter of Ailon the Hitite. But 35 they were a bitter wind to Isaac and Rebekka.

And when Isaac was old, and his 27 eyes dim that he could not see, he called his eldest son Esau, and said to him; "My son," and he replied; "I am here." Then he said; "See 28 now, I am old, and I know not the day of my death; so now take up 3 your spear, quiver, and bow, and go to the field and hunt venison for me, and make me tasty food such as I 4 love, and bring it to me, and I will eat it, so that my soul may bless you before I die."

But Rebekka heard the speech of 5 Isaac to Esau his son, and that Esau

¹ Shebech, in Hebrew.—F. F.

had gone to the field to hunt venison to bring in. Then Rebekka spoke to Jacob her son, and said, "I have just heard your father speak to your brother Esau, saying, 'Bring to me venison, and make me tasty food, that I may eat it, and I will bless you before the EVER-LIVING, before I die.' So now, my son, listen to my voice to do what I shall order you. Go to the flock, and select for me two good kids of the goats and I will make tasty food for your father such as he loves, and you shall carry it to your father, when he will eat, and because of it he will bless you before his death."

But Jacob said to Rebekka his mother: "But my brother Esau is a hairy man, and I am a smooth man; when my father feels me I shall be in his eyes like a swindler, and shall bring a curse on myself, and not a blessing."

His mother however said to him: "Let any curse for you come on me my son, only you go and do as I tell you."

He consequently went, and did it, and brought to his mother, and she made for him tasty food such as his father loved. Then Rebekka took some of the clothes of her son Esau, which were in the house with her, and put them on her younger son Jacob, and put the skins of the kids of the goats on his hands, and the smooth part of his neck. Then she gave the dainties and the bread which she had made into the hand of her younger son Jacob, and he went to his father, and said to him: "Father," and he replied, "I am here; who are you?" When Jacob answered, "I am your eldest son Esau, I have done as you asked me. Rise now, turn and eat of my venison, so that your soul may bless me."

Isaac, however, asked his son: "How is it you have been so quick in meeting with it my son?"

So he replied: "Because your EVER-LIVING GOD brought it before me."

Then Isaac said to Jacob, "Come near me, my son, and I will feel if you are really my son Esau, or no."

So Jacob approached to Isaac his father and he felt him, and said "The voice is the voice of Jacob, but the hands are the hands of Esau," therefore he did not detect him, because his hands were like the hands of his brother Esau, hairy,

and he was thankful. Yet he asked, "Are you really my son Esau?" and he replied, "I am."

Then he said; "Bring it to me and I will eat of the venison of my son, so that my soul may bless you."

He consequently presented it to him and he ate; and he brought wine to him and he drank.

Then Isaac his father said, "Come close now, my son, and give me a drink." So he approached and gave him a drink; and he smelt the smell of his clothes and was satisfied, and said;—"Yes! the smell of my son is like the smell of a field which the LORD has blessed, so may GOD give to you the dew from the skies, and the fatness of the earth, and increase and possession. Nations shall serve you, and bow down to you; yes, a multitude of mighty peoples, with your brothers also shall pay tribute to you, my son. If any curses you, he shall be cursed; and if any blesses you, he shall be blessed."

But it happened that as Isaac finished blessing Jacob, and Jacob had gone away from the presence of Isaac his father, that Esau his brother came with his venison, and he also had made dainties, and brought them to his father, and said to his father, "Arise, my father, and eat of the venison of your son, so that your soul may bless me."

Isaac his father however asked of him; "Who are you?" and he replied "I am your firstborn son Esau."

Then Isaac was terrified with a very great terror, and asked; "Who then is he who has hunted venison, and brought it to me, and I have eaten of all before you came, and I have blessed him?—Yes and he must be blessed."

When Esau heard the speech of his father, then he cried with a very great and bitter cry, and said to his father; "Bless me, also me, my father."

But he replied; "Your brother has come with deception and stolen your blessing."

And he answered; "He was rightly named 'Tripper-up' for he has tricked me this twice; to take my birthright, and also now to take my

1 "Tripper-up." In Hebrew Yakoo= English Jacob.—F. F.

- blessing." Then he asked, "Have you not a blessing left for me?"
- 37 But Isaac replied and said to Esau; "Since I have made him your Master, and have given all his brothers to him for servants, and with increase and possession I have endowed him;—where now my son is there anything I can do?"
- 38 But Esau said to his father; "Is there then only One Blessing with you my father? Bless me also, my father;" and Esau lifted up his voice and wept.
- 39 Then Isaac his father answered and said to him;
"Yes! in the most fertile land shall be your dwelling.
And with the dew from the skies above.
- 40 And you shall live by your sword, but shall serve your brother;
Yet when you extend, you shall break his yoke
From off your neck."
- 41 But Esau hated Jacob for the blessing with which his father had blessed him; and Esau said in his heart, "The day approaches for the mourning of my father, when I will kill my brother." But the words of her elder son Esau were reported to Rebekka, so she sent and called her younger son Jacob, and said to him;
"Now Esau, your brother, intends to
- 43 kill you; consequently my son listen to my voice, and arise and go away to Laban my brother, at Kharan, and stay with him for some time, until the anger of your brother has passed away. When the rage of your brother against you has passed, and he forgets what you have done to him, I will send and fetch you from there. Why should I be deprived of both in one day?"
- 46 Then Rebekka said to Isaac, "I hate my life in the presence of these Hittite girls! If Jacob should take a wife from among these Hittite girls—such girls as they are, in this country,—why should I live?"
- Jacob sent to Padan Aram.**
- 28 Consequently Isaac called for Jacob and blessed him, and commanded him not to take a wife from the girls of Canan. "Arise, go to Padan Aram, to the house of Bethuel, your mother's father, and take yourself a wife from there from the daughters

of Laban, your mother's brother. And may ALMIGHTY GOD bless you, 3 and make you fruitful, and increase, and may you become an assembly of nations, and may He give the bless- 4 ings of Abraham to you and your race with you, to inherit the land of your strangerhood, which GOD gave to Abraham." Thus Isaac sent off 5 Jacob, and he travelled to Padan Aram, to Laban, the son of Bethuel, the Arami, the brother of Rebekka, the mother of Jacob and Esau.

But when Esau knew that Isaac 6 had blessed Jacob and sent him to Padan Aram to take himself a wife from there to comfort him,—and had ordered him saying, "Take not a wife from the girls of Canan," and 7 that Jacob had listened to the voice of his father and mother, and had gone to Padan Aram,—then Esau 8 perceived that the girls of Canan were displeasing in the eyes of Isaac his father, so Esau went to Ishmael 9 and took Malath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, besides his other wives, as a wife to himself.

Jacob's History in Padan Aram.

Jacob, however, set out from the 10 Well of the Oath and travelled to Kharan. And he arrived at a place, 11 and rested there, for it was sunset; so he took one of the stones of the place and put it for his pillow, and laid down on the spot to sleep. Then 12 he dreamed and saw a ladder with its foot standing on the ground and its head reaching to the heavens, and there were MESSENGERS of GOD ascending and descending it. And 13 he saw the EVER-LIVING stationed above it, Who said; "I am the EVER-LIVING GOD of your father Abraham, and the GOD of Isaac,—the land which you now lie upon I will give 14 to you and your race; and your race shall be like the dust of the earth, and shall spread West and East, and North and South, and all the Nations of the world shall be benefited by you and your Heir. Be assured also 15 that I am with you, and will guard you wherever you go, and I will give you a quiet return to this country, for I will not forsake you until I have accomplished what I have promised to you."

Then Jacob awoke from his sleep, 16

and exclaimed; "The EVER-LIVING is certainly in this place, and I knew it not;" so he was afraid and said; "How terrible this place is! Is not this truly the House of GOD? and this the Gate of Heaven?" When Jacob arose in the morning, he took the stone which he had placed for a pillow and sat it upright, and poured oil on the top of it, and called the name of that place "GOD'S House"¹ (but Andam-loz was its former name). Then Jacob vowed a vow, saying; "If the EVER-LIVING GOD is with me, and will guard me in the way that I now go, and give to me bread to eat and clothing to put on, and bring me back safely to the house of my father,—then the EVER-LIVING shall be my GOD. And this stone which I placed for a pillow shall be a House of GOD, and of all that You give to me, I will return a tenth part to You."

Then Jacob arose on to his feet, and went towards the land of the sons of the East; and he looked and saw a Well in the field and there were by it three flocks of sheep lying down, for from that Well they watered the flocks,—but a great stone was on the mouth of the Well. So when all the flocks had collected there, they rolled away the stone and watered the sheep, and then returned the stone to its place on the mouth of the Well. Jacob, therefore, asked them, "Brothers, where do you come from?" and they replied, "We are from Kharan."

Then he asked them if they knew Laban the son of Nahor? When they answered, "We know him."

He next asked them, "Is he well?" and they said; "He is well,—and here is Rachel his daughter coming with his sheep."

Then he asked; "Look! it is full day already;—is it not time to water the cattle and sheep that they may go and feed?"

But they replied, "We cannot, until all the flocks are collected, and they roll away the stone from off the mouth of the Well and water the sheep."

Whilst he was speaking with them Rachel came with her father's sheep, for she shepherded them. But it happened that when Jacob saw Rachel

the daughter of Laban the brother of his mother, and the sheep of Laban his mother's brother, that Jacob rolled the stone from off the mouth of the Well and watered the sheep of his mother's brother Laban. Then Jacob kissed Rachel, and lifted up his voice and wept: and Jacob said to Rachel, "I do it because I am a relative of your father, and because I am the son of Rebekka." So she ran and reported it to her father.

When Laban had heard the report about Jacob, the son of his sister, he ran to invite him and embraced him, and kissed him, and brought him to his home, where he related to Laban all these events.

Then Laban said, "You are my bone and my flesh"; so he stayed five days with him, when Laban said to Jacob, "Since you are my relative, now serve me, and also inform me what wages I shall pay you?"

Jacob's Faithful Love.

Now Laban had two daughters the name of the eldest Leah, and the name of the youngest Rachel. But the eyes of Leah were timid, and those of Rachel perfect in form and beautiful to see, and Jacob loved Rachel, so he replied, "I will serve you seven years for your youngest daughter Rachel."

Laban then replied, "Good; she shall be yours.—I will give her for a wife after you have stayed with me."

So Jacob waited for Rachel seven years, but they were to him like a single day because of the love he had for her. Then Jacob said to Laban, "Give me my wife, for the time is up, and I will go to her."

Laban then collected all the men of the place and made a feast, and when it was dark he took Leah his daughter and brought her to him, and he went to her. Laban also gave Zilfa his servant, to Leah to be her servant.

But when it was morning he discovered it was Leah, and said to Laban, "Why have you done this to me? Was it not for Rachel that I served you? Then why have you cheated me?"

But Laban answered, "It is not our custom in this country to give the younger before the elder. Count the seven for this, then I will give to you also the other, and for her you

¹ Beth-el

shall serve with me another seven years afterwards."

28 Jacob therefore agreed to it, that he would serve thus, so he gave Rachel his daughter to him for a wife. Laban also gave to Rachel Bilah his servant to be her servant.

29 He therefore went to Rachel, and he loved Rachel completely, and served to him other seven years afterwards.

30 But the EVER-LIVING saw that he hated Leah, so he opened her womb, but Rachel was childless. So Leah conceived and bore a son, and she called his name Reuben, for she said, that "The EVER-LIVING has looked on my sorrow, so that now my husband may love me." And she conceived again and bore a son, and said, "Now the EVER-LIVING has heard that he hates me, so He has given to me also this;" and she called his name Simeon. Then she conceived again and bore a son, and she said, "Now certainly my husband will cling to me, for I have borne him three sons;" therefore she called his name Levi. She also conceived again and bore a son, and she said "This time I will praise the LORD," so she called his name Judah. Then she ceased to bear children.

31 When Rachel saw that she bore no child to Jacob she envied her sister, and said to Jacob, "Give me children, and if not I shall die!"

2 But Jacob's anger fired at Rachel, and he answered, "Am I in the place of GOD, to hold back from you the fruit of your body?"

3 She therefore said, "See now my attendant Bilah;—go to her and she shall bear at my knee, so that I also myself shall have children from her;"

4 so she gave to him Bilah her servant for a wife. And Jacob went to her, and she conceived and bore a son to Jacob. Then Rachel said; "GOD has done me justice, and also has heard my voice and given me a son," therefore she called his name Dan.

5 Again Bilah the servant of Rachel conceived and bore a son to Jacob, when Rachel exclaimed, "I struggled with GOD; I also struggled with my sister;" so she called his name Naphthali.

6 When Leah saw that she ceased to bear, she took Zilfa her attendant and gave her to Jacob for a wife, so Zilfa the servant of Leah bore a son to Jacob. Then Leah said, "By a troop," and called his name Gad.

Zilfa the attendant of Leah also bore a second son to Jacob; and Leah exclaimed, "I am blest, for the women will bless me," she therefore called his name Asher.

Reuben once went out at the time of wheat harvest, and found love apples in the field, and brought them to Leah his mother, when Rachel said to Leah, "Give me, I pray, some of your son's love apples."

But she said, "Is it a trifle that you have taken my husband, and would you also take the apples of my son?"

When Rachel replied;—"Come, now,—he shall sleep with you to-night, in exchange for your son's apples."

When Jacob came from the field in the evening, Leah met him, and said to him; "You must come, for I have hired you with the love apples of my son, so sleep with me to-night." And GOD heard Leah, so she conceived and bore a fifth son to Jacob. Leah therefore said, "GOD has paid me wages, because I gave my servant to my husband." She therefore called his name Issakar.¹

Leah afterwards conceived again a sixth son to Jacob. Then Leah said, "GOD has endowed me, even me, with a good dowry, so that my husband will live with me, for I have borne him six sons," therefore she called his name Zebulun.² She afterwards also bare a daughter, and called her name Dinah.³

But GOD remembered Rachel, and GOD listened to her, and opened her womb; and she conceived and bore a son. Then she said; "GOD has taken away my reproach." She therefore called his name Joseph,⁴ saying, "The EVER-LIVING has added to me another son."

But it occurred that when Rachel had borne Joseph, Jacob said to Laban, "Send me away, and I will go to my own home, and to my own country. Give me my wives and my children, whom I have served you for, because I must go with them, for you know the wages for which I have served to you."

But Laban replied, "If I can content you I shall be pleased, for by your means the EVER-LIVING has prospered me."

¹ Meaning in Hebrew "Wages."—F. F.
² Endowment. ³ Justice. ⁴ Increase.

29 So he answered him; "You know how I have served you, and how your herds have been with me; for they were small that were with you before me, and they have spread out to many, and the EVER-LIVING has blessed you at my feet. Yet have I gained even a house of my own?"

31 But he replied; "What shall I give?"

Then Jacob answered; "You shall not give me anything. If you will do this thing for me I will conduct your 32 sheep and guard them. I will go over all your sheep to-day counting. Every sheep speckled or spotted, and every black sheep among the lambs, and every spotted or speckled in the 33 rams, they shall be my wages; and you shall assign them justly to me from to-day forward, as my wages from you. All that is not spotted or speckled in the goats, or black in the sheep, it shall be a theft with me."

34 And Laban replied; "It shall be exactly as you say."

35 He therefore separated on that day the marked and spotted rams, and all the marked and speckled of the goats from all that were white, and all the black sheep, and gave them to the 36 hands of his sons, and put a three days' journey between them and between Jacob's; but Jacob shepherded the other sheep for Laban his father-in-law.

37 Jacob then selected young wands of willow, and almond, and sycamore, and peeled them; peeling to the white so as to show the whiteness of the wands, and he stuck the wands which he had peeled near the watering troughs where the sheep came to drink, in the sight of the sheep, when they were hot for breeding after 39 drinking. So the sheep were hot amongst the wands, and bore, and the sheep bore marked, and spotted, 40 and speckled. Then Jacob separated the lambs and placed the faces of the sheep towards the striped, and gave all the black among the sheep of Laban to his own flocks, and did not assign them to the sheep of Laban.

41 Thus when any of the strong sheep were hot for union, then Jacob placed the wands before the eyes of the sheep, near the troughs, to inflame them among the wands. Before the feeble of the sheep, however, he placed them not; so the feeble went to Laban and the strong to Jacob.

Thus the man increased very much, 43 and he possessed many sheep, and women and men servants, and camels and asses.

However he heard the sons of 31 Laban talking, saying, "Jacob will take all that our father has, and from what our father possessed he has made all his wealth." Jacob consequently watched the face of Laban, and perceived it was not with him as formerly.

Then the EVER-LIVING said to 3 Jacob, "Return to the land of your fathers and your birth, and I will be with you." So Jacob sent and called 4 Rachel and Leah to the field to his sheep, and said to them, "I see that 5 the face of your father is not with me as formerly,—but the GOD of my fathers is with me. Now you know 6 that with all my strength I have served your father. But your father 7 has deceived me, and changed my wages ten times; GOD however did not allow him to do evil to me. For 8 when he said, 'The spotted shall be your wages,' all the sheep were spotted;—but if he said, 'The streaked shall be your wages,' then all the sheep were streaked; so GOD took 9 away the flocks of your father and gave them to me.

"It also happened in the season of 10 the heat of the sheep, that I raised my eyes in a dream and saw the rams leaping on the streaked, speckled and spotted sheep, and the Messenger 11 of GOD said to me in the dream, 'Jacob;' and I replied 'I am here.' Then he said, 'Lift up your eyes 12 and see all the rams leaping on the streaked, speckled and spotted sheep, for I have seen all that Laban has done to you. I am the GOD of the 13 HOUSE of GOD¹ which you consecrated there in the pillar which you dedicated to me,—where you vowed a Gift. Go from this country, and return to the country of your birth.'"

Then Rachel and Leah answered 14 and said to him; "What portion or inheritance is there to us in the house of our father? Are we not like 15 strangers and outcasts to him? for he sold us, and has eaten up our money. For all the wealth which 16 GOD has stripped from our father

¹ Beth-el in Hebrew means **H+D+G** of God.—F. F.

- that is ours, and our children's, so do all that GOD has said to you."
- 17 Therefore Jacob arose, and mounted his children and wives on camels, 18 and collected the whole of his herds, and the whole of the property which he had acquired by trading; property he had acquired in Padan Aram, to go to his father Isaac in the land of Canan.
- 19 Laban, however, had gone to shear his sheep, so Rachel stole the Teraphim which were her father's. Thus Jacob stole away secretly from Laban the Arami, without informing him, 21 for he fled from him. So he fled, he and all he possessed, and they went up and crossed over the river, and he set his face to Mount Gilad. But on the third day it was reported to Laban that Jacob had fled.
- 23 Then he took his relatives with him and pursued after him—a seven days' journey, and came up with him at Mount Gilad. But a Messenger appeared to Laban the Arami in a dream by night, and said to him; "Guard yourself in what you do to Jacob for either good or ill." Laban, however, overtook Jacob; and Jacob had pitched his tent on the hill, but Laban with his relatives on Mount Gilad.
- 26 Laban then said to Jacob; "What have you done? You have carried away my daughters like captives, desolate? Why did you steal away to fly and deceive me, and not inform me, when I would have sent you away with pleasure, and with the sound of 28 drums and harps? You have not even let me kiss my children, and your children. You have acted like a fool! Truly there is a GOD who guides me from evil in acting with you; for the GOD of your father last night said to me, 'Guard yourself in dealing with Jacob for good or ill; so go your journey; for you desire the house of your father;—but why have you stolen my gods?'"
- 31 Then Jacob replied, "Because I was afraid; for I said he will certainly steal his daughters from me. If, however, you find your Gods, it is not known to me. Go round what is with me, and take your own." (For Jacob did not know that Rachel had stolen them.)
- 33 Laban, therefore, went round the tent of Jacob, and the tent of Leah, and to the tents of the two mothers, and did not find them; consequently

he left the tent of Leah and went to the tent of Rachel. But Rachel had 34 taken the Teraphim and placed them under the camel-saddle, and sat upon them, so Laban searched all the tent and could not find. And she said to her father "Let it not grieve your eyes my Lord that I am not able to rise before you, for the way of women is on me." So he searched and did not find the Teraphim.

Then Jacob was furious, and abused 36 Laban, and Jacob was angry and said to Laban, "What is my fault; and what is my sin? that you have come after me? Now you have 37 searched all my goods, what have you found of all the goods of your house? Put it before my people and your people, and they shall decide between us. During the twenty years I have been with you, I have not lost a sheep or a goat of yours, and I have never eaten a ram of your flock. I have 39 not brought you the maimed. I have borne the loss from my own hand. I have restored to you the stolen by day, and the stolen by night. I have 40 borne the heat by day, and the cold by night, and my eyes never rested. This twenty years I have been in 41 your house,—I served you fourteen years for your two daughters, and six years for your sheep, and you cheated me over my wage ten times. If the 42 GOD of my father Abraham, and the WORSHIPPED of Isaac, had not been with me, then you would have sent me away empty. But GOD saw my weary feet, and defended me last night."

But Laban answered; and said to 43 Jacob; "The girls are my girls, and the children my children, and the sheep my sheep, and all that you see is mine; and for the girls what shall I do for them or the children which they have borne? However, now, 44 come on, and let you and me make a settlement, and let it be a witness between Myself and You."

Then Jacob took a stone and set it 45 up with both his hands, and Jacob 46 said to his father-in law, "Let them collect stones." So they collected stones and made a heap. Then they feasted on the heap there, and Laban 47 called it for himself, "The Heap of Witnesses," but Jacob called it for himself "The Heap of Evidence."

1 Gilad.

48 Laban also said; "This heap is a Witness between me and between you to-day;" therefore 49 they called its name Gilad¹ and a "Watch-tower," for he said, "Let the EVER-LIVING watch between me and between you to keep each from 50 evil. If you grieve my daughters,— and if you take wives beside my daughters, when we are not together, let GOD see the Witness between me and you." Then Laban added to 51 Jacob, "See this heap, and see the pillar which I have raised between me and between you;—Witness this Heap, and Witness this Pillar, if I should pass over to you beyond this Heap; or if you should pass over to me beyond this Heap, and this Pillar 53 for evil, the GOD of Abraham, and the GOD of Nahor judge between us; the GOD of our fathers."

Jacob then swore by the WOR- 54 SHIPPED of his father Isaac. And Jacob sacrificed a sacrifice on the Heap, and invited his relatives to eat bread. So they ate bread, and they rested on the Heap.

32 Laban then rose up in the morning, and kissed his sons and his daughters and blessed them, and went and 2 returned to his own place. But Jacob continued his journey; and a 3 Messenger of GOD met him. So Jacob said, "What a glorious encampment of GOD this place is!"— therefore he called the name of that place, "The Encampment."

Meeting of Esau and Jacob.

4 Then Jacob sent messengers before himself to his brother Esau, at Mount 5 Seir, in the land of Edom, and he commanded them saying; "You shall say this to my Lord Esau,— 'Jacob, your servant, says thus,—' I have lodged with Laban, and stayed 6 until now, and there are with me bullocks, and asses, and sheep and serving men and women, so I have sent to inform my Lord, to find favour in your eyes.'"

7 When the messengers returned to Jacob they reported;

"We went to your brother, to Esau, and he is also coming to call upon you, and four hundred men with him."

8 Jacob, consequently, was very greatly afraid, and it distressed him;

so he divided the people who were with him, and the sheep and the cattle, and camels into two camps; "because," he said, "if Esau comes to the one camp, and assails it, then there will be the other to fly to." Jacob also said, "GOD of my father 10 Abraham, and GOD of my father Isaac, the LORD Who said to me 'Return to the land of your birth and I will be good to you.' I am un- 11 worthy of all the mercies and of all the support which You have shown to me when I, Your servant, passed over this torrent with my staff, and I am returning as two camps. Grant 12 me a deliverance from the hand of my brother, from the hand of Esau, for I fear that he will come and cut off mothers with children. But You 13 have said 'Supporting I will support you, and I will make your race like the sand of the sea, which cannot be counted for quantity.'"

So he rested there that night. 14 Then he took presents in his hand;— presents for his brother Esau: A 15 hundred goats, and twenty he-goats; a hundred sheep, and twenty rams; thirty suckling camels with their 16 foals; forty cows and ten bulls; twenty she-asses and ten asses; and 17 he put them under the hands of servants separately, troop by troop, and said to his servants, "Go before me, and spread a space between troop and troop." He also ordered 18 the foremost, saying, "If you meet Esau, my brother, and he asks you 'Who are you? and where are you going? and whose are these before you?' you shall reply, 'From your 19 servant, from Jacob, a present he sends to my Lord, to Esau. And look also he is behind us!'"

He ordered the second also, with 20 the third, with all the servants who followed after them, repeating, "You shall say the same words to Esau if he meets with you, and you shall 21 also say to him, 'See, your servant, Jacob is behind us.'" For he remarked, "I will pacify him first by the presents that I send to him, and afterwards I will see by his face whether or no I can stand before him."

Thus he sent presents over before 22 him; but he himself stopped that night in the camp. However he 23 arose at night and took his two wives, and the two second wives, and his

¹ Witness-heap.

eleven lads and crossed the ford of Jabok.

- 24 So he took them and passed them over the brook, and sent over all who were with him. Jacob, however, was left alone by himself, and a man wrestled with him until the departure of the darkness. He saw, however, that he was not equal to him, so he touched him in the hollow of the thigh, and struck the hollow of the thigh of Jacob whilst wrestling with him. Then he said, "Release me, for the darkness is going."

But he replied, "I will not let you go unless you bless me." Then he answered, "What is your name?"

And he said, "Jacob."

- 29 When he responded, "Your name shall no longer be called Jacob, but 'Israel';—for you have wrestled with a Divine Messenger, as with men, and been equal to it."

30 Then Jacob asked, and said, "Tell me your name?"

And he replied, "Why do you ask my name?" but he then blessed him.

- 31 Jacob, consequently, called the name of that place "Pen-i-El"—that is "God's face"—"for I have seen divinities face to face and preserved my life." And the sun arose on him as he crossed over from Peniel, but he limped on his thigh. Therefore the children of Israel do not eat the sinew-nerve from the foot to the thigh until this day, for he struck Jacob in the sinew-nerve at the hollow of the thigh.

Jacob and Esau Meet.

- 33 Then Jacob raised his eyes and saw that Esau approached, and four hundred men with him; so he separated the children of Leah and of Rachel, and of the two second wives, and placed the second wives and their children in the front, and Leah and her children next, and Rachel and Joseph behind; but he passed to the front of them and bowed to the earth seven times whilst approaching to his brother.

- 4 But Esau rushed forwards, and called to, and embraced him, and fell on his neck and kissed him, and wept. Then he lifted his eyes and saw the wives and children and asked, "Who are these with you?"

And he replied, "The children which God has given me, your servant."

Then the second wives approached 6 with their children and they bowed. Leah also came forward and her 7 children, and they bowed, and afterwards Joseph and Rachel, and they bowed.

So he asked, "What is all this camp 8 with you which approaches me?"

When he replied, "To find favour in the eyes of my Lord!"

Esau, however, answered, "I have 9 plenty, my brother: let your own remain to yourself." But Jacob said, 10 "Not so; if now I have found favour in your eyes, take a present from my hand, for certainly I have seen your face as if I had seen the face of God, and am delighted. Now do take the 11 thanks which I have brought to you, for God has favoured me, and because there is plenty for me as well." So he pressed him until he took them.

Then he said, "I will rise up and 12 travel and we will go along together."

But he answered him, "My Lord 13 knows that the children are many, and the sheep and the cattle with me are breeding, so if we drive them a single day, then all the sheep will die. But let my Lord now go before 14 me, and I will be travelling at my ease, according to the pace of the guide before me, and the pace of the children, until that I come to my Lord, at Seir."

But Esau said, "I will then assign 15 to you some of the people who are with me."

And he replied, "Why have I found this favour in the eyes of my Lord?"

So Esau returned that day on his 16 journey to Seir, but Jacob pitched 17 his tent, and built himself a house, and cattle yards, making an encampment; therefore he called the name of the place Skuth.¹

Afterwards Jacob went quietly to 18 the village of Shekhem, which is in the land of Canan, on his return from Padan Aram, and encamped before the village, and bought that 19 part of the land, where he pitched his tent, from the hand of the son of Hamor the father of Shekhem for a hundred kesitas. He also built an 20 Altar there and called on God, the God of Israel.

¹ "The Tents," when translated from the Hebrew.—F. F.

Shekhem's Outrage on Dinah.

- 34 But it happened that Dinah the daughter of Leah, whom she bore to Jacob, went out to visit the women of the country, and Shekhem, the son of Hamor, the Hivite Chief of the country, saw, and seized her and violated her, and disgraced her. But his soul was attached to Dinah the daughter of Jacob, and he loved the girl, and spoke to the girl's heart.
- 4 So Shekhem spoke to Hamor his father, saying, "Get me this girl for a wife."
- 5 Jacob, however, heard that he had defiled his daughter Dinah, but his sons were at the fold in the fields, so Jacob kept silence until their return. Then Hamor the father of Shekhem came to Jacob to speak with him. But the sons of Jacob returned from the field upon hearing it, and the men were grieved, and very angry at it, for he had done an outrage to Israel in violating the daughter of Jacob,—which ought not to be done.
- 8 But Hamor spoke to them saying, "My son Shekhem is attached by his soul to your daughter, therefore give her to him for a wife, and you can give your girls to us, and we can give ours to you, to take for yourselves, and you can dwell with us and the land shall be before you. Reside, and travel about, and possess it." Then Shekhem said to her father and her brothers "Let me find favour in your eyes, and whatever you ask of me I will give it. Heap upon me a great dowry and settlement, and I will give whatever you say to me, only give me the girl for a wife."
- 13 Then the sons of Jacob answered Shekhem and Hamor his father craftily, "because," they said, "he has corrupted our sister Dinah." So they replied, "We are unable to do such a thing as to give our sister to an uncircumcised man, for that would be a reproach to us. Yet if you will agree with us, that, like us, every male of you should be circumcised, then we will give our daughters to you, and we will take your daughters to us, and we will reside with you, and be one people.
- 17 But if you will not listen to us, then we will take our sister and depart."
- 18 And the idea was good in the eyes of Hamor and his son Shekhem—so the youth did not delay to do the

thing, for he had an affection for the daughter of Jacob; and he was the most honoured of all his father's house. So Hamor and Shekhem his son went to the gate of their village, and addressed the men of their town saying; "These men are peaceable with us, and they travel in it, and the country lies open to their hands before them. We would wish to take their daughters to us for wives, and give our daughters to them. However the men will only unite with us in this way, to reside with us and to be one people, by our circumcising every male of us, as they are circumcised. Their herds and possessions and all they have—will they not be ours if we agree with them, and they reside with us?"

All who sat in the gate of the village listened therefore to Hamor and Shekhem his son, and they circumcised every male who came to the gate of the town. But on the third day when they were in pain, Simeon and Levi, the two sons of Jacob, brothers of Dinah, each took his sword, and went into the village quietly and slew every male. They also slew Hamor and his son Shekhem with the edge of the sword, and took Dinah from the house of Shekhem, and went away. Then the sons of Jacob came on the booty, and plundered the town, which had defiled their sister. They took the sheep, the cattle, and the asses, and the wealth in the village and the wealth in the field, and captured their youths and little children, and wives, and plundered all the furniture in the houses. But Jacob said to Simeon and Levi; "You are a sorrow to me;—you have made me hateful to the inhabitants of the land, to the Cananites, and the Perizites, and I being few in number, they will outnumber me and assail, and destroy me and my house."

They however answered; "Ought they to use our sister as a harlot?"

GOD afterwards said to Jacob "Arise: go to Beth-el and reside, and make an altar there to the GOD who appeared to you in your flight from your brother Esau."

Jacob Destroys the Idols of his Family and Servants.

So Jacob said to his family, and all who were with him; "Throw away

the strange Gods which are among you, and purify yourselves, and change your clothing, and let us be rising; and we will go to Beth-el; and I will there build an Altar to the GOD who pitied me in the day of my distress, and was with me in the journey that I went."

They, therefore, gave to Jacob all the strange Gods which were in their hands, and the earrings that were in their ears, and Jacob buried them under the oak which was near Shekhem. Then they marched, and a terror from GOD was upon their neighbours, and they did not pursue after the sons of Jacob. So Jacob came to Luz in the land of Canaan (it is Beth-el), and his people with him.

He also built an altar there, and called the HOUSE of GOD, Beth-el,¹ for there GOD appeared to him in his light from the presence of his brother. But Deborah the nurse of Rebekka died, and he buried her between Beth-el and Alon, and called the name of the place "The Oak of weeping."

Another Divine Appearance to Jacob, and Promises.

GOD also appeared another time to Jacob, on his return from Padan Aram, and spoke with him, when GOD said "Your name shall no longer be called Jacob, for Israel shall be your name;" so He called his name Israel; and GOD said to him, "I am the ALMIGHTY GOD. Be fruitful and multiply. A Nation and an Assembly of Nations shall come from you, and Kings shall proceed from your loins; and the land which I gave to Abraham and Isaac, I will give to you, and the same land I will give to you and your race after you." Then the Divine Messenger went up from him from the place where he spoke with him. So Jacob erected a pillar at the place where he had spoken with him,—a pillar of stone, and poured a libation upon it, and poured oil upon it. Jacob also called the name of that place where GOD spoke with him GOD'S HOUSE.² He afterwards marched from there, and had gone some distance into the country towards Ephrathah, when Rachel was taken in labour, and the childing went hard with her; but when she was delivered with hard

labour, the midwives said to her, "Be not down-hearted, for this child is a son." But she breathing out her life—for she was dying—named him Son-of-my-Anguish,¹ but his father called him Benjamin.² So Rachel died, and they buried her at Ephrathah, which is near Bethlehem, and so Jacob erected a pillar over her tomb.³

Then Israel marched from there, and pitched his tent at the encampment of Migdal-Adar. And it was whilst Israel resided in that country, that Reuben went and committed adultery with Bilah his father's second wife,—and Israel heard of it.

Registers of Jacob's Sons.

These are the twelve sons of Jacob: 23 The first born by Leah to Jacob, Reuben; then Simeon; then Levi; then Judah; and Issackar; then Zebulon.

The sons of Rachel Joseph and Benjamin. And the sons of Bilah the servant of Rachel; Dan and Naphthali: And the sons of Zilpha, the servant of Leah, Gad and Asher; these are the sons of Jacob, who were born to him in Padan-Aram.

Jacob afterwards went to his father Isaac, at Mamra, near Kiriath Arba, where Abraham and Isaac dwelt. And 28 the days of Isaac were a hundred and eighty years. Then Isaac expired, and 29 died, and was added to his people, old and satisfied with years, and Esau and Jacob his sons buried him.

History of Esau continued.

Now these are the descendants of 36 Esau, who is Edom:—

Esau took wives from the women of 2 Canan; Ada the daughter of Ailon the Hivite; and Ahlibamah, the daughter of Zibaon the Hivite; and 3 Bashmath the daughter of Ishmael, the sister of Benaioth.

And Ada bore to Esau Ailifaz, and 4 Bashmath bore Ruel; and Ahlibamah bore Jaish and Jamal, and Korah;— these are the sons of Esau, which they bore to him in the land of Canan.

Esau afterwards took his wives, and 6 his sons and daughters, and all the persons of his house, and the flocks, and all his cattle, and all property

¹ Ben-oni.

² Son of my right hand.

³ "This pillar at Rachel's grave still exists." Editorial note by an Old Hebrew editor.—F. F.

⁴ "The same as Hebron," is also an ancient explanatory note.—F. F.

¹ "God's-house."

² Beth-el.

- which he had acquired in the land of Canan, and left the land from the face of his brother Jacob, for their possessions were too great to remain together, for the land was not able to lodge the both of them, because of their herds. So Esau remained in Mount Seir. (Esau is Edom.—Esau was the father of the Edomites in Mount Seir.)
- 10 These are the names of the sons of Edom:
Ailifaz the son of Ada, the wife of Esau; Ruel the son of Bashmath wife of Esau;
- 11 And these are the sons of Ailifaz: Omar, Tzifo, and Nathan, and Kenez;
- 12 and Thimna was secondary wife to Ailifaz, the son of Esau, and she bore to Ailifaz Amalek;—these are the sons of Ada the wife of Esau.
- 13 And these are the sons of Ruel: Nahath, and Zarath, Shama, and Mizah; these were the sons of Bashmath, wife of Esau.
- 14 And these are the sons of Ahlibamah, the daughter of Anah, the daughter of Tzibaon, wife of Esau, which she bore to Esau:—Jaish; and Jalam; and Korah.
- 15 These were the chiefs from the sons of Esau and of the sons of Ailifaz, the eldest of Esau:—
Chief Thamar; Chief Omar; Chief Tzifo; Chief Kenez; Chief Korah; Chief Nathan; Chief Amalek:—These were the Chieftains of Ailifaz, in the land of Edom. They were the sons of Ada.
- 17 And these were the sons of Ruel, the son of Esau:—
Chief Nahath; Chief Zerah; Chief Shama; Chief Mizah;—These were Chieftains of Ruel in the land of Edom. They were sons of Bashmath the wife of Esau. These were sons of Esau, and were Chieftains in the land of Edom.
- 20 These are the sons of Seir (the Horites who inhabited the country) Lotan and Shubal, and Zilaon, and Anah; and Dishon and Azar, and Dishan. These were Chieftains of the Horites sons of Seir, in the land of Edom.
- 22 And these were the sons of Lotan, Hori and Himam; and the sister of Lotan was Thimna.
- 23 And these are the sons of Shobal:—Alwan, and Manahath, and Aibal, Shefa, and Annam.
- 24 And these are the sons of Zibaon:—

Aiah and Anah (he is the Anah who discovered mules in the desert while attending the asses of Zebau his father).

These are the children of Anah: 25 Dishon, and Ahlibama, daughter of Anah.

And these are the sons of Dishon:— 26 Hamedan; and Ashban, and Ithran and Keran.

These are the sons of Azan, Bilk- 27 han, and Zavan, and Akan;

These are the sons of Dishan, Aur, 28 and Aran.

These are the Chiefs of the Horites: 29 —Chief Lotan; Chief Shubal; Chief Zibaon; Chief Anah; Chief Dishon; Chief Azer; Chief Dishan:—These were Chiefs of the Horites, as Chieftains in the land of Seir.¹

And these are the names of the 40 Chieftains of Esau by their families, with their Tribal names. Chief Thimnah; Chief Alva; Chief Ithath; Chief Alibamah; Chief Alah; Chief 41 Pinan; Chief Kana; Chief Theman; 42 Chief Mibzar; Chief Magdiel; Chief

¹ NOTE.—The verses Ch. xxxvi., 31—39, are not a part of the text of Moses, but a note of an ancient editor. From internal evidence Professor the Rev. A. H. Sayce, D.D., of Oxford, suggests to me that this note was made after David's conquest of Edom, and not by Ezra. The number of Kings named show ten generations of Monarchy, which came after the Tribal Government under Chiefs, and as the Kings were clearly elective, the certainty of long wars between each election would extend the time too much for the Tribal Commonwealth and the succeeding Monarchical period to be contained in the epoch between the death of Esau and the conquests of Moses east of the river Jordan, during which he wrote Genesis.

"And these are the kings which reigned 31 in the land of Edom (before a king reigned over the sons of Israel). There reigned in 32 Edom Bela, the son of Baur, and the name of his city was Dinabba. And Bela died 33 and Jobab the son of Zerakh reigned instead of him in Bozrah. And Jobab 34 died and Hasham reigned instead of him from the land of the Thimani. And when 35 Hasbam died, Hadad the son of Bedad reigned instead of him, in Makah of Midian, in the land of Moab, and the name of his city was Avith. And Hadad 36 died, and Shamlah, from Masrakab, reigned instead of him. And when 37 Shamlah died, Shaul from Rakoboth on the river reigned in his stead. And Shaul 38 died, and Bal the Merciful, the son of Akkor, reigned instead of him. And Bal 39 the Merciful, the son of Akkor died, and Hader reigned in his stead, and the name of his city was Pau, and the name of his wife Mahitabel, the daughter of Matrod, the daughter of Mizahab."—F. F.

Airam;—These were Chieftains of Edom, with the names of the districts they possessed. Esau himself was the father of the people of Edom.

Continuance of the History of Jacob and of Joseph.

37 Jacob continued to reside in the land of his father's foreignhood—in the land of Canaan.

2 These are the progeny of Jacob.

Joseph a lad of seventeen years was attending to the sheep with his brothers, the young men who were sons of Bilah and sons of Zilfa two of his father's wives. And Joseph reported their bad conduct to their

3 father, Israel, also, loved Joseph more than all his children, because he was the son of his old age, so he made him a robe with long sleeves.
4 And his brothers saw that their father loved him more than all his brothers, so they hated him, and would not let
5 him be in peace. Joseph, however, dreamed a dream, and told it to his brothers, and they hated him the
6 more for it; for he said, "Listen now to the dream that I dreamed:
7 We were binding sheaves in the middle of a field, when my sheaf arose, and stood up, and your sheaves turned, and bowed to my sheaf."

8 But they replied to their brother; "Reigning, would you reign, and ruling would you rule over us?" So they hated him the more, because of his dream, and his talk.

9 Then he dreamed another dream, and related it to his brothers, and said, "I have dreamed another dream, when the sun and the moon and eleven stars came and did homage to me."

10 He told it to his father and to his brothers, and his father reproved him, and said, "What is this dream which you have dreamed? Shall I and your mother, and your brothers, come and bow down to the ground to
11 you?" So his brothers envied him; but his father remembered the event.

12 His brothers afterwards went to pasture their father's sheep in
13 Shekhem, and Israel said to Joseph, "Are not your brothers feeding the sheep in Shekhem? Go! I will send you to them."

And he replied, "I am ready."
14 Then he continued; "Go, then, and see how your brothers are, and how the sheep are, and bring me word."

They had gone, however, from the vale of Hebron, and removed to Shekhem.

And a man met him while search- 15
ing the field, and asked him, "What are you seeking?" When he answered, 16
"I am seeking my brothers. Tell me where I can find them?"

So the man responded, "They 17
have marched from here, for I heard them say 'Let us go to the Two Wells.'" Joseph consequently went after his brothers and found them at the Two Wells. When they saw him 18
in the distance, and before he approached them, they determined to murder him; and each said to his 19
brother, "Here is My Lord the Dreamer! There he comes! So 20
now let us go and murder him, and fling him into one of these wells and we will say a wild beast caught him,—then we shall see what will come of his dreams!"

But Reuben heard it, and wished 21
to deliver him from their hand, so he said, "Let us not destroy his life." Reuben also said to them, "Let us 22
not shed his blood. Let us fling him into this dry well," for he was desirous that they should not stab him, so that he might rescue him from their hands to return him to his father.

Therefore when Joseph was come 23
to his brothers, they stripped the robe from Joseph;—the long-sleeved robe which was on him,—and took 24
him and flung him into the empty well, with no water in it. Then 25
they turned to eat bread. But looking up, they saw at a distance Ishmaelites coming from Gilad with their camels loaded with spices, and nuts and balm, who were going down to Mitzeraim.¹

Then Judah said to his brothers, 26
"What profit is it to us to murder our brother and dabble ourselves in his blood? Come on! Let us sell 27
him to these Ishmaelites, and that guilt will not be upon us; for he is our brother, and our own flesh:" so they listened to their brother. Mean- 28
time those Midianite merchants came on, and approached; so they pulled up Joseph from out of the well, and sold Joseph to the Ishmaelites, for twenty shekels. Thus Joseph was taken down to Mitzeraim; therefore 29

¹ Egypt.

- when Reuben returned to the well he did not find Joseph in the well, so he tore his garments. When he went back to his brothers he said;—"The lad is not! and mourning, I shall grieve, and die of grief."
- They, however, took and slaughtered a goat kid and dabbled his robe in its blood, and sent the long-sleeved robe to their father with this message, "About this robe which we send you, send back and say if it is the robe of your son or no?" And he replied, "It is the robe of my son. Some wild beast has torn and eaten my son." Jacob consequently tore his garments, and put on sackcloth for his death, and mourned for his son many days.
- Then all his sons and all his daughters arose to console him, but he refused their consolations, and said, "I know that I shall go mourning for my son to the grave;" so he wept for his son.
- But the Midianites sold him in Mitzeraim to Potiphar, the General of Pharaoh, Commander of his Guards.

History of Judah.

- About this same time Judah went and separated from his brothers, and joined with an Adulamite, whose name was Hirah. Whilst there he saw the daughter of a Cananite, whose name was Beth-Shua and he took her and married her, and she conceived and bore a son, and called his name Ar. Then she conceived again and bore a son, and called his name Onan. She afterwards increased and bore a son and called his name Shelah; then she ceased to be child-bearing.
- When Judah took a wife for his eldest son Ar, her name was Thamar.
- But Ar, Judah's eldest son, was wicked in the presence of the EVER-LIVING, so the LORD caused him to die. Judah consequently said to Onan, "Marry the wife of your brother, and raise up an heir for your brother." But Onan knew that the heir would not be his own, therefore when he approached his brother's wife, he ejected on the ground, instead of giving seed to his brother.
- What he did was, however, wicked in the eyes of the EVER-LIVING, and therefore He caused him to die.
- Then Judah said to Thamar "Return as a widow to your father's

house until Shelah my son grows up," for he reflected "Perhaps she may also kill him like his brothers." Therefore Thamar went and returned to her father's house.

But time went on, and Beth-Shua the wife of Judah died and Judah grieved for her, and went up with Hirah the Adulamite, his partner, to shear the sheep at Timnath; and it was reported to Thamar, that her father-in-law was going up to Timnath to shear his sheep, so she put off her widow's weeds and concealed herself in her veil, and went down and sat at the opening by the wells which are on the road to Timnath, for she saw that Shelah was grown up, and he was not given to her as a husband: Judah saw her, and he thought she was a harlot, for she had hidden her face, so he turned from the road to her, and said, "Come on, go with me;"—for he knew not she was his daughter-in-law.

Then she asked, "What will you give to me, if I go with you?"

Then he replied—"I will send you a kid of the goats or sheep."

And she replied—"If you will give me a pledge that you will send them?"

He replied, "What is the pledge that I shall give you?"

And she answered "Your ring and the stick you have in your hand."

So he gave her them, and he went with her, and she conceived to him.

Then she arose, and went and put the veil from off her, and dressed herself in her widow's weeds. But Judah sent the kid of the goats by the hand of his partner the Adulamite, who was to receive the pledge from the hand of the woman;—and he could not find her. He therefore enquired of the men of the place asking, "Where is the whore of the wells by the road?" But they replied, "There is no whore by there." So he returned to Judah and reported, "I cannot find her;—and the men of the place said 'there was not a whore there.'"

Judah, therefore, said; "You have taken it to her, therefore I cannot be abused by her; for I sent the kid, but you could not find her."

But three months after it was reported to Judah "Your daughter-in-law Thamar has prostituted herself, and she is also with child from

her fornication;" and Judah replied, "Bring her here and burn her."

- 25 They brought her when she produced the ring and walking stick;—and said, "By the man that these belong to I am with child;" and she continued, "To whom belongs this ring and its motto, and this walking stick?"
- 26 Then Judah replied and said, "You are more virtuous than I; for I did not give you Shelah my son." He therefore proceeded no further to examine her.
- 27 When, however, the time for her delivery came, there were twins in her
- 28 belly, and it happened in her childing one put out his hand, so the midwife took it, and tied a scarlet thread upon its hand, remarking,
- 29 "This came the first." But it occurred that he drew back the hand, and then his brother was produced, when she said, "What? Have you broken? The breach be upon yourself:" therefore she called
- 3 his name Pherez;¹ and afterwards his brother was born, upon whose hand was the scarlet thread; so she called his name Zarah.²

History of Joseph continued.

- 39 Thus Joseph had been taken down to Mitzer,³ and sold to Potiphar, Pharaoh's General, Commander of the Guards, a Mitzerite, from the hands of the Ishmaelites who had brought him there. But the EVER-LIVING was with Joseph, and he became a prosperous man, and was steward to his master, the Mitzerite,
- 4 for his master saw that the EVER-LIVING was with him, and that all he did the LORD prospered it in his
- 5 hand. Joseph therefore found favour in his eyes, for he was honest towards him, consequently he appointed him chief of his house, and entrusted all his possessions to his control; with the result that from when he was appointed over the house and over all that belonged to him, the EVER-LIVING blessed the house of the Mitzerite under the administration of Joseph, and he was blessed by the EVER-LIVING in all his possessions,
- 6 in the house and in the field, so that all he had increased under the direction of Joseph; consequently he made no enquiry what he had, except for the bread which he ate. Joseph

was also handsome in form, and handsome in face.

It happened, however, after these 7 events, that the wife of his master lifted up her eyes to Joseph, and said, "Lie with me!" But he 8 refused, and said to his master's wife; "My master knows not what is in his house, and all that he possesses he has placed in my control. There 9 is not a greater than I in this house, and he has withheld nothing from me, except yourself, because you are his wife. Therefore I will not commit that great sin, and outrage, against GOD."

However she solicited Joseph day 10 after day, but he would not listen to her to lie beside her, or be with her. But it happened that one day when 11 he came to her apartment with a message for her, and there were none of the attendants of the house there in the apartment, that she seized him 12 by his wrapper, saying "Lie with me," but he let his wrapper slip off in her hand, and fled away naked. So when she saw that he had left 13 his wrapper in her hand, and had fled naked, she cried out to the atten- 14 dants of her house and said to them, "Look! he has brought this foreign fellow to us to insult us! He came to me to violate me;—but I shrieked out; and when he heard that I raised 15 my voice and shrieked, then he left his wrapper beside me and fled naked!" She also laid by the 16 wrapper with her till her lord came home, when she spoke to him about 17 all this matter, saying, "There came to me the Hebrew slave whom you brought to us, to insult me, but when 18 I raised my voice to cry out, he abandoned his wrapper near me and fled away naked."

And when his master heard the 19 tale of his wife, which she told him, asserting, "Your servant acted towards me according to my statements," he was fired with anger; therefore Joseph's master took and 20 put him into the tower-house, the place where the prisoners of the king were imprisoned, and he was confined in the tower-house. But the EVER- 21 LIVING was with Joseph, and gave him mercy, and gave him favour in the eyes of the commander of the tower-house, so that the commander of the 22 tower-house placed in Joseph's hands the whole of the prisoners who were in

1 Breaker. 2 Sunrise. 3 Egypt.

the tower-house, and all that was done there he directed it. The commander of the tower did not superintend anything, the whole was in his hands, because the EVER-LIVING was with him, and what he did the LORD prospered it.

But it occurred after these events, that the butler of the king of the Mitzeraim offended, and the king of the Mitzeraim, his master, was angry. And Pharaoh was enraged with two of his officers, with the chief of the butlers, and with the chief of the cooks, and he ordered them to be confined in the house of the Commander of the Guards—in the tower-house,—the place where Joseph was also imprisoned. The Commander of the Guards consequently remitted them to Joseph, and he kept them, and they were many days under restraint.

But they dreamed, both of them, a dream; each dream in the same night; each dream had a separate appearance, to the butler and to the cook whom the king of the Mitzeraim had imprisoned in the tower-house.

When Joseph came to them in the morning, he saw their pining gloom, so he asked the officers of Pharaoh who were in his custody in the house of his master, "Why are your faces sad and sorrowful to-day?"

And they replied, "We have dreamed dreams, and we have not an interpreter."

But Joseph answered, "Is not GOD the interpreter of dreams? Tell to me now."

The chief butler therefore told his dream to Joseph and said to him; "In my dream I saw a vine before me, and on the vine three branches, and the berries grew on them, and the clusters of grapes were ripe, and Pharaoh's cup was in my hand; so I took the grapes and crushed them into the cup of Pharaoh, and put the cup into the hand of Pharaoh."

Joseph then said to him, "This is the interpretation. The three branches are three days: after three days hence Pharaoh will raise your head, and restore you to your station, and you will give Pharaoh's cup to his hand, as was appointed formerly, when you were his butler.—Then

remember me, because I was kind to you. Do me therefore a kindness, and remind Pharaoh of me, and cause him to bring me out of this house,

for by treachery I was dragged from the country of the Hebrews, and also here I have done no crime that should put me in a dungeon."

When the chief baker saw that the interpretation was good, he also said to Joseph: "I have dreamed as well; and there were three baskets filled on my head, and in the highest basket of all victuals for Pharaoh, ready baked, but the birds ate them from the basket, from off my head."

Then Joseph answered and said, "This is the interpretation. The three baskets are three days. Three days from hence Pharaoh will take your head from off you, and will hang you on a gallows, and the birds shall eat your flesh from off you."

It happened that three days after was Pharaoh's birthday, and he made a feast for all his officers, and raised the head of the chief of the butlers, and the head of the chief of the bakers among his officers, and restored the chief of the butlers to his butlership, and he gave the cup to the hand of Pharaoh; but he hung the chief of the bakers, as Joseph had interpreted the dream. The chief of the butlers, however, did not remember Joseph, but forgot him.

Some time after it occurred that Pharaoh dreamed, and seemed standing by the river, and saw seven cows come up from the river, beautiful to see, and full fleshed, and they fed upon the rushes. Then he saw seven other cows come up after them from the river, poor to look upon and lean in flesh; and they approached the cows on the bank of the river, and the cows that were poor to look upon and lean in flesh, ate up the seven beautiful looking and fat cows.—Then Pharaoh awoke.

He slept again, and dreamed; and saw seven ears of corn spring up from one stalk very beautiful and good. He saw also seven ears of corn spring up after them withered and blighted by the east wind; and the seven withered ears of corn swallowed the seven beautiful and good ears. Then Pharaoh awoke;—and it was a dream.

When morning came his spirit was oppressed; so he sent and summoned all the writers of Mitzeraim, and all her scientists, and Pharaoh related his dreams to them. But there was not an interpreter among them for Pharaoh.

9 Then the chief of the butlers spoke to Pharaoh, saying, "I remember my
10 offence of the day when Pharaoh was angry with his servant, and put me into custody in the house of the General of the Guard, and the chief of the
11 bakers was with me, and we dreamed a dream in the same night, I and he; each according to the form of the dream we had dreamed: But there was with us a Hebrew youth, a slave of the General of the Guard, and we related them to him, and he interpreted to us our dreams. He interpreted to each his own dream: And it happened to us exactly as he interpreted to us our dream."

14 Pharaoh, therefore, sent and summoned Joseph, and they took him from the dungeon, and shaved him and changed his clothes, and brought him to Pharaoh.

15 Then Pharaoh told Joseph the dream he had dreamed, and that none could interpret it to him; "but I have heard a report about you, that you heard a dream and interpreted it."

16 Joseph, accordingly answered to Pharaoh, saying, "May GOD return an answer of peace to Pharaoh."

17 So Pharaoh related his dream to Joseph: "I stood by the bank of the river, and saw come up from the river seven cows, full fleshed and beautiful to see, and they pastured on the rushes. Then I saw seven other cows come up after them miserable and very bad to look at, and lean in flesh. I never saw such wretched things in all the land of the Mitzeraim, they were so bad. But the lean and wretched cows ate up the seven former beautiful cows, and they came and approached me, and yet I noticed as they came and drew near, and could observe they were as poor as before. Then I awoke.

21 "Again I was in a dream and saw seven ears of corn spring from one stalk, each full and good. Then I saw seven ears blasted, poor, and withered by the east wind follow them; and the poor ears swallowed the seven good ears; and I told it to the writers and they cannot inform me about it."

25 Then Joseph replied to Pharaoh, "The dream of Pharaoh is all one. What GOD has determined to do, He has related to Pharaoh. The seven good cows are seven years; and the seven good ears of corn are seven

years,—these dreams are all one. And 27 the seven lean and poor cows that came up after them, are seven years; and the seven poor ears of corn, blasted by the east wind, they are seven years of famine. This event 28 which I have stated to Pharaoh GOD has made known to Pharaoh. The 29 seven years before us will be great years in all the land of the Mitzeraim; but they will be followed by seven 30 years of famine afterwards, and those seven shall be forgotten in the land of the Mitzeraim, for the famine shall desolate the land. For those seven 31 shall not be recognized in the land before the presence of the famine that will follow them;—for it will be very heavy. As for the double dream 32 granted to Pharaoh, that confirms the event from GOD,—and GOD will hasten to effect it. Therefore let Pharaoh 33 seek out a man, firm and skilful, and set him over the Mitzeraim, and let 34 Pharaoh act, and appoint officers over the land, and take a fifth part produced by the land of the Mitzeraim in the first seven years of the sevens, and store up all that food in the seven good years that are coming, and 35 store up corn under the hand of Pharaoh for food in cities and fortresses, so that there may be food to support the land in the seven years of famine which will be in the land of the Mitzeraim, so that the country may not be cut off by the famine."

And this advice was good in the 37 eyes of Pharaoh, and in the eyes of his ministers. Therefore Pharaoh 38 commanded his ministers to select some man with the spirit of GOD in him. Then afterwards Pharaoh said 39 to Joseph, "I have perceived that GOD is with you in all this, and there is certainly no intelligence like yours, therefore you shall be over my house, 40 and by your mouth all my affairs shall be regulated; only in the throne will I be greater than you." Pharaoh 41 also said to Joseph, "See, I appoint you over all the land of the Mitzeraim."

Then Pharaoh took his ring from his hand, and put it upon the hand of Joseph, and clothed him in a white robe, and put a golden chain on his neck, and mounted him in a hooded 43 chariot of his own, and they proclaimed before him the appointment given to him over all the land of the Mitzeraim. Pharaoh also said to 44 Joseph, "I am Pharaoh!—but without

your order no man shall move his hand or foot in all the land of the Mitzerites."

- 45 Pharaoh consequently called the office of Joseph "The High Treasurership," and gave him Aseneth the daughter of Poti-Phara, priest of On, for a wife.

Joseph has Egypt surbeysed and stores up Corn.

- Joseph at once made a survey of the whole land of the Mitzerites.
- 46 Joseph was thirty years old on his appearance before Pharaoh king of the Mitzerites, and Joseph went from the presence of Pharaoh and organized
- 47 all the land of Mitzer. The earth also produced big loads in the seven
- 48 years of the sevens, and he collected much provision in the seven years, in the land of Mitzer, and stored up the provision. For every town he stored up provision from the fields
- 49 around it. Joseph consequently stored corn like the sand of the sea for quantity; the amount was so great that they ceased to measure it, because it was immeasurable.
- 50 Joseph also had two sons born to him before the years of the famine came. Aseneth the daughter of Poti-Phara the priest of On bore
- 51 them, and Joseph called the name of the eldest Manasseh,¹ "For GOD has made me forget all my troubles, and
- 52 all my father's house." But he called the name of the other Ephraim,² "For GOD has enriched me in the land of my wrongs."
- 53 Then the seven years of the sevens which were to be in the land of the
- 54 Mitzeraim came to an end; and at their end the seven years of famine began, according to the declaration of Joseph; and the famine was upon all the lands, but in the land of the Mitzeraim there was bread. At last the whole
- 55 country of the Mitzerites hungered, and the people called upon Pharaoh for bread, but Pharaoh replied to all the Mitzerites, "Go to Joseph, who will tell you what to do." And as the
- 56 famine was over the whole surface of the country, Joseph opened the stores which he had by him, and distributed to the Mitzerites. Although the famine raged in the land of the Mitzeraim, yet all the countries came to
- 57 the Mitzeraim to buy corn from Joseph, for the famine raged over all the countries round.

¹ Forgotten.

² Fruitful.

Joseph's Brothers are sent to Egypt to buy Corn, and terrified by being called Spies.

Jacob also learnt there was corn in 42 Mitzeraim, so Jacob said to his sons, "Why do you look at each other?" He also said, "I have heard that there is corn in Mitzeraim. Descend to there and buy for us from it, that we may live and not die."

Therefore ten brothers of Joseph 3 went down to buy corn from the Mitzeraim. But Jacob did not send 4 Benjamin the own brother of Joseph with his other brothers, for he said, "I fear an injury might happen to him."

Thus the sons of Israel went down 5 to buy corn, together with other travellers, for there was a famine in the land of Canan.

Joseph was then Protector over all 6 the country, to distribute to all the people of the land, and Joseph's brothers came and bowed to him, face to the ground. When Joseph 7 saw them he scrutinized and recognized them, but spoke to them harshly, and asked, "From what country do you come?"

They replied, "From the land of Canan, to buy food."

Although Joseph recognized his 8 brothers they did not recognize him,—but Joseph remembered the dream 9 which he dreamed to himself, and said to them, "You are spies; come to survey the nakedness of the land."

But they replied to him, "No, my 10 lord, but your slaves have come to buy food; and all of us are sons of 11 one man;—we are honest men;—we are not spies."

However he replied, "No! but you 12 are come to see the nakedness of the country."

They then answered, "Your slaves 13 were twelve brothers. We are the sons of one man in the land of Canan. The youngest is at home to-day, and one is not."

But Joseph returned, "That is just 14 what I said to you, when I said you are spies. By this I will prove you. 15 By the life of Pharaoh! you shall not go from here until you have brought your youngest brother here! Send 16 one of yourselves to take your brother, and return; then you will prove your words true about him, and if not, by the life of Pharaoh, you are spies!" And he further ordered them to be 17

18 imprisoned three days. But after the third day Joseph said to them,
 19 "Do this and live;—for I fear GOD. I will select one of your brothers, whom I will put into confinement instead of you; and you others take corn for your starving families. But you must bring your younger brother to me, and verify your statement, and live and not die." And they did so.
 21 But each said to his brother: "We suffer for our sins against our brother, because we saw the anguish of his soul imploring us to have pity on him, and we would not listen. Therefore this distress has come upon us."
 22 Then Reuben answered them, and said, "Did I not speak to you and say, 'Let us not sin against the lad,' and you would not listen to me? And now his blood is sought for!"
 23 And they did not know that Joseph understood them, for he used an interpreter with them. But he withdrew from them and wept. Then he returned to them and spoke, and selected Simeon from them and fettered him before their eyes.
 25 Joseph afterwards commanded and their waggons were loaded with corn; but he caused their money to be returned into the load of each. Then he gave them leave to go,—and showed politeness to them. They also loaded corn upon their asses, and set out. But one of them opened a sack of his, to give fodder to his ass in the inn, and saw his money, which was placed openly in its mouth.
 28 Then he said to his brothers, "He has caused my money to be returned, and here it is in my bag;" and their hearts stopped; and they trembled each at his brother, exclaiming; "What is this that GOD has done to us?"
 29 They went, however, to Jacob in the land of Canan and reported to him all these proceedings, saying, "The man who is master of the country spoke to us harshly, and took us for spies upon the land. But we said to him, 'We are honest, and are not spies; we are twelve brothers, sons of our father—one is not, and the youngest is now with our father in the land of Canan.' But the man, who is master of the country, said 'By this I will discover if you are honest; I will select one of your brothers to remain with me; but take for your starving families, and go. But you shall bring me your youngest brother, that I may

be convinced you are not spies when I will return the brother I have selected from you, and you may trade in the country.'"

When, however, they were empty-
 35 ing their loads, then each found his money in his cargo, and they were in fear at the finding of the money; both they and their father were afraid, and Jacob their father said
 36 to them, "I am bereaved! Joseph is not, and Simeon is not, and you would take from me all there are!"

Then Reuben replied to his father,
 37 saying, "Kill my two sons, if I do not bring them back to you!—I now place them in your hands as a pledge that I will them return to you!"

But he answered, "My son shall
 38 not go down with you, for his brother is dead, and he alone remains, and an accident might happen to him in the journey that you are going;—and you would bring down my grey hairs with sorrow to the grave."

But the famine oppressed the
 43 country, and it arrived that when all the food they had bought from the Mitzeraim ended, that their father said to them, "Return, and buy us a little food."

When Judah replied to him saying,
 3 "The man swore to us, asseverating, 'You shall never see my face, unless your brother is with you.' If you are
 4 wise enough to send our brother with us, we will return and buy food for you to eat. But if you will not
 5 send, we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.'"

Israel, however, answered, "Why
 6 did you wrong me by telling the man that there was another brother to you?"

And they responded, "The man
 7 demanded of us about our birth-place, asking, 'Have you a father living? Have you a brother?' and we told him straightforwardly about those things. How could we know he would say 'Bring your brother down with you?'"

Then Judah exclaimed to Israel,
 8 his father, "Send the lad with me! Let us arise and march, and live and not die—both ourselves, you, and our children! I pledge myself for him!
 9 From my hand seek him if I do not bring him back to you! then banish me from your face, for I shall have sinned against you all my days. If 10

- you had not hesitated, we should already have returned before now."
- 11 Therefore Israel their father said to him, "If it must be, do this; take some of the productions of this country in your waggons, and go down to the man with a present;—some balsam, and honey, perfumes,
- 12 and myrrh, nuts and almonds. Also take double money in your hands, and the money that was returned in the mouth of your bags, return with your
- 13 own hands to him again. Take your brother also, and arise, go back to the man, and may the Almighty GOD give you mercy before the man, and send your brother back with Benjamin. For if I am to be bereaved, I shall be bereaved."

Joseph's Brothers' Second Journey to Egypt; and they Dine with him.

- 15 Consequently the men took the present, and took double money in their hands and Benjamin, and arose and went to Mitzeraim and appeared
- 16 before Joseph. And Joseph saw Benjamin with them, and said to the chief of his house, "Invite those men to my house, and prepare a dinner, for those men shall eat with me at noon."
- 17 The man therefore did as Joseph ordered, and he brought the men to
- 18 Joseph's house. But the men were afraid at being brought to Joseph's house, and said "It is on account of the money which was returned to our bags last time that we are brought, to have an excuse against us, and to fall upon us and to take us for his
- 19 slaves, with our asses." Therefore they approached the steward of Joseph's house, and spoke with him in the verandah of the house, and said, "By the EVER-LIVING we came
- 20 down for the purpose of buying food; but when we returned to the inn and opened our bags, there was our money in the mouth of our bags, in full amount. But we have returned
- 22 with it in our hands. We have also brought other money with us to buy food. We knew not that our money was there in our loads."
- 23 But he answered, "Be quiet, and fear nothing. Your GOD and the GOD of your father has given you that money secretly into your loads. Come with me." Then he brought Simeon
- 24 to them. The man, the steward of Joseph's house, also went out and ordered water, and they washed their

feet. Then he ordered fodder for their asses. They then prepared the 25 present against Joseph's arrival at noon; for they heard they were to dine with him. When Joseph came 26 to the apartment, they presented him the present which they had brought from home, and bowed to the ground before him.

Then he asked them about their 27 health, and said, "Is your father well?—the old man you told me of? Is he alive yet?"

And they replied, "Your slaves are 28 well, and our father is yet alive," and bent and bowed. But he raised his 29 eyes and saw Benjamin his brother, the son of his mother, and asked; "Is this your youngest brother, of whom you spoke to me?" Then he added,— "GOD show you mercy, my son."

Then Joseph hastened, for his 30 affection burned for his brother, and he sought to weep, so he went into his chamber and wept there. But 31 afterwards he washed his face and came again, and restrained himself, and ordered dinner to be served.

They therefore served it for him, 32 by himself; and to them apart, by themselves; for the Mitzerites dined by themselves; for the Mitzerites are not allowed to eat food with foreigners: for that is disgusting to the Mitzerites. But they placed in his presence the 33 eldest, according to his age, and youngest according to his youth, and arranged the men each by his relative, and they took dishes from before 34 him to offer to them: but they offered to Benjamin more dishes than to any of the rest, presenting five, which they presented and left with him.

Joseph discovers Himself to his Brothers.

Afterwards he commanded his 44 steward, saying; "Fill the loads of these men with food as much as they are able to carry, and put the money of each on the top of the carts; and 2 my cup, the cup of silver, place at the top of the load of the youngest, with the money for his corn." So they did as Joseph ordered.

At morning-light the men went off 3 with their asses. When they had 4 gone not far from the city, Joseph said to his steward, "Mount and follow those men; secure them, and say to them, 'Why have you returned evil for good? Where is that my lord 5

drinks from? He is very sharp-sighted. He saw what you were doing!"

6 So he pursued, and said this to them.

7 But they replied; "Why has my lord spoken these words accusing your servants of having done such a thing? You know we returned to you from the land of Canan the money which we found in the top of our loads. We have not stolen silver or gold from the house of your lord. If it is found with any of your servants, kill him, and we also will be slaves to my lord."

10 And he replied, "It shall be as you say; Therefore with whoever of you it is, he shall be my slave, and you shall be innocent."

11 Then they hastened and each one

12 unloaded his load, and he searched beginning at the eldest to the youngest, and found the cup in Benjamin's

14 load. Then they tore their garments, and mounted each man his ass and returned to the city.

14 When Judah and his brothers came to Joseph's house, and were again brought in, they fell on their faces to the ground. While Joseph said to them, "How has this occurred that you have committed? Did you not know that I observe what happens around me?"

16 Then Judah replied, "What can I say to my lord? What assert? or how vindicate myself? God has found out the sin of your slaves in their hands; —alas! we are slaves to my lord! both we, and the one in whose hand the cup was found!"

17 But he answered and said; "Far be it from me to act thus. The one in whose possession the cup was found, he shall be a slave to me, but you can go in peace to your father."

18 Then Judah approached him and said; "To me, my lord, grant now for your slave to speak to the ears of my lord, and let not your anger burn with your slave;—for you are to me

19 like Pharoh. My lord asked of his slaves, saying, 'Have you a father, or brother living?' and we replied to my lord, 'A father lives with us; an old man, and a lad of his old age, the youngest; but his brother is dead. And beside him there is none from his mother, so his father loves him.'

21 Then you said to your slaves, 'Bring him to me, that I may set my eyes

22 on him.' But we replied to my lord, 'The youth is not able to leave his father; for if he leaves his father

then he will die.' You, however, said 23 to your slaves, 'If you do not bring down your youngest brother with you, you shall not again see my face.' And when we went up to your slave, 24 my father, he was informed of the demand of my lord, so that when our 25 father said, 'Return and buy us a little food,' we replied 'We cannot 26 go down unless our youngest brother is with us. Even should we descend, we cannot see the face of the man unless our youngest brother is with us.' Then your slave, my father, said 27 to us, 'You know that my wife bore me two lads, and one went from me, 28 and I said, alas! he has been torn to pieces, and I shall see him no more. And if you take this one from my 29 face, and an accident should happen to him, you will bring my grey hairs with sorrow to the grave.' So now if 30 I should go to your slave, my father, and the youth is not with us, whose life is bound to his life, it will be then 31 when he sees that the youth is not with us, he will die, and your slave will cause the grey hairs of your slave, our father, to go down in agony to the grave. Besides, your slave pledged 32 himself for the youth to my father, saying, 'If we do not bring him back to you, then let me be banished from my father all my days.' So now, I 33 pray, let your slave remain, instead of the youth, a slave to my lord, and let the youth return with his brothers; for if I go up to my father, 34 and the youth is not with me, then I shall see the misery that will come upon my father!"

Then Joseph was not able to re- 45 strain himself before all the officers around him, and cried;—"Every man go out from me!" So not a man remained with him while Joseph made himself known to his brothers. Then Joseph discovered his language 2 to his brothers, and the Mizerites heard, and it was reported to the house of Pharoh, and Joseph said to his brothers, "I am Joseph. Does 3 my father yet live?" But his brothers were not able to answer him, for they were terrified, at the sight of him.

Joseph, therefore, said to his 4 brothers, "Come near to me." So they approached, when he said, "I really am Joseph, your brother, whom you sold to go to Mitzer. Now, let 5 not trouble and terror be in your eyes, because you sold me—for God sent me

6 before you to preserve life; for these two years the famine has encircled the land, and for five years more there will not be ploughing or harvest,

7 therefore GOD has sent me before you to preserve to you a posterity in the earth, and a secure refuge for

8 your lives. Consequently it was not you who sent me, but GOD who appointed me as a Father to Pharaoh, and an Administrator of all his house, and a Governor for all the land of

9 the Mitzeraim. Therefore arise and go up to my father, and say to him; 'Your son Joseph says thus:—GOD has appointed me as Administrator of all the Mitzerites, so come down

10 to me: Do not delay. You shall reside in the land of Goshen, and be near to me;—you, your children, and your children's children, with your sheep and your oxen and all that you

11 have, and I will provide for you there, for there are five years of famine yet; therefore come down, yourself and your family, and all that you have;

12 so that my eyes may see you and the eyes of my brother Benjamin, and that my mouth may also speak with

13 you.' You must also inform my father of all my power among the Mitzeraim, and all that you have seen, and cause your father to mount and come down to here."

14 Then he fell upon the necks of his brothers and wept, and Benjamin

15 wept upon his neck. He also kissed all his brothers, and wept over them, and afterwards his brothers conversed with him. And a report was communicated to the Palace of Pharaoh saying, "Joseph's brothers have come!" and it was good in the eyes of Pharaoh, and of his ministers.

17 Pharaoh therefore said to Joseph, "Say to your brothers thus,—' Load up all of you from the city and go to the land of Canan, and take your father and your families and come to me, and I will give you the best of the land of the Mitzeraim, and you shall be fed on the fat of the land.'

19 You, yourself, also command this to be done:—' Take from the land of Mitzer waggons for your little children and wives, and your father, and bring

20 them. Care nothing also for the abandonment of your goods; for the best of the land in Mitzer shall be yours.'"

21 The sons of Israel accordingly did so, and Joseph gave them waggons from Pharaoh's arsenal, and provided

provisions for the journey. He also ²² gave all of them a suit of clothes, but to Benjamin he gave three hundred pounds, and five suits of clothes. To ²³ his father he sent in addition ten he riding asses the best in Mitzer, and ten she riding asses besides, with bread and meat for his father on the way. Thus he sent off his brothers, and said ²⁴ to them, "Do not quarrel on the road."

They accordingly went from ²⁵ Mitzeraim and ascended to the land of Canan, to Jacob their father, and ²⁶ reported to him saying, "Joseph is yet alive, and he is also Governor of all the land of the Mitzeraim." Then his heart failed, for he could not believe them. Then they related ²⁷ that Joseph had said to them;—but when he saw the waggons which Joseph had sent to carry himself, then the spirit of Jacob their father revived, and Israel said, "It is enough! ²⁸ my son Joseph does live! I will go and see him before I die!"

Israel consequently marched, and ⁴⁶ all that were with him, and went to the Well of the Oath, and offered offerings to the GOD of his father Isaac. Then GOD appeared to Israel ² in a vision at night, and said "Jacob! Jacob!"—and he replied "I am here." When He answered, "I am GOD, ³ GOD of your father Isaac; fear not. Go down to the Mitzeraim, for you shall become a great nation there. I, THE MIGHTY, will be with you in ⁴ Mitzer, and I will support you, and Joseph shall place his hands upon your eyes."

Jacob afterwards arose from the ⁵ Well of the Oath, and the sons of Israel carried Jacob their father, and their children and wives in the waggons which Pharaoh had sent to carry them in. They also took their ⁶ herds, and the property they had purchased in the land of Canan, and went to the Mitzeraim,—Jacob and all his race with him: his sons and sons ⁷ of his sons with him; his daughters and his daughters' sons and all his race went with him to the Mitzeraim.

The Roll Call of the Patriarchs.

Now these are the names of the ⁸ sons of Israel who went to the Mitzeraim:—

Jacob; and the eldest son of Jacob, Reuben, and the sons of Reuben, ⁹ Hanok, and Phelwa, and Hetzon and Karmi.

- 10 The sons of Simeon, Jemuel, and Jamin, and Ahad, and Jakin, and Tzokhar, and Shaul ben Cananith.
- 11 And the sons of Levi, Gershan, Kehath and Merari;
- 12 And the sons of Judah, Ar, and Onan, and Shelak, and Pherez, but Zarak, and Ar, and Onan died in the land of Canan; and the sons of Pherez were Hotzeon and Hamal;
- 13 And the sons of Issacker, Tholah, and Phurah, and Job, and Shimron;
- 14 And the sons of Zebulon, Sered, and Alon, and Jakhlal;
- 15 These were children from Leah, which she bore to Jacob in Padan Aram, beside Dinah his daughter; and the persons of her sons and daughters were thirty-three.
- 16 And the sons of Gad, Tzifion, and Hani, Sheni, and Atzbon, Ari, and Arodi and Akheli;
- 17 And the sons of Asher were, Jamna, and Ishnah, and Ishur, and Beriah, and Sirakh, his twin brother; and the sons of Beriah, Heber, and Malkiel;
- 18 These were the children of Zilfa, whom Laban gave to Leah his daughter, and who bore them to Jacob, six and twenty persons.
- 19 Sons of Rachel, wife of Jacob, were
- 20 Joseph and Benjamin. But there were born to Joseph in the land of the Mitzeraim whom Aseneth the daughter of Poti-Para, priest of On, bore;—Manasseh, and Ephraim.
- 21 And the sons of Benjamin, Bela, and Beker, and Ashbol, Ghera and Namen, twins, and Rash with the twin Muphi, and twin Khuphi, and Arad;
- 22 These were the sons of Rachel which she bore to Jacob, fourteen persons in all.
- 23 And the son of Dan was Kushan;
- 24 And the sons of Naphtali, Jakhzel, and Guni, and Jetzer, and Shilam;
- 25 These were the children of Bilah, whom Laban gave to Rachel his daughter, and she bore these to Jacob;—in all seven persons.
- 26 And the souls who went with Jacob to Mitzer, who sprung from his loins, being men only, sons of Jacob;—all the persons were seventy.
- 27 But the sons of Joseph, who were born to him in Mitzer were two persons, men; so all the persons of the family of Jacob who came down to Mitzer were seventy.

Jacob and Joseph Meet.

- 28 But he sent Judah before himself

to invite Joseph to meet him in Goshen, when he arrived in the land of Goshen. Joseph accordingly at once mounted his chariot, and went to meet Israel his father in Goshen. Whom he looked at, and fell upon his neck, and wept on his neck for a long time; and Israel said to Joseph, "Let me die at once,—after I have seen your face! Why should I live longer?"

Joseph afterwards said to his brothers, and to the family of his father, "I will go and inform Pharaoh, and tell him that my brothers, and the family of my father who were in the land of Canan have come to me, and that the men feed sheep, they have lived with people of the fold; and their sheep and cattle and all that they have they have brought. But it must be that when Pharaoh calls you and enquires 'What can you do?' you must say; 'Your slaves have lived as cattle-men from their youth, until now, both we and our fathers;—grant us to settle in the land of Goshen;' for the Mitzerites hate every shepherd of sheep."

Joseph accordingly went and reported to Pharaoh, and said, "My father and brothers, and their sheep and cattle, and all that they have, are come from the land of Canan, and are in the land of Goshen." Then he selected five from his brothers to take and present to Pharaoh, and Pharaoh asked his brothers, "What is your business?" When they replied to Pharaoh, "Your slaves are shepherds of sheep,—as we are, so were our fathers." They also said to Pharaoh, "We have come to reside in the land, for there is no pasture for your slaves' sheep, because the famine is heavy in the land of Canan, so allow your slaves to live in the land of Goshen."

Pharaoh therefore in reply said to Joseph, "Your father and your brothers have come to you; the land of the Mitzeraim is before you, so fix your father and brothers on the best of it. Let them settle in the land of Goshen, and if you know also a skillful man amongst them, appoint him superintendent of my farms."

Joseph afterwards took Jacob his father and presented him before Pharaoh, and Jacob blessed Pharaoh; and Pharaoh asked Jacob, "How many are the days of the years of your life?"

- 9 When Jacob replied to Pharaoh; "The days of the years of my stay have been one hundred and thirty years. Few and evil have been the years of the days of my life! and they have not reached to the days of the years my fathers lived in the days of their stay." Then Jacob blessed Pharaoh, and retired from the presence of Pharaoh.
- 11 Joseph afterwards settled his father and his brothers, and gave them possession in the land of the Mitzeraim in the best district in the country of Ramases, as he was commanded.
- 12 Joseph also provided food for his father and brothers, and all their families, according to their children.

History of Egypt's Famine continued.

- 13 Bread failed in all the country, for the famine was very severe, and the land of the Mitzeraim and the land of Canan fainted before the famine,
- 14 therefore Joseph gathered up all the money he found in the land of Mitzraim, and in the land of Canan; and all the Mitzeraim came to Joseph for the corn which they bought, and Joseph brought the money to the treasury of Pharaoh. Thus he collected the money from the land of Mitzeraim and the land of Canan.
- Then all the Mitzeraim came to Joseph to say: "Provide bread for us, so that we may not die before you, for our money is exhausted."
- 16 Joseph, however, answered them: "Bring your cattle, and I will give you it for your cattle, instead of for money."
- 17 Consequently they brought their cattle to Joseph and he gave them bread, for horses and cattle and sheep; for herds of oxen and asses he supplied them with bread, in exchange for all their cattle for that year.
- 18 But that year ended; so they came to him in the next year, and said to him; "We have kept back nothing from my lord: We have nothing left before my lord, except our bodies, and our land. Why should we ourselves die before your eyes? Buy to yourself our land for bread, and we and our land will be slaves to Pharaoh."
- 20 Thus the Mitzeraim sold every one his farm, for the famine was cruel upon them;—and the land became Pharaoh's. But he transferred the

people upon it to fresh villages, from the one extreme boundary of Mitzraim to the other extreme of it; except that he did not buy the lands of the priesthood, for he protected the priesthood by laws from Pharaoh, and they were fed from rations provided for them; therefore he did not buy their lands.

Then Joseph proclaimed to the nation, "You see I have bought you to-day, and your land for Pharaoh. I will supply seed to you, and you can sow the land. But of its produce you shall give one-fifth to Pharaoh, and four-fifths shall be for yourselves, to sow the fields and to feed you, with those you employ, and as food for your children."

They thereupon replied, "Our lives have found favour in the eyes of my lord, and we will be slaves of Pharaoh."

So Joseph made it the constitution to this day;—that the land of the Mitzeraim was Pharaoh's for the fifth tax, except the lands of the priesthood, which were not to become Pharaoh's.

Joseph also settled Israel in the district of Goshen, and they possessed there, and flourished, and increased greatly.

The Sickness and the Death of Jacob.

Jacob, however, lived seventeen years in the land of the Mitzeraim, and all the days of the years of Jacob were one hundred and forty-seven years. But the day approached for Israel to die, and he called his son Joseph to him, and said to him, "If now I have found favour in your eyes, put your hand under my thigh, and do to me a true kindness, and bury me not among the Mitzeraim, but lay me to sleep with my fathers, and carry me from Mitzraim, and bury me in their burial place."

And he replied, "I will do as you have said."

But he answered, "Swear to me;" and Israel was reclining on the surface of his bed.

But it was after these events that it was reported to Joseph, "Your father is ill," so he took his two sons, Manasseh and Ephraim, with him; and Jacob was told, "Your son 2 Joseph has come to you."

Then Israel exerted himself and sat up in his bed, and Jacob said to

Joseph, "The ALMIGHTY GOD appeared to me on my departure from the land of Canaan, and blessed me, and said to me; 'I will make you flourish, and increase your family, and make you an assembly of nations; and I will give this land to your race after you as a possession for ever!' But now for your two sons, who have been born to you in the land of the Mitzeraim before I came to you in Mitzraim;—let then Ephraim and Manasseh be mine, as Reuben and Simeon are mine. But your children whom you have begot after them they shall be yours. They shall not be called by the name of their brothers in their inheritance.

7 "When I came from Padan, Rachel died from me in the land of Canaan, on the journey, in Kibrath-artz, near the pass of Ephratha, and I buried her there by the road at Ephratha."¹

8 Then Israel looked at the sons of Joseph, and said, "These are mine!"

9 But Joseph said to his father, "They are the sons which GOD gave me here!"

He, however, replied, "I will take them now for myself, and bless them."

10 But the eyes of Israel were heavy from age. He was not able to distinguish, so he drew them to him and kissed them, and embraced them.

11 Afterwards Israel said to Joseph, "I have seen your face unexpectedly, and now GOD has shown me also your heirs."

12 Then Joseph brought them for his blessing and they bowed before his face, earthward.² Then Joseph took both of them, Ephraim in his right hand for the left hand of Israel, and Manasseh in his left, for the right hand of Israel, and approached him. But Israel stretched out his right hand and placed it upon the head of Ephraim, who was youngest, and his left hand upon the head of Manasseh, intentionally,

¹ Ch. 48, v. 7. The words, "Which is Bethlehem," are a comment of a Rabinal copyist, not part of the Text, so I put it at the foot of the page.—F. F.

² V. 12. A learned Jewish gentleman hearing of my work sent to ask how I rendered the 12th verse of the 48th of Genesis—"for," he said, "It is translated totally wrong in both the Authorized and Revised Versions, and all others." I copied out from my MSS. my translation as above, and my enquirer declared I was correct, as well as in another passage of which he had asked my translation. My readers can see the value of the correction by consulting the A.V. and R.V.—F. F.

although Manasseh was the eldest. Then he blessed Joseph, and said: 15
 "The GOD in the presence of
 Whom my fathers Abraham and Isaac walked,
 The GOD Who appeared to me from of old until this day;
 The MESSENGER Who redeemed 16
 me from all misfortune,
 Bless the lads, and give them my Power,
 The Power of my fathers Abraham and Isaac,
 And pour out their increase to the bounds of the earth!"

Joseph then discovered that his 17
 father had placed his right hand on the head of Ephraim, and it was displeasing in his eyes, so he took hold of his father's hand to change it from off the head of Ephraim to the head of Manasseh. Joseph also said 18
 to his father, "Not thus my father, for this is the eldest; place your right hand on his head."

But his father refused, saying, "I 19
 knew it my son, I knew it. He also shall be a nation,—and he also shall be great,—but nevertheless his younger brother shall be greater than he, and his race shall be a multitude of nations, and when blessing in that period they shall say, 20
 'The Blessing of Israel be upon you! May GOD make you like Ephraim and like Manasseh,' and they will place Ephraim above Manasseh."

Then Israel said to Joseph;—"I 21
 shall die, but GOD will be with you, and will return you to the land of your fathers. Therefore I give to you Shekem alone, above your brothers, which I took to me by my hand, from the Amorites, by my sword and my bow."

Jacob's Blessings to his Sons.

Jacob afterwards called his sons 49
 and said;
 "Assemble and I will inform you 2
 What will befall you in future times;
 Collect and listen, sons of Jacob,
 Yes, list to your father Israel;

To Reuben.

Reuben! The first of my vigour,— 3
 You are the crown of my passion;
 Excelling in beauty, excelling in strength!
 Boiling like water, you lost com- 4
 mand;—
 For mounting your father's bed,
 Yes! defiling my honour's abode.

To Simeon and Levi.

- 5 Simeon and Levi are brothers;
Cruel weapons are hidden with
them;
- 6 To their plottings go not my soul!
My honour, join not their clan!
For they murdered guiltless men,
And joyfully murdered a prince.
- 7 Curse their crime, as great, and
their transgression,
For it sorely troubled Jacob, and
Israel shamed.

To Judah.

- 8 Judah you shall direct your
brothers;
Your hand shall be on the neck of
your foes;
To you shall the sons of your father
bow!—
- 9 A young lion, Judah, for plunder!
My son springs from his couch like
a lion—
And as a lioness,—who dare rouse
him?
- 10 The sceptre shall not depart from
Judah,
Or the Giver of Law from between
his feet,
Till peace arrive, and the nations
obey him.—
- 11 Bound to the vine like an ass,
And a colt the son of a stepper,
He washed his garments in wine,
And his clothes in the blood of
clusters!
- 12 His eyes shall be bright as grapes,
And his teeth be white as milk!

To Zebulun.

- 13 Let Zebulun dwell on the shore of
the sea,
On the shore of the ships,
And extend his legs to the fishery!

To Issakar.

- 14 A strong ass, Issakar, lies in the
stall;—
- 15 And he saw that rest was good,
And the land, that it was pleasant,
So he gives his back to the load,
And becomes a servant for hire!

To Dan.

- 16 Dan shall govern his people,
As a sceptred Prince of Israel!
- 17 Dan is a snake in the path,—
An adder laid in the road,—
He will bite the heels of the horses,
Who will throw their riders back-
wards.
For your victory trust on the LORD!

To Gad.

Gad,—A troop!—He shall troop,— 18
But a troop shall deceive him! 19

To Asher.

For Asher, his food shall be rich, 20
And his are the royal pleasures.

To Naphtali.

Naphtali is a nimble stag, 21
Has the gift of eloquent speech!

To Joseph.

Joseph! a fruitful plant! 22
A fruitful plant by a well,—
With branches spread on the wall!
But the master of arrows provoked, 23
And shot, and pierced him;
But he turned to his powerful bow, 24
And the hands of his arms were
quick
By the hands of the mighty GOD of
Jacob,
From Whom is Israel's guardian
stone.
May the GOD of your father guard 25
you;—
And the ALMIGHTY bless you!
With blessings from the sky above,
With blessings below of dancing
water,
With the bliss of the breasts, and
love!
May the blessings of your father 1
strengthen,
With the bliss of the fertile vales.—
May the wealth of the ancient hills
He heaped on the head of Joseph;—
More nobly crowned than his
brothers!

To Benjamin.

Benjamin! a wolf, shall eat plunder 27
at morn,
And at night shall divide his spoil."

All the offshoots of Israel were 28
twelve. And their father said this to
them, and blessed each with his bless-
ing: with blessings adapted to each.
Then he addressed them and said:— 29
"I shall be added to my people.
Bury me with my fathers, in the cave
which is in the field of Ephron the
Hitite; in the cave which is in the 30
field of Makphelah, which is near
Mamra in the land of Canaan, which
field Abraham bought from Ephron
the Hitite for a place of burial.
Abraham is buried there, and Sarah 31
his wife. Isaac is buried there, and
Rebekka his wife, and there I buried

- 32 Leah. The field was bought, and the cave in it, from the sons of Heth."
 33 Jacob thus finished instructing his sons, and stretched out his legs upon the bed, and expired, and was added to his people.
 50 Then Joseph fell upon his father's face and wept, and kissed him.

Embalming and Burial of Jacob.

- 2 Joseph afterwards ordered his servants the physicians to embalm his father. The physicians accordingly
 3 embalmed Israel. When the forty days were completed, which the embalming occupies, then the Mitzerites wept for him yet forty days, and at the conclusion of the forty days of mourning, Joseph addressed the court of Pharoh and said:—
 "If, now, I have found favour in your sight, speak, I request to the ears of Pharoh, and say;
 5 "My father made me swear, saying, 'When I die, bury me in the tomb which I cut out for myself in the land of Canan:' so now I wish to go up and bury my father, and will return."
 6 Pharoh then replied, "Go up and bury your father, as he made you swear." Joseph therefore went up to bury his father, and there went up with him all the ministers of Pharoh, the nobles of his court, and all the nobles of the land of the Mitzeraim, with all the family of Joseph and his brothers, and the families of his father, except the children, and except the sheep and cattle which were
 9 left in the land of Goshen. There also accompanied him chariots and horsemen, making a very large army.
 10 All these marched to Goren-Hatar which is over the Jordan,¹ and mourned there with a great and very heavy mourning, and made lamentation for his father for seven days.
 11 And when the inhabitants of the land of Canan saw the lamentation at Goren-Hatar they said, "This is a great grieving, for the Mitzerites;" Therefore they called its name "Mitzers-lament." It is beyond the Jordan.¹

¹ This means on the West of the Jordan, and is an internal proof that Genesis was written upon the Eastern side, and by Moses, during the Exodus. If it were a forgery of some unknown scribe of Jerusalem of a few centuries before Christ, he would have made "beyond Jordan" lie on the East.—F. F.

Thus his sons did for him as he 12 commanded them.

So they, his sons, carried him to 13 the land of Canan, and buried him in the cave in the field of Makphelah; which field Abraham bought to be a burial place, from Ephron the Hittite, opposite Mamra.

Then Joseph returned to Mitzer, 14 himself, and his brothers, and all who had accompanied him to bury his father, after he had buried his father.

But when Joseph's brothers saw 15 that their father was dead, they said to one another, "Joseph will hate us; and will return upon us all the wrong which we heaped upon him."

They therefore sent to Joseph and 16 said, "Our father commanded us before he died; 'Say to Joseph this, 17 forgive, I pray, your brothers' fault and sin in the wrongs they heaped upon you.' Consequently we beg of you to forgive the fault of the servants of the GOD of your father."

Joseph, however, wept at their address to him.

Then his brothers went and fell 18 before his face, and said, "We are your slaves."

But Joseph replied to them; "Fear 19 nothing! For I am subject to GOD. Although you set upon me for injury, 20 GOD turned it to good, in order that I might make this nation, to give life to many peoples. Go now do not 21 fear me. I will protect you, and your children." Thus he comforted them and spoke to their hearts.

This was after Joseph returned to 22 Mitzeraim, he and his father's family.

And Joseph lived one hundred and twenty years.

And Joseph saw his great-grand- 23 children from Ephraim. Sons also of Makir the son of Manasseh were fondled on the knees of Joseph.

At last Joseph said to his relatives, 24 "I shall die. However the EVER-LIVING will visit you and take you up from this country to the land which He swore to Abraham, to Isaac, and to Jacob."

Then Joseph administered an oath 25 to the sons of Israel to say; "When your GOD visits you, take up my bones from here." Thus Joseph died 26 a hundred and twenty years old; and they embalmed him, and placed him in a coffin in Mitzeraim.

THE SECOND BOOK OF MOSES, COMMONLY CALLED

EXODUS.

(ALAH SHAMOTH.)

The Names of the Twelve Patriarchs.

1 **T**HESE are the names of the sons of Israel who came to Mitzeraim.

The Chief Jacob, and his family with him:—Reuben, Simeon, Levi, 2 and Judah; Issakar, Zebulon, and 3 Benjamin; Dan and Naphthali; Gad 4 and Asher; all the persons proceeding from the loins of Jacob, were 5 seventy individuals; Joseph was already in Mitzeraim.

6 Now Joseph and all his brothers 7 died, and all their children. But the sons of Israel were fruitful and bred and increased, and became very, very powerful and the land was filled with them.

A Foreign Conqueror rules Egypt and fears Israel.

8 Then a Foreign Conqueror arose over the Mitzeraim who knew nothing 9 of Joseph, and said to his nation, "This people, the sons of Israel, are more in number and stronger than 10 ourselves, therefore let us deal skilfully with them, to prevent them increasing, for it is possible they might turn upon us in war and conquer, for they hate us, and may be fighting against us and expel us from the land."

11 They consequently placed labour masters over them to force them to build, and they built fortresses for 12 Pharoh—Pithom and Ramasses. But the more they oppressed them the more they increased; therefore they trembled and feared before the 13 sons of Israel. Consequently the Mitzerites endeavoured to crush the sons of Israel, so they embittered 14 their lives by cruel labour, in the forges, and in the brick-kilns, and in

every labour upon the land, by every means possible trying to crush them. The king of the Mitzeraim also 15 summoned the midwives of the Hebrews, of whom the name of the chief was Shifra, and the name of her lieutenant Phua, and decreed; 16 "When you deliver the Hebrew women examine their children; if it be a son, kill him; but if a daughter, let her live."

But the midwives feared GOD, and 17 did not do as the king of the Mitzeraim ordered them, but preserved the children alive. The king of the 18 Mitzeraim therefore summoned those midwives again and enquired from them, "Why have you not executed the law, but have preserved the children's lives?"

When the midwives replied to 19 Pharoh, "Because they are not like Mitzerite women when in labour, but lively, so that before the time the midwives have come to them they are delivered." Therefore 20 GOD showed kindness to those midwives.

So the people increased and were very strong; and seeing that the midwives were GOD-fearing he imprisoned them. Pharoh then commanded this 22 people, saying, "Every boy that is born throw him into the river, but let the girls live."

The Birth of Moses, and Adoption by Pharoh's Daughter.

But there was a man of the family 2 of Levi, who married a Levite woman. And his wife conceived and bore a 2 son. When she looked on his beauty, she hid him for three months. But 3 being no longer able to hide him, she made a boat of bulrushes and pitched it with pitch and resin and placed it in the reeds, on the bank of the

- 4 river. But his sister stood at a distance to see what would happen to him. Then the daughter of Pharaoh came down to bathe in the river, and her maids walked along the bank of the stream; and they noticed the boat amongst the rushes. So she put out her hand and took it.
- 5 When she opened it she saw the lad, and he cried; and she grieved over him, and said, "It is one of the Hebrew children."
- 7 Then his sister asked the daughter of Pharaoh, "Shall I go and seek for you a nursing woman of the Hebrews, so that she may nurse the lad for you?"
- 8 And the daughter of Pharaoh replied to her "Go"; so she went immediately and called the mother of the child; to whom Pharaoh's daughter said, "Take this child and nurse it for me, and I will pay you the cost." Its mother therefore took the child and nursed it.
- 10 When the lad grew up he was taken to the daughter of Pharaoh as a son, and she called his name Mosheh,¹ for she said "I drew him out of the water."

The Prince Moses thinks of his Nation.

- 11 But it was long after this, when Moses had become great, that he went out to his brothers, and examined into their condition. Then he saw a Mitzerite strike a Hebrew, who was related to him. Then he turned this and that way, and not seeing anyone, he struck the Mitzerite, and concealed him in the sand.
- 13 At another time when he was inspecting, there were two men, Hebrews, quarrelling, so he said to the wrong-doer, "Why do you strike your neighbour?"
- 14 But he replied, "Who appointed you as foreman and judge over us?—Are you going to murder me as you murdered the Mitzerite?"
- Then Moses was afraid and said to himself, "That affair is known to them?" The matter was also reported to Pharaoh who endeavoured to execute Moses. But Moses fled from the presence of Pharaoh, and turned to the land of Midian, where he rested beside a well.

¹ Moses = "From the Water"—F. F.

Moses and the Priest of Midian.

It happened that the Priest of 16 Midian had seven daughters, and these girls came to draw and fill the watering troughs to give drink to their father's sheep. Then the 17 shepherds came and drove them away, but Moses arose and prevented them and watered their sheep. So 18 when they returned to Ruel, their father, he asked, "How is that you have returned so quickly to-day?"

They answered him; "A Mitzerite 19 protected us from the hand of the shepherds and also drew and gave water to our sheep."

Then he replied to his daughters, 20 "Where is he? Why have you left the man there? Invite him, and let him eat bread."

Thus Moses began to stay with the 21 man, who gave Ziforah his daughter to him, and she bore a son, and he 22 called his name Gher sham,¹ "for," he said, "I am a stranger in a foreign land."

A New Tyrant arises in Egypt.

A long time after these events, that 23 king of the Mitzeraim died. But the children of Israel were still oppressed in their servitude, and their cries from their slavery reached GOD. GOD therefore heard their groaning; 24 and GOD remembered His covenant with Abraham, and with Isaac, and with Jacob; therefore GOD looked 25 upon the children of Israel; and GOD revealed Himself.

GOD's Revelation in the Burning Bush.

Moses, however, was shepherding 3 the sheep of Jethro his father-in-law, the priest of Midian, and he had led the sheep to the far side of the desert, and came to the mountain of GOD, in Horeb, where a Messenger of the 2 EVER-LIVING appeared to him, in a flame of fire, in a bush. When he looked, he saw that the bush burnt with fire, yet the bush was not consumed!

Then Moses said; "I will draw 3 near and examine this great wonder, why the bush is not burnt up." But 4 the LORD saw that he approached to examine it, so GOD called to him from the midst of Sinai, and said, "Moses! Moses!" and he answered, "I am here."

¹ Heb. "A-stranger-here."—F. F.

5 Then He said, "Approach not! Put off your shoes from your feet, for the place upon which you stand is Holy!" Then He continued; "I AM the GOD of your fathers;—the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob!"

Then Moses hid his face, for he feared to gaze upon GOD.

7 The Lord then said, "I have seen the suffering of My PEOPLE who are in Mitzeraim and I have heard their shrieks before their drivers, and I

8 have understood their sorrows, and I have come down to deliver them from the hand of the Mitzerites, and to take them up from that country to a good land, and a spacious; to a land flowing with milk and honey,—to replace the Cananites, and the Hitites, and the Amorites, and the Perizites, and the Ivites, and Jebusites.

9 For the cries of the children of Israel have now come to Me, and I have seen the oppression with which the Mitzerites oppress them; therefore you must go, and I will send you to Pharaoh, to bring My PEOPLE, the children of Israel, up from the Mitzeraim."

11 But Moses replied to GOD; "Who am I, that I should go to Pharaoh? and that I should lead the children of Israel up from among the Mitzeraim?"

12 He answered, however; "Because I will be with you;—therefore go. For I have sent you to lead the people from the Mitzeraim, and they shall serve GOD upon this mountain!"

13 Then Moses said to GOD; "Supposing I should go to the children of Israel, and should say to them, 'The GOD of your fathers has sent me to you,' and they should ask me, 'What is His name?'—what am I to say to them?"

14 When GOD responded to Moses, "I AM WHAT I AM! Therefore say 'I AM' has sent me to you."

15 And GOD further spoke to Moses; "You shall say thus to the children of Israel:—'The EVER-LIVING GOD of your forefathers;—the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob, has sent me to you. This is My Name from Eternity, and I remember this from generation to generation. Go and assemble the Chiefs of Israel, and say to them, The EVER-LIVING GOD of your fathers has appeared to me, the GOD of Abraham, Isaac, and Jacob, and said; I have visited you, and I will save

you from the Mitzerites. Therefore I command you to go from among the Mitzerites to the land of the Cananites, and the Hitites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, to a land flowing with milk and honey;" and they will listen to your voice. Then go, you and the Chiefs of Israel, to the king of the Mitzeraim, and say to him, 'The EVER-LIVING GOD of your servants has commanded us, therefore we pray let us go a three days' journey into the desert and offer sacrifice to our EVER-LIVING GOD.'

18 But I know that the king of the Mitzeraim will not permit you to go, except by a strong hand. Consequently I shall stretch out My hand and strike the Mitzerites with all the wonders that I will do within their bounds, and afterwards he will send you away. Then I will give this

19 People favour in the eyes of the Mitzerites, so that it shall be when they march, they shall not march unprovided, but every woman shall demand of her neighbour and from the guests in her house, ornaments of silver, and ornaments of gold, and clothing, and put them upon her sons and daughters, and shall strip the Mitzerites."

20 Then Moses answered and said; "But they may not trust me, and not listen to my voice; for they may say, 'We have never seen your GOD, the EVER-LIVING!'"

The EVER-LIVING, however, asked him, "What is in your hand?" and he replied, "A stick."

21 And He then said, "Throw it on the ground!" So he threw it on the ground, and it became a serpent, and Moses fled from before it.

22 But the EVER-LIVING said to Moses "Stretch out your hand and seize it by the tail." So he stretched out his hand and seized it, and it became a stick in his hand. "Be certain they will believe because of that, that the EVER-LIVING GOD of their fathers appeared to you,—the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob."

23 And continuing the EVER-LIVING said to him; "Put your hand now into your bosom;" so he put his hand into his bosom; and when he drew it out his hand was leperous like snow!

24 Then He said, "Replace your hand in your bosom;" so he replaced his hand in his bosom, and took it out

again from his bosom, and it returned like his other flesh.

- 8 "And it shall be if they will not trust you, and not listen to your voice at the first evidence, yet they will trust to your voice after the second sign. But if they do not trust you even for this second evidence, and do not listen to your voice, then take some of the water from the river and pour it out on the dry land, and there the water which you have taken from the river shall become blood on the dry ground."
- 10 Moses, however, replied to the EVER-LIVING; "But yet, LORD, I am not an eloquent man, I have not been so in the past, nor in this speaking between You and Your servant, for I am slow of mouth and heavy of tongue."
- 11 But the EVER-LIVING replied to him, "Who gave a mouth to man? or who makes dumb, or deaf? or blind, or seeing? Is it not I, the LIVING ONE? So now go, and I will be with your mouth and show you what you shall say."
- 13 But he answered; "Indeed, my LORD, send I pray You by some other hand!"
- 14 Then the EVER-LIVING was angry with Moses, and He said; "Have you not a brother, Aaron the Levite? I know that he can talk—and he is even now coming to seek you. See that you can go cheerfully with him, and speak to him, and put words into his mouth, for I will be with your mouth, and in his mouth, and will show you what you are to do, and he shall speak for you to the people. He shall be like a mouth for you, and you shall be to him in place of Divine Messengers. And that staff;—take it in your hand, for you shall perform wonders with it."
- 18 Moses therefore went and returned to Jethro his father-in-law, and said to him; "I wish to go now and rejoice my relatives who are in Mitzeraim and see if they are alive." When Jethro replied to Moses, "Go in peace."
- 19 The EVER-LIVING afterwards said to Moses, in Midian; "Go! Return to the Mitzeraim, for all the men are dead who sought your life."
- 20 Then Moses took his wife, and his sons, and mounted them upon asses and turned towards the land of the Mitzeraim. Moses also took the Rod of GOD in his hand.
- 21 The LIVING ONE also said further to Moses; "During your journey to

the Mitzeraim, regard all the signs which I put unto your hand, and do them before Pharaoh. But I shall harden his heart, and he will not let the People go. Then you shall say 22 to Pharaoh, 'Thus said the EVER-LIVING,—Israel is My eldest son, and 23 I say to you, Allow My son to go to serve Him; and if you will not allow him, then I will slay your eldest son.'"

But while he was upon the road at 24 a resting place, a Chieftain¹ met him and attempted to kill him; but 25 Ziforah took a razor and cut off the foreskin of her son and threw it at his feet, and said, "You make a blood-marriage for me." So he re- 26 tired from them, when she said, "It is a marriage circumcision."

Now the EVER-LIVING had said to 27 Aaron, "Go and seek Moses in the desert," so he went and met him at the Mount of GOD, and kissed him.

Then Moses related to Aaron all 28 the instructions of the EVER-LIVING which He had sent to him, and the whole of the miracles which He had commanded. Then Moses and Aaron 29 proceeded and collected all the Magistracy of the children of Israel. And 30 Aaron repeated all the matters which the EVER-LIVING had addressed to Moses, and produced evidences before the eyes of the People; and the people 31 were convinced, and acknowledged that the EVER-LIVING had visited Israel, and that He had looked upon their sufferings;—so they honoured and worshipped Him.

Then Moses and Aaron went and 5 said to Pharaoh;—"Thus says the EVER-

¹ The Hebrew word used is יהוה, Jehovah, and is translated "The Lord" in former versions. I, however, use Chieftain, as the word was a title of honour, as much as our vocable of "Lord" for a Parliamentary Peer, and was used in the sense of Chief, as in Genesis, ch. xviii., v. 35, by the Divine Messengers sent to Sodom, when they conversed with Abraham. After the Giving of the Law it seems to have been almost entirely reserved as a title or synonym for the Supreme Being, GOD. It means "The EVER-LIVING" by its innate sense, therefore GOD commanded (ch. iii., v. 14) that from that time His Name should be "The EVER-LIVING GOD," to distinguish Him from heathen imaginary deities, whom their deluded votaries believed could die, be murdered, or dethroned, and hence they were no basis for eternal Law or moral life. The reader thus can see the object of the name was to show the unchanging nature of the Laws of Morality as they originate from a Being of Eternal life.—F. F.

- LIVING GOD of Israel; 'Send out My People that they may hold a festival to Me in the desert.'
- 2 But Pharaoh replied, "Who is the EVER-LIVING that I should listen to His voice, to send out the Israelites? I know nothing of the EVER-LIVING; and I shall not send the Israelites out!"
- 3 They, however, replied; "The GOD of the Hebrews has summoned us. Let us go therefore three days' journey into the desert, and sacrifice to our EVER-LIVING GOD, for fear He should assail us with plague or fever."
- 4 The King of the Mitzeraim said to them; "Why do you, Moses and Aaron, break off the people from their work? Go yourselves to the buildings! And," Pharaoh went on to say, "the people are now too many for the land, yet you would take them away from building!"
- 6 Pharaoh consequently commanded, on that day, to the drivers and overseers, saying,— "You shall not continue to give straw to these people for the bricks they make, as heretofore; but let them go and collect straw for themselves. Yet the number of the bricks which they had to make heretofore lay upon them; you shall not diminish from them, for they are idle, therefore they cry out saying, 'Let us go and sacrifice to our GOD.' Increase the work upon these men, and make them do it, and not listen to absurd speeches."
- 10 The drivers and overseers of the people consequently went and reported it to the people, saying thus;
- 11 "Pharaoh has ordered us no more to give you straw. Therefore go, collect straw for yourselves wherever you can find it, for there is to be no diminution of your labours whatever."
- 12 So the people were scattered all over the land of the Mitzeraim to seek stubble instead of straw. Yet the drivers ordered them, saying, "Complete your appointed work day by day in the production of bricks."
- 14 And the overseers who were set over the children of Israel were flogged by the drivers of Pharaoh, who demanded; "Why have you not completed the stipulated number of bricks as formerly was done, before this?"
- 15 Then the overseers of the children of Israel appealed to Pharaoh, asking; "Why have you done this to your
- 16 slaves? No straw is given to your slaves, yet they say to us, 'Make the

bricks,' and your slaves are beaten, and your people injured."

He, however, replied, "You are 17 idle! you are idle! Therefore you say, 'Let us go and sacrifice to the EVER-LIVING.' So now be off, 18 you slaves, for straw shall not be given to you, but you shall make the number of your bricks!"

Consequently the overseers of the 19 children of Israel saw they were in a bad position, when he said, "You shall not diminish from the number of 20 bricks day by day;" so they assailed Moses and Aaron for inciting them to go to present themselves to Pharaoh, and said to them; "May the EVER- 21 LIVING look upon you, and decide how you have made our breath stink in the opinion of Pharaoh, and in the opinion of his ministers, and have put a sword into their hands to slay us!"

Then Moses turned to the EVER- 22 LIVING and said; "ALMIGHTY! why have You caused suffering to this People, and why have You sent me 23 thus? And why have You sent me to Pharaoh saying 'I will take this People from their suffering?' when You have not delivered them?"

Then the EVER-LIVING replied to 6 Moses, "Now you shall see what I will do to Pharaoh, so that with a strong hand he shall send off, and with a strong hand he shall drive them from this country."

Appropriation of the Name Jehovah to God.

Afterwards the MESSENGER spoke 2 to Moses and said to him; "I am THE EVER-LIVING. And I appeared 3 to Abraham, and to Isaac, and to Jacob, as GOD ALMIGHTY; and by My name of the EVER-LIVING 1 I did not make Myself known to them; but however I made a covenant 4 with them to give to them the land of Canan, the land of their foreignhood, when they were foreigners in it. I have also heard the groaning 5 of the children of Israel who are enslaved by the Mitzerites, and I have remembered My covenant;

1 V. 3. "Jehvah." See on this name of the Almighty Prof. Lee's Hebrew Lexicon, voc. יהוה , Jehovah, where it is shown to indicate Christ, as the Manifestation of God Who spoke with the Patriarchs, Moses, and the Prophets, and that it was first used as a Divine name, to Moses at the bush. See also my note on ch. iv. v. 24.—F. F.

- 6 therefore say to the children of Israel, I AM, the EVER-LIVING, will cause you to come out from among the burdens of the Mitzerites; and I will deliver you from your slavery, and will redeem you with a directing arm, and with great judgments; and will take you to Myself for a People, and will be a GOD to you, and you shall know that I, your EVER-LIVING GOD, have brought you out from among the burdens of the Mitzerites.
- 8 I will, also, bring you to the land which I raised My hand to give to Abraham, and to Isaac, and to Jacob, and grant you its possession. I AM, the EVER-LIVING."
- 9 Consequently Moses repeated this to the children of Israel, but they would not listen to Moses for their anguish of spirit, and from their hard slavery.

The Repeated Message to Pharaoh.

- 10 The EVER-LIVING again spoke to Moses, saying; "Go! tell to Pharaoh King of Mitzer that he must dismiss the children of Israel from his country."
- 12 But Moses replied against the EVER-LIVING, and said; "The children of Israel themselves would not listen to me; so certainly Pharaoh will not listen to me. I am, also, dull in speech."

Reiterated Command to approach Pharaoh.

- 13 The EVER-LIVING, however, commanded Moses and Aaron again, and sent them to the children of Israel, and to Pharaoh King of the Mitzeraim to demand the release of the children of Israel from the land of the Mitzeraim.¹

¹ The verses from 14 to 25 are clearly inserted here by mistake of an old transcriber, or were a note of some editor. I therefore append them at the foot of the page.—F. F.

The Ancestral Chiefs of Israel.

- 14 These are the heads of the Ancestral Houses of the sons of Reuben, the eldest of Israel:—
Hanok, and Hazran, and Karmel,—these were of the families of Reuben.
- 15 And the sons of Simeon; Imuel, and Iman, and Ahad, and Jakin, and Zokhar, and Shaul, the son of the Cananites;—these were the families of Simeon.
- 16 And these were the names of the sons of Levi;—by their order of birth:—
Ghersham, and Kahath, and Merari,—and the years of the life of Levi were a hundred and thirty-seven years:—
- 17 The sons of Ghersham, Libal, and

Thus the EVER-LIVING spoke to Aaron and Moses to lead the children of Israel out of the land of the Mitzeraim by their armies. He caused them, Moses and Aaron, to demand from Pharaoh King of the Mitzeraim to allow the children of Israel to go out of Mitzeraim. The EVER-LIVING was speaking daily to Moses in the land of the Mitzeraim.

Thus the LORD commanded Moses; "I am the EVER-LIVING! Speak to Pharaoh King of the Mitzeraim all that I command you."

But Moses replied, in the face of the EVER-LIVING, "I am only slow of tongue, so Pharaoh will not listen to me!"

The Plagues of Egypt.

The EVER-LIVING, however, answered Moses; "See, I will make you like a GOD to Pharaoh, and Aaron your brother shall be your Reciter. Therefore you must say all that I command you to your brother, and he shall repeat to Pharaoh that he must send the children of Israel from his country. But I will make Pharaoh's heart obstinate, and I will multiply evidences and wonders in the land of the Mitzeraim. But Pharaoh will not listen to you, so I will lay My hand upon the Mitzerites, and will bring out the Army of My People, the children of Israel, from the land of the

Shlmal, with their families. And the sons of Kahath were Amram, and Itzar, and Habron, and Azriel; and the years of the life of Kahath were a hundred and thirty-three years.

And the sons of Merari were Mahli, and Mushi; these were the families of Levi by their birth.

When Amram married he took his cousin Jokabad to him, and she bore to him Aaron and Moses, and the years of the life of Amram were a hundred and thirty-seven years.

And the sons of Izachar were Korah, and Nafag, and Zikri, and the sons of Azulel Mishael and Alzaphan, and Sithri!

But Aaron married as his wife Alishama the daughter of Aminadab, the sister of Nahashon, and she bore him Nadab and Abihud; Eliezar and Aithamar.

And the sons of Korah were Asir, and Altanah, and Abasaf. These were the families of Korahites.

But Eliezar the son of Aaron took as wife from the daughters of Putiel, and she bore to him Finchas. These were the chief fathers of the Levites by their families.

- 5 Mitzeraim with Great Judgments, so that the Mitzerites may know that I am the EVER-LIVING, when I stretch out My hand over the Mitzeraim and bring up the children of Israel from among them."
- 6 So Moses and Aaron did as the EVER-LIVING commanded them.
- 7 They did it. But Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.
- 8 Thus the EVER-LIVING spoke to Moses and to Aaron, saying:—"Since Pharaoh has said to you 'Give us an Evidence' instruct Aaron,—Take your rod and throw it down before Pharaoh and it shall become a serpent!"
- 10 Moses and Aaron therefore went to Pharaoh, and did as the EVER-LIVING commanded, and he threw down his rod before Pharaoh, and before his ministers, and it became a serpent.
- 11 But Pharaoh summoned the scientists and chemists, and they also did it, assisted by the engineers of the
- 12 Mitzeraim, by their delusions. For each of them threw down their rods! and they became serpents, but the rod of Aaron swallowed their rods.
- 13 However the heart of Pharaoh was hardened, and he would not listen to them;—as the EVER-LIVING had foretold.
- 14 The EVER-LIVING then said to Moses, "The heart of Pharaoh is decided not to let the people depart.
- 15 Confront Pharaoh in the morning, when he goes to the bath, and stand to meet him at the bank of the river, and take the rod which turned to a serpent in your hand. Then say to him; "The EVER-LIVING GOD of the Hebrews has sent me to you to say, 'Let My People go and serve Me in the desert. But if you will not listen to that, thus says the EVER-LIVING, by this you shall learn that I am the MASTER:—When I strike with the rod which is in my hand upon the waters which are in the
- 18 river, they shall turn to blood! And the fish which are in the river shall die; and the river shall stink; and the Mitzerites shall loathe to drink of the water of the river!"
- 19 The EVER-LIVING also said to Moses; "Say to Aaron; Take your rod and extend your hand over the waters of Mitzter;—over the streams, over the brooks, the pools, and over all the reservoirs of water; and they

shall become blood; and they shall be blood in all the land of the Mitzerites, both in wood and in stone."

Therefore Moses and Aaron did as 20 the EVER-LIVING commanded, and struck with the rod, and the hand, the waters which were in the river before the eyes of Pharaoh, and before the eyes of his ministers, and all the waters in the river turned to blood; and the fish which were in the river died, and the river stank, and the Mitzerites 21 were not able to drink of the water from the river, for it became blood in all the land of the Mitzeraim.

The engineers of Mitzter, however, 22 did the same by their delusions; therefore the heart of Pharaoh was hardened, and he would not listen to them;—as the EVER-LIVING had foretold. Pharaoh, therefore, turned his 23 face and went to his palace, and did not alter his heart even for this.

But all the Mitzerites dug pits along 24 the river for water to drink, for they were not able to drink the waters from the river. This continued for 25 seven days after the EVER-LIVING had struck the waters of the river.

Then the EVER-LIVING said to 26 Moses; "Go to Pharaoh and say to him;—Thus says the EVER-LIVING! Send My People away to serve Me; but if you will not send them, then I 27 will plague all your dominions with frogs, and the river shall swarm with 28 frogs, and they shall crawl up, and come into your palace, and to your chamber, to your couch, and up to your bed; and to the palaces of your ministers, and of your people, and to your dough-tubs. In this way the 29 frogs shall come up upon your people, and ministers."

Then the EVER-LIVING said to 8 Moses, "Command your brother Aaron; 'Extend your hand with your rod over the rivers, and streams, and lakes, so that the frogs may come up over the land of Mitzter.'"

Aaron consequently extended his 2 hand over the waters of Mitzter, and frogs came up and plagued the land of the Mitzeraim.

The scientists, however, did the 3 same by their engineering, and also brought up frogs upon the land of the Mitzeraim. Pharaoh, however, summoned Moses and Aaron, and said; "Entreat the EVER-LIVING, that He may turn away the frogs from my sight, and from my touch, when I

- will release the People, and they shall sacrifice to the EVER-LIVING."
- 5 But Moses replied to Pharaoh; "You threatened me you would kill me! Why should I pray for you, and your ministers, and your people, to drive away the frogs from you, and from your palace; except that there may be a few in the river?"
- 6 He however entreated, "Do it to-morrow."
And he returned; "It shall be done as you say, so that you may know that there is no LORD except our
- 7 GOD. Therefore the frogs shall turn back from you, and from your palace, and from your ministers, and from your people—except that in the river there shall be a few."
- 8 Then Moses and Aaron went out from Pharaoh, and Moses cried to the EVER-LIVING about the frogs, as he
- 9 had promised to Pharaoh, and the EVER-LIVING did as Moses had said and killed the frogs in the houses, and in the streets, and in the fields,
- 10 and the heaps of them corrupting, rotted.—and the country stunk.
- 11 But when Pharaoh perceived the smell of them, then he hardened his heart, and would not listen to them;—as the EVER-LIVING had foretold.
- 12 Consequently the EVER-LIVING said to Moses; "Say to Aaron, 'Extend your rod, and beat the dust of the earth, and it shall become lice in all the land of the Mitzeraim.'"
- 13 And he did so.
When Aaron extended his hand with his rod in it and struck the dust of the earth, it became lice in all the land of the Mitzeraim.
- 14 The scientists also tried by their contrivances to produce the same, and bring forth lice, but they were not able. These lice assailed both men and beasts.
- 15 Then the scientists reported to Pharaoh;—"This is the product of God," but Pharaoh hardened his heart and would not listen to them—as the EVER-LIVING had foretold.
- 16 Therefore the EVER-LIVING said to Moses; "Arise at daybreak and stand before Pharaoh, when he goes to bathe, and say to him:—Thus says the EVER-LIVING, Release My
- 17 People that they may serve Me! for if you do not release My People, I Myself will release against you, and your ministers, and your people, and your daughters, gad-flies; and the gad-

flies shall fill the houses of the Mitzerites, and also the land upon which they are. But at the same 18 time it shall be different in the land of Goshen, where My People dwell, for the gad-flies shall not be there, so that you may know that I am the EVER-LIVING in the midst of the earth.

"I will also make a distinction between My People and your People. This shall occur to-morrow."

And the EVER-LIVING did it. For 20 swarms of gad-flies came into the palace of Pharaoh, and the palaces of his ministers, and to all the land of the Mitzeraim. The gad-flies spread over all the country.

Then Pharaoh summoned Moses 21 and Aaron and said; "Go! Sacrifice to your GOD in this country."

But Moses replied; "We were not 22 instructed to do so. For if we were to sacrifice the bull of the Mitzerites in their sight, would they not stone us? We must go three days' journey 23 into the desert, and sacrifice to our EVER-LIVING GOD as He has commanded us."

Then Pharaoh answered;—"I will 24 send you, and you shall sacrifice to your EVER-LIVING GOD in the desert, only in separating go not a long journey.—Now pray for me!"

And Moses answered; "I will go 25 out from you and pray, and entreat the EVER-LIVING, and He will turn away the gad-flies from Pharaoh, and from his ministers, and from his people, to-morrow. Nevertheless Pharaoh will continue to oppose, and will not allow the People to go away to sacrifice to the EVER-LIVING."

Moses accordingly went out from 26 the presence of Pharaoh and prayed to the LORD, and the EVER-LIVING 27 answered Moses and removed the gad-flies from Pharaoh, and from his ministers, and from his People, and none remained. Pharaoh, however, 28 hardened his heart even after this, and would not release the People.

Consequently the EVER-LIVING 9 said to Moses; "Go to Pharaoh, and tell him; Thus says the EVER-LIVING GOD of the Hebrews,—Let My People go and serve Me. However, if you 2 are unwilling to release them, and you are again obstinate with them, then the hand of the EVER-LIVING 3 shall bring upon your herds that are in the field, and upon your horses, and asses, and camels, and cattle

- and sheep, a very severe punishment.
- 4 But the EVER-LIVING will distinguish between the herds of Israel, and between the herds of the Mitzerites, and in all the herds of Israel nothing shall die."
- 5 The EVER-LIVING, however, fixed a period, "After a while the EVER-LIVING will do this thing in the
- 6 country." The EVER-LIVING accordingly brought the event at the period, and killed a number of the cattle of the Mitzerites, but of the cattle of the Israelities not any died.
- 7 Pharaoh, also, sent to examine, and discovered that of the cattle of the Israelites none had died, yet Pharaoh hardened his heart, and would not let the People go.
- 8 Subsequently the EVER-LIVING said to Moses and Aaron; "Take up for yourselves hands full of ashes from the smeltery furnaces, and let Moses fling them to the sky in the
- 9 sight of Pharaoh, and they shall become a fine dust over all the land of Mitzer, and it shall settle upon man and beast, to inflame and produce boils in all the land of the Mitzeraim."
- 10 They took, therefore, ashes from a smeltery, and presented themselves before Pharaoh, and Moses flung them skyward, and they produced inflammatory boils upon man and beast,
- 11 and the scientists were not able to stand before Moses, for the inflammation came upon the scientists, as well as upon the other Mitzerites.
- 12 But the EVER-LIVING hardened Pharaoh's heart; so he would not listen to them;—as the EVER-LIVING had foretold to Moses.
- 13 Afterwards the EVER-LIVING said to Moses; "Arise at dawn, and go and stand before Pharaoh, and say to him; Thus says the EVER-LIVING GOD of the Hebrews, 'Release My
- 14 People to serve Me! Or else, this time, I will fling with all My might upon your heart, and on your ministers, and on your people, so that they may learn that there is none, except MYSELF, in the whole earth.
- 15 For now I will send My hand against, and strike you; yourself, and Your People, with the object of destroying
- 16 you from the earth. Nevertheless, because of this, I raised you up,—to display My power, and that My Name might be recorded to all the
- 17 earth. If you oppose yourself to My people, to prevent them from going,

I will rain, at the date appointed in the 18 future, very fierce hail, such as has not been in Mitzer from the day it was founded until now. Therefore send your 19 cattle to shelters, and all that you have in the field. Every man and beast that remains in the field, and is not gathered into houses, the hail will come down upon them and kill them."

Those of the ministers of Pharaoh 20 who feared the message of the EVER-LIVING, collected their servants, and their cattle into the houses, but those 21 who did not lay the message of the EVER-LIVING to heart, left their servants and cattle in the field.

The EVER-LIVING afterwards said 22 to Moses, "Extend your hand to the skies, and there will come hail in all the land of the Mitzeraim, upon man, and upon beast; and upon all that is in the field, in the land of the Mitzeraim."

So Moses extended his rod to the 23 skies, and the EVER-LIVING uttered His voice; and fire ran along the ground, and the EVER-LIVING poured hail upon the land of the Mitzeraim. And there was hail, and continuous 24 fire mixed with the hail, very cruel, such as had never been like it in all the land of the Mitzeraim from when it became a nation. The hail also 25 struck in all the land of the Mitzeraim whatever was in the field, from man to beast, and all the vegetation of the field was struck by the hail, and all the trees of the field broken, except in the 26 land of Goshen where the children of Israel were,—there the hail was not.

After this Pharaoh sent and invited 27 Moses and Aaron, and said to them; "I have sinned this time! The EVER-LIVING has done right, and I and my people have done wrong. Pray to the EVER-LIVING; for mighty 28 are the utterances of GOD,—and the hail;—and I will release you, and no more continue to prevent!"

But Moses answered him, "When I 29 am outside of the city, I will spread out my hands to the EVER-LIVING, when the voices will cease, and the hail will not continue; so that you may learn that the earth belongs to the EVER-LIVING, and that you and your ministers may learn at last to fear before the 30 presence of the EVER-LIVING GOD."

So the flax and the barley were cut 31 up, for the barley was in ear and the flax in flower; but the wheat and rye were 32 not cut up, for they were of later growth.

When Moses went from the 33

presence of Pharaoh outside the city, he spread his hands before the EVER-LIVING; and the voices ceased, and the hail storm poured not earthward.

- 34 But when Pharaoh perceived that the rain and hail and voices had ceased, he continued to sin, and hardened his heart,—he and his ministers. So Pharaoh's heart was obstinate, and he would not release the children of Israel;—as the EVER-LIVING foretold, by the hand of Moses.

- 10 Therefore the EVER-LIVING said to Moses; "Go to Pharaoh, for I will strike his heart, and the heart of his ministers, with two other evidences in their midst, that you can record for the ears of your sons and your sons' sons, how I brought you up from the Mitzeraim, and the evidences that I produced among them, that they might know that I am the EVER-LIVING."

- 3 Moses and Aaron consequently went to Pharaoh and said to him, "Thus says the EVER-LIVING GOD of the Hebrews; 'Until when will you refuse? resisting to My face to release My people to serve Me? 4 However if you continue refusing to release My people, I will bring locusts shortly into your dominions, and they shall hide the sight of the ground, so that you shall not be able to see the 5 ground; and they shall eat the remains of the fragments of what has been left to you from the hail; and shall eat all your fruit trees from the field; 6 and shall fill your palace, and the palaces of your ministers, and the houses of all the Mitzerites, in such a way as you have never seen, or your fathers, or the fathers of your fathers from the day they lived upon the earth to this day.'"

Then he ceased and went away from Pharaoh.

- 7 Then Pharaoh's ministers said to him, "How long is this thing to go on with us, to ensnare us? Release these men to serve their EVER-LIVING GOD.—Do you not know that Mitzer is already destroyed?"
- 8 Moses and Aaron were brought back to Pharaoh, and he accordingly said to them;—"Go! Serve the EVER-LIVING, your GOD—Who, and what do you wish should go with you?"
- 9 So Moses replied; "With our young, and our old, we shall go; with our sons and our daughters; with our sheep, and our cattle, we shall go; so that we may hold a holy festival to our GOD."

He however exclaimed; "The 10 EVER-LIVING must be with you, then, when I let you go with your children;—look out! for evil is before you! It shall never be so!—But you may 11 go now, and make a pilgrimage, and serve your EVER-LIVING—for that is what you asked."

And they were driven from the presence of Pharaoh.

Then the EVER-LIVING said to 12 Moses; "Stretch out your hand over the land of the Mitzeraim for the locusts, and they shall come up upon the land of Mitzer, and shall eat everything green in the country; all that the hail has left."

So Moses extended his rod over 13 the country of the Mitzeraim, and the EVER-LIVING drove an east wind over the country all that day and all the night until the morning came, and the east wind carried the locusts; and the locusts came up over all the 14 country of the Mitzeraim, and seized upon all the dominions of the Mitzeraim very grievously. Before them there were no such locusts, and never since have there been such. They even hid the ground from 15 sight, and blackened the earth, and ate every green thing upon the ground, and all the fruit of the trees which the hail had left, and no verdure was left on the trees, or grass on the fields, in all the land of the Mitzeraim.

Then Pharaoh hastened, and summoned Moses and Aaron, and said; "I have sinned against the EVER-LIVING GOD, and against you! Therefore pardon now my sin, only this once, and entreat the EVER-LIVING GOD to turn from me also this death."

So they went out from Pharaoh and 18 entreated the EVER-LIVING, and the 19 LORD caused a very strong west wind to blow, and it swept off the locusts and blew them into the Red Sea. There was not a locust in all the dominions of the Mitzeraim. But the 20 EVER-LIVING strengthened the heart of Pharaoh, and he would not release the children of Israel.

Afterwards the EVER-LIVING said 21 to Moses, "Stretch your hand towards the sky, and darkness shall come upon all the land of the Mitzeraim; and a darkness that may be felt."

Therefore Moses stretched his 22 hand to the skies, and thick darkness came upon all the land of the Mitzeraim for three days. No one 23

saw his brother, and no one rose from his place for three days. But to all the children of Israel there was light for their operations.

- 24 Then Pharaoh sent for Moses and said; "Go! Serve the EVER-LIVING. Only your sheep and cattle must stay; your children, also, may go with you."
- 25 But Moses replied; "You must also give to our hands sacrifices and offerings that we can make to our
- 26 EVER-LIVING GOD, and therefore our herds must go with us; not a hoof must be left; for we must take from them to serve our EVER-LIVING GOD. And we cannot be knowing what we must serve the EVER-LIVING with until we arrive there."
- 27 The Lord, however, hardened the heart of Pharaoh, and he was not willing to release the People. Therefore Pharaoh replied to him, "Get off from me! and take care to yourself never again to see my face! for on the day you look again on my face you shall die!"
- 29 When Moses answered; "As you have spoken right, I never will look on your face again!"
- 11 Then the EVER-LIVING said to Moses; "I will bring yet another blow upon Pharaoh, and upon the Mitzeraim, after which he will release you. They all will release you, driving you from here. Therefore privately instruct the People that they must demand every man from his neighbour, and every woman from her neighbour, articles of silver and 3 articles of gold." The EVER-LIVING also gave the People favour in the eyes of the Mitzerites; for the man Moses was very powerful in the land of Mitzer, in the eyes of the ministers of Pharaoh, and in the eyes of the People.
- 4 After that Moses proclaimed; "Thus says the EVER-LIVING, At midnight I will pass through the 5 land of the Mitzeraim, and kill all the first-born in the land of Mitzer, from the first-born of Pharaoh, who sits upon the throne, to the first-born of the slave who sits behind the mill; as well as the first-born of the cattle; 6 and a great cry will go up from all the land of Mitzer, when these are 7 not; and those are perished. But against all the children of Israel there shall not dart a dog's tongue, that you may know that the EVER-LIVING distinguishes between the Mitzerites

and Israel. Then all your ministers 8 shall descend, and bow down to me saying, 'Go away, you, with all the People who are following you,' and after that I will depart."

Thus he went from before Pharaoh in burning anger. Then the EVER-9 LIVING said to Moses; "Since Pharaoh will not listen to you, I will increase my evidences in the land of the Mitzeraim." Therefore Moses and Aaron 10 effected all these evidences before Pharaoh; yet the EVER-LIVING hardened the heart of Pharaoh, and he would not release the children of Israel from his country.

Consequently the EVER-LIVING 12 spoke to Moses and to Aaron in the land of the Mitzeraim, commanding;

"This month shall be to you the 2 Chief Month; it shall be the first month of the year to you.

Institution of the Passover.

"Speak to all the families of Israel 3 commanding that in the tenth month they shall take for themselves each one a lamb for a father's house, a 4 lamb for a family. But if the family 4 is too small for a lamb, then let him and the neighbour to his house, according to the number of persons who are to eat, share in the lamb. It must be a perfect he lamb of a 5 year. You may take it from the sheep or from the goats; and you 6 must keep it by you until the fourteenth day of this month, then kill it. All the Assembly of the Families of Israel must kill it between the dusks.¹ Then they shall take of the blood and 7 sprinkle upon the two door-posts, and upon the lintel of the houses where they eat it. And they shall eat the 8 flesh in that night, roasted with fire. They shall eat it with unfermented 9 bread and bitter herbs. They shall not eat any of it parboiled, or boiled in a boiler, but only roasted with fire, its head, and limbs, and ribs; and 10 they shall not reserve any of it till the morning, but what is left of it at the morning they shall consume with fire. And they shall eat it in this 11 way;—girt with their belts, their shoes on their feet, and their sticks in their hands; and they shall eat it rapidly. It is a Passing-over to the EVER-12 LIVING, for I will pass through the 12

¹ The dawn and twilight.—F. F.

land of the Mitzeraim in that night, and strike all the first-born of the Mitzerites from man to beast. Upon all the gods of the Mitzerites also I will execute judgment. I the EVER-LIVING. But the blood upon your houses shall be a safeguard to you, that you are there; when I see the blood, then I will pass over you; and there shall not be a life injured in my destruction of the land of the Mitzeraim. Therefore this day shall be to you for a Remembrance, and a Festival. It shall be a Festival to the EVER-LIVING in your generations, an ordinance for ever. You shall sanctify it.

15 "You shall eat unfermented bread for seven days; that is: in the first day you shall remove ferment from your houses; for all who eat fermented bread, then, that person shall be excommunicated from Israel, from the first day to the seventh day. So the first day shall be proclaimed 'holy, and the seventh day shall be proclaimed holy for you. You shall not do any work upon them; except for what every person must eat; you shall only do that. Therefore, guard these days of unfermented bread, for on these days I led out your armies from the land of the Mitzeraim with power, consequently keep this period as an everlasting institution in your generations; beginning at the fourteenth day of the month at the dusk to eat unfermented bread, until the twenty-first of the month at dusk. During seven days, ferment shall not be brought into your houses; for everyone eating of fermented bread, that person shall be excommunicated from the families of Israel, whether a foreigner or a native of the country. You shall not eat malt cakes in your dwellings. You shall eat biscuits."

21 Moses therefore proclaimed to all the magistrates of Israel, saying: "Blow the trumpet, and select for yourselves a lamb for your families, and kill the Passover; and take a bunch of hysop and dip it in the blood which ensues, and sprinkle the lintel and the two door-posts with the blood which ensues, and none of you shall go out from the door of his house until daybreak; for at dusk the EVER-LIVING will strike the Mitzerites, but when he sees the blood on the lintel, and upon the two door-posts, then the EVER-LIVING

will pass over the door, and will not allow injury to come to that house to strike it.

"You shall also keep this command as an Institution for you and your sons for ever. Also when you have arrived at the land which the EVER-LIVING will give you, as He promised, you shall there also regard this service. And when your children shall say to you: 'What is this service for?' you shall reply, 'This is the sacrifice of the Passover to the EVER-LIVING, Who passed over the houses of the children of Israel in Mitzer, when He struck the Mitzerites, and protected our houses. Therefore, the People shall bow down and worship.'"

So the children of Israel went and did as the EVER-LIVING commanded to Moses and Aaron:—they did it.

When that midnight came, the EVER-LIVING struck all the first-born in the land of the Mitzeraim, from the first-born of Pharoh, who sat upon the throne, to the first-born of the prisoner in the dungeon; and all the first-born of cattle. Then Pharoh and all his ministers arose in the night, with all the Mitzerites, and there was a great shriek among the Mitzeraim, for there was not a house in which there was not someone dead!

Consequently he sent to Moses and Aaron by night, and said: "Rise up! Go away from among my People;—both yourselves and the children of Israel. Go! serve the EVER-LIVING, as He has commanded you. And take your sheep and your cattle, as you demanded, and march. But therefore bless me!"

The Mitzerites also pressed on the People to hasten them to go out from the country, "for," they said, "we shall all be dead!" So the People took up the dough before it was fermented with yeast, rolled up in their knapsacks on their shoulders.

The children of Israel also had done as Moses ordered, and had demanded from the Mitzerites ornaments of silver and articles of gold, and clothing; and the EVER-LIVING gave them favour in the eyes of the Mitzerites. Thus they demanded from them, and escaped from the Mitzeraim.

Then the children of Israel marched from Ramases to the Encampment,

about six hundred thousand men,
 38 beside children; many strangers also
 went up with them, and very great
 39 herds of sheep and cattle. They also
 baked the dough which they had
 brought from the Mitzeraim into
 biscuits, before it was fermented, for
 the Mitzerites drove them, and they
 were not able to ferment it, as well
 as also being ordered not to do it.

Period of Israel's Residence in Egypt.

- 40 Now the period of the residence of
 the children of Israel, during which
 they stayed amongst the Mitzerites,
 was four hundred and thirty years.
 41 And it was at the end of the four
 hundred and thirtieth year, upon the
 self-same day, that all the armies of
 the EVER-LIVING came out from the
 42 land of the Mitzeraim; it is a night
 to be observed to the EVER-LIVING;
 for He brought them out from the
 land of the Mitzeraim. It is the
 Night, the Night of observance to
 the EVER-LIVING, for all the children
 of Israel and their descendants.
 43 The EVER-LIVING had said to
 Moses and Aaron; "This is the Feast
 of the Passover: and son of a foreigner
 44 shall not eat of it; but every person
 45 bought with money when he has
 been circumcised may eat of it.
 46 "It shall be eaten by single families;
 they shall not carry any of its flesh
 outside of the house; and a bone of
 47 it shall not be broken. Every family
 48 in Israel shall offer it; and if there
 resides with you a foreigner, and he
 would offer the Passover to the EVER-
 LIVING, let him cause every male to
 be circumcised. He may then ap-
 proach to offer it, when he shall be
 like a native of the country, but any
 uncircumcised person shall not eat
 49 of it. One law shall be for the native,
 and for the foreigner, who is among
 you '
 50 So all the children of Israel did

as the EVER-LIVING commanded to
 Moses and Aaron; they did it.

Thus it was on the self-same day 51
 the EVER-LIVING caused the children
 of Israel to go out from the land of
 the Mitzeraim, with their armies.

The EVER-LIVING also commanded 13
 to Moses; "Consecrate to Me every 2
 first-born proceeding from every
 womb of the children of Israel, both
 of man and beast. It is Mine."

Therefore Moses said to the people, 3
 "Remember this day when you came 4
 out of the land of the Mitzeraim,
 from the house of bondage; for with
 a strong hand the EVER-LIVING
 brought you from there:—so you shall
 not eat fermented bread. The time 4
 when you came out was in the month
 of harvest; consequently, when the 5
 EVER-LIVING brings you to the land
 of the Canaanites, and the Hitites, and
 Amorites, and the Hivites, and the
 Jebusites, which He swore to give to
 you;—a land flowing with milk and
 honey;—then you shall perform this
 service in this month. For seven 6
 days you shall eat biscuits, and on
 the seventh day shall be a festival to
 the EVER-LIVING. You shall eat 7
 biscuits for seven days; and fermented
 bread shall not be seen with you;
 nor shall ferment be seen in all your
 boundaries. You shall inform your 8
 children of this day, saying, 'This is
 for the Passing-over the EVER-LIVING
 made for us, in bringing us out from
 the Mitzeraim.' Thus it will be to 9
 you like a mark on your hand, and
 as a remembrance between your eyes,
 so that the reverence for the EVER-
 LIVING may be before you; for with 10
 a strong hand the EVER-LIVING led
 you out from the Mitzeraim; there-
 fore you shall observe this institution
 for a witness for ever and ever.

"And when the EVER-LIVING has 11
 brought you to the land of Canaan,
 which He promised to you and to
 your fathers that He would give you,
 then you shall devote every first-born 12

of the womb to the EVER-LIVING; and every first offspring of cattle which shall come to you as a male, 12 to the EVER-LIVING. But every first-born of an ass, you shall redeem with a lamb; or if you do not redeem it, then break its neck. Every eldest male, however, of your children you shall redeem.

14 "When any of your sons, then, shall ask you hereafter, saying: 'Why is this?' You shall reply to him, 'The EVER-LIVING brought us out from the Mitzeraim with a strong hand, from the house of bondage. 15 And when Pharaoh refused to release us, then the EVER-LIVING slew all the first-born in the land of the Mitzeraim, from the first-born of man, to the first-born of beast,—therefore I sacrifice to the EVER-LIVING all the first male offspring of the womb, and all 16 the first-born of men I redeem. Thus they will be like marks upon your hand, and as frontlets between your eyes, that with a strong hand the EVER-LIVING brought you from Mitzer.'"

History of the Exodus continued.

17 However, when Pharaoh had released the People, GOD did not conduct them out by way of the country of the Philistines, although it was the nearest; for GOD said; "If I should conduct the People to the sight of war, they will return to the Mitzeraim." Therefore GOD turned the 18 People to the way by the desert of the Sea of Weeds. The children of Israel, however, marched in readiness for battle from the land of the Mitzeraim.

19 Moses also took the bones of Joseph with him, for he had administered an oath to the children of Israel saying, "The EVER-LIVING will visit you; and you shall carry up my bones from here with you."

20 So they marched from the Encamp-

ment, and pitched on the borders of the desert; and the EVER-LIVING 21 went before them by day in a pillar of cloud, to direct them on the way, and in a pillar of fire by night, to light them in the way by day and night. The pillar of cloud 22 never departed by day, nor the pillar of fire by night from before the People.

Then the EVER-LIVING spoke to 14 Moses, saying;—

"Command the children of Israel, 2 that they must turn and encamp before Pi-Hakhiroth¹ between Migdol and the sea, in front of Bal-zephon. You shall encamp directly opposite the sea!

"Upon which Pharaoh will exclaim, 3 'The children of Israel have confused themselves as to the country! The desert shuts them in!' And I will 4 embolden the heart of Pharaoh and he will pursue you, and then I will be honoured by Pharaoh and by all his forces, and the Mitzerites shall know that I am the EVER-LIVING."

They accordingly did it.

When it was reported to the king 5 of the Mitzeraim that the People had fled, then the heart of Pharaoh and of his ministers changed about the People; and they said, "What is it that we have done? Why have we released the People from serving us?" Consequently he had his own chariot 6 harnessed, and took his forces with him, and took six hundred officers' 7 chariots, and all the chariots of the Mitzeraim with three men upon each of them.

Thus the EVER-LIVING emboldened 8 the heart of Pharaoh king of the Mitzeraim, and he pursued after the children of Israel. But the children of Israel went out with a high hand.

¹ "The mouth of the hollows, or shallows," when translated.—F. F.

- 9 The Mitzerites, however, pursued after them, and came up with them encamped by the sea;—all the horse chariots of Pharaoh and his forces,—at Pi-Hakhiroth, before Bal-zephon.
- 10 As Pharaoh approached, the children of Israel raised their eyes, and saw the Mitzerites marching after them; and they were terrified; so the children of Israel cried out to the EVER-LIVING;
- 11 and they said to Moses; "Because there were no graves among the Mitzeraim, have you brought us out from Mitzer into the desert to die?"
- 12 Was not this what we said to you in Mitzer; 'Let us alone and we will serve the Mitzerites'? For it is better for us to serve the Mitzerites, than that we should die in the desert!"
- 13 Moses, however, replied to the People; "Fear not! Stand still! and you shall see the victory of the EVER-LIVING, which He will effect for you to-day! For although you see the Mitzerites to-day, you shall not see them again for ever and ever!"
- 14 The LORD will fight with them, and you shall keep silent!"
- 15 The EVER-LIVING then said to Moses; "Why do you cry to Me? Command the children of Israel to
- 16 march. And you, raise your staff, and extend your hand over the sea, when it will divide itself, and the children of Israel can go through it
- 17 as upon dry land. But I, Myself, will embolden the hearts of the Mitzerites, and they shall follow after them. Then I shall be honoured by Pharaoh and by all his forces, by his chari-
- 18 :8 teers and horsemen, and the Mitzerites shall learn that I am the EVER-LIVING by My conquering over Pharaoh and his horsemen."
- 19 Then the Messenger of GOD who went before the camp of Israel marched, and went behind them, and the pillar of cloud also marched from before them and stood at their rear,
- 20 and went between the camp of the

Mitzerites, and the camp of Israel, and became a cloud and darkness—even of the light of the night,—so that the one approached not to the other all the night.

When Moses stretched his hand 21 over the sea, the EVER-LIVING caused a strong east wind to blow and rolled back the waters all that night, and made the sea like dry land, and made a plain in the waters. Then 22 the children of Israel passed through the sea on the dried-up part, and the waters were to them a protection¹ on their right hand and upon their left. The Mitzerites also pursued and 23 went after them; all the horse chariots of Pharaoh, and his horsemen, into the midst of the sea. But when 24 the morning-watch arrived the EVER-LIVING looked down from the Pillar of Fire and Cloud on to the army of Mitzeraim and broke off the wheels 25 from their chariots, and confused the ranks of the drivers, so that the Mitzerites exclaimed; "Let us fly from the presence of Israel, for the EVER-LIVING fights for them against the Mitzerites."

Then the EVER-LIVING said to 26 Moses, "Stretch out your hand over the sea, and the waters shall return upon the Mitzerites, over their chariots and over their horsemen."

So Moses extended his hand over 27 the waters, and the waters returned at the beginning of the morning to their regular flow, and the Mitzerites fled from their approach. Thus the EVER-LIVING overwhelmed the Mitzerites in the midst of the sea, and 28 the waters returned and struck the chariots and the horsemen, and all the forces of Pharaoh that went after them into the sea;—not one of them remained.

¹ Or "Circumvalation"—that is, like a moat or ditch on each side of the shallow from which the waters had been driven off by the east wind.—F. F.

29 But the children of Israel went
 along upon the dry land in the midst
 of the sea, and the water was a pro-
 tection to them on the right and on
 30 the left. Thus the EVER-LIVING
 saved Israel at that time from the
 hand of the Mitzerites, and Israel
 saw the Mitzerites dead on the shore
 31 of the sea; and Israel also saw the
 great power by which the EVER-
 LIVING dealt with the Mitzerites,
 therefore the People feared the EVER-
 LIVING, and trusted in the LORD, and
 Moses His servant.

Song of Moses,¹

15 Then Moses and the children of
 Israel sang this song to the EVER-
 LIVING and said in chorus:—

STANZA I.

1 "I will sing to the LORD,
 For with splendid power,
 He flung the horse and rider
 Into the sea!

STANZA II.

2 "I shout and sing to my GOD,
 From Him comes my salvation!
 He is my GOD, and I rest upon
 Him!
 The GOD of my Fathers,
 And I will exalt Him!

STANZA III.

3 "The LORD is a warrior;
 His name is THE LIFE,—
 4 He whelmed Pharoh's cars and
 his force in the sea!
 And his generals sank in the Sea
 of the Weeds!
 5 The breakers sucked to the deeps
 like a stone!

¹ I render this into the metre as I read the Hebrew original to run.

STANZA IV.

"Your right hand, LORD, is strong 6
 and glorious,
 Your right hand, LORD, has
 crushed Your foes,
 And with grandeur destroyed 7
 Your opponents!
 You shot Your fire;—it consumed
 them as chaff!
 And the sea was filled by the 8
 breath of Your mouth!
 And they lay like heaps for the
 plunderers;
 They curdled the waves in the
 heart of the sea!

STANZA V.

"'I will pursue,' said the foeman, 9
 'O'ertake, and plunder and sate
 my lust;
 Draw my sword and my hand
 shall destroy them!'—
 You blew with Your wind, and the 10
 sea overwhelmed;
 And their Princes sank like lead
 in the sea!

STANZA VI.

"Who is like to the LORD among 11
 Gods?
 Who like Him in Holy splen-
 dour,
 In brightness, and honour, and
 powerful acts?
 You extended Your hand and 12
 the earth was shaken,—
 You led in Your love this people 13
 free;
 And will bring in Your might to
 Your Holy Home,

STANZA VII.

"The Nations hearing it trembled; 14
 Terror seized on Philistia's
 men;
 The Chiefs of Edom were also in 15
 terror;
 The Princes of Moab shook in
 their fear;

- And the people of Canan dissolved like a cloud;
Dread and terror upon them fell.
- 16 At Your Mighty power they stood like a stone;
Until Your People, LORD, passed over;
Until Your Race had passed out redeemed!
- 17 Whom You brought and fixed as Your own on Your Hill;
The place You had chosen, LORD, for Your work;
- 18 To the Temple, ALMIGHTY, Your hands had made.

STANZA VIII.

- 19 "The LORD will reign for ever and ever;
For the horse of Pharoh went with his chariot,
And with his horsemen, into the sea,
Where the LORD turned on them the flood of the waters;
But the children of Israel walked on the dry,—
Thro' the midst of the sea!"

- 20 Miriam the Poetess, also, the sister of Aaron, took the timbrill in her hand and all the women followed her
21 with timbrills and dances, and Miriam responded to them;

The Chorus of Women.

- "Sing to the LORD for gloriously triumphing,
He has flung the horse and his rider,—
Into the sea!"

March from the Wall to the Desert of Marah.

- 22 Moses afterwards marched Israel from the Weedy Sea, and departed from the Desert of the Wall, and advanced three days into the desert,

but found no water. Thence they 23 went to Marah, but were unable to drink the waters of Marah, for they were bitter; therefore Moses called it Bitterness. Then the people 24 came to Moses to say; "What shall we drink?"

So he cried to the EVER-LIVING, 25 and the EVER-LIVING showed him a tree, which he put into the water and it sweetened it. He gave it therefore the name of the Pit of Calamity, and named it Trial, and camped there.

There he also said: "If you will 26 listen to the voice of your EVER-LIVING GOD, and do what is right in His eyes, and give your ears to His commands, and keep all His institutions, all the plagues which I laid upon the Mitzerites I will not lay upon you, for I am your EVER-LIVING RESTORER."

After that they went to Ailim, 27 where there were twelve springs of water, and many palm trees, so they encamped there by the springs.

Mans Giben.

Then all the mass of the children of 16 Israel marched from Ailim and went to the Wilderness of Sin, which is between Ailim and Sinai, on the fifteenth day of the second month from their departure out of the land of the Mitzeraim. But all the families of 2 the children of Israel complained against Moses and Aaron in the Desert; and the children of Israel 3 said to them;—

"Why do you kill us by the hand of the EVER-LIVING? In the land of the Mitzeraim we sat by the flesh pots to gorging! Why have you brought all the congregation to this Desert to die of hunger?"

Therefore the EVER-LIVING said 4 to Moses; "I will rain bread for them from the skies; and the

people shall go out to collect it day by day, so that I may try if they will walk in My laws or no. But upon the sixth day they must prepare what they bring in, which shall be twice as much as the daily portion."

6 Moses and Aaron consequently said to all the children of Israel; "To-morrow morning you shall know that the EVER-LIVING brought you out of the land of the Mitzeraim, for in the morning you shall see the power of the LORD by His listening to your complaints against the EVER-LIVING, and us, regarding what you have complained against us. And," Moses continued, "the EVER-LIVING will give you flesh to eat in the evening, and bread in the morning to your fill; because the EVER-LIVING has heard your complaints, that you have complained against Him and us;—for you not only complain against us, but against the LORD."

9 Then Moses said to Aaron;—"Command all the families of the children of Israel to appear before the EVER-LIVING, for He has heard their murmurs."

10 Consequently Aaron commanded all the families of the children of Israel, and they presented themselves in the desert, and saw the splendour of the EVER-LIVING appear in the cloud.

11 Then the EVER-LIVING spoke to Moses, saying;—

12 "I have heard the complaints of the children of Israel. Speak to them and say; 'In the evening you shall eat flesh; and in the morning you shall be filled with bread:—so that you may know that I am your EVER-LIVING GOD.'"

13 When evening arrived therefore quails came up and covered the camp; and in the morning a layer of dew surrounded the camp. But when

14 the layer of dew exhaled from the

surface of the desert, grains like scales,—grains like hoar-frost,—covered the ground.

When the children of Israel saw it, they said each to his brother,— "Mau hoa?"¹ for they did not know what it was. But Moses said to them, "This is the bread which the EVER-LIVING has given for you to eat. And this is the thing that He com- 16 mands; You are to collect each of you according to his requirements a homer for each individual member of the living persons, that you entertain in your tents."

The children of Israel accordingly 17 did so, and collected it from the desert much and little. But when 18 they measured by the homer there was no excess to the much, or deficiency to the little; each had according to the consuming mouths, for Moses had said to them, "Let not 19 any remain until the morning." But 20 some listened not to Moses, but reserved it by them until the morning, when it bred worms; Moses however was angry with them. Therefore they collected it morning 21 by morning, according to the consuming mouths, for when the sun arose it melted. But when the sixth day 22 came they collected a double quantity of bread, two homers, to each, and all the heads of families came to Moses and reported it. When he re- 23 plied to them; "That is what the EVER-LIVING commanded, 'You shall rest a Holy Rest to the EVER-LIVING to-morrow. What you have to bake, bake it, and what you have to boil, boil it, and all the remainder 24 keep by you until the morning.'"

So they laid it up until the morn- 25 ing, as Moses commanded, and it did not stink and worms were not in it. Then Moses said, "Eat it to-day, for to-day is a rest to the EVER-LIVING;

¹ Translated, "What is it?"—F. F.

- you shall not go out into the field.
- 26 You shall collect it six days, but the seventh day is a rest; you shall not do it then." Yet it happened that on the seventh day a man went out to collect,—but he found none.
- 28 The EVER-LIVING therefore said to Moses, "Until when shall I entreat them to observe My commands and laws? Let them see that the EVER-LIVING has given them the rest, for He has given to them on the sixth day bread for two days. Let each stay at his home. Let none go out from the camp on the seventh day."
- 30 So the People stayed at home on the seventh day.
- 31 Thus the House of Israel called it "Man,"¹ and it was like a seed of coriander, white; and the taste of it like cakes and honey.
- 32 Moses also said, "This is the rule that the EVER-LIVING commands to be practised continually, to be kept for your generations, so that you may see the bread which I caused you to eat in the desert, whilst I brought you out from the land of Mitzer."
- 33 Therefore Moses said to Aaron; "Take a basket, and put into it a full homer of Mana, and place it before the presence of the EVER-LIVING, to preserve for their posterity." So as the EVER-LIVING commanded to Moses, Aaron laid it up in the presence, as a witness, in the treasury.
- 35 And the children of Israel ate the mana for forty years. Until they came to the land to rest, they ate the mana; until they came to the border of the land of Canan.²

Marching in Thirst.

- 17 Afterwards the whole body of the children of Israel marched from the Desert of Sin by stages at the command of the LORD, and encamped in exhaustion, for there was no water to quench the people's thirst. There the people contended with Moses, saying, "Give us water, and quench our thirst."
- Moses, however, replied; "Why do you mutiny against me? Why do you try the EVER-LIVING?"

¹ "What is it?"—F. F.

² 36 (But a homer is the tenth part of an epha) is an old editor's note, not part of the original text.—F. F.

But the People thirsted then for 3 water, and the People complained against Moses, and said; "Why did you bring us out from Mitzer, to kill us, with our children and cattle, with thirst?"

Then Moses cried to the EVER-LIVING, saying; "What shall I do with these People? For they are ready to stone me!"

But the EVER-LIVING answered 5 Moses; "Pass along before the face of the People and take with you the Magistrates of Israel. Take also in your hand the rod with which you struck the river, and march. I will 6 stand before your face there at the Rock in the Waste, and you shall strike upon the rock, and water shall come out from it, and quench the people."

And Moses did so in sight of the nobles of Israel, and named 7 the spot "Trial" and "Strife,"¹ because of the dispute with the children of Israel, and because of their trial of the EVER-LIVING, saying, "Does the EVER-LIVING exist with us, or not?"

The Amalekites attack Israel.

The Amalekites at this time came 8 with the Rephidites and made war with Israel. Consequently Moses said 9 to Joshua, "Choose your own men and go out to fight with the Amalekites to-morrow, and I will stand on the top of the hill with the rod of GOD in my hand."

Joshua, therefore, did as Moses 10 said to him, and fought with Amalek. But Moses and Aaron and Hur went up to the top of the hill; and when 11 Moses held up his hand, Israel became victorious, but when he lowered his hand, Amalek was victor. So when the hand of Moses became 12 weary, they took a stone and placed it under him and he rested upon it, and Aaron and Hur supported his hand, first one and then the other, so that his hand was stretched out until sunset, when Joshua defeated Amalek 13 and his people, by the edge of the sword.

The EVER-LIVING afterwards said 14 to Moses; "Write this and record it in a book, and instruct Joshua that I

¹ Masah and Meribah.

will blot the memory of Amalek from under the skies."

- 15 Moses then built an altar, and called its name "The Throne of the
16 EVER-LIVING,"¹ and he said:—
"With the hand upon the throne of GOD,
Fight Amalek for the LORD from age to age!"

Jethro meets Moses.

- 18 When Jethro, the priest of Midian, the father-in-law of Moses, heard all that GOD had done for Moses, and for Israel, His People;—how the EVER-LIVING had led Israel out of
2 Mitzer,—then Jethro, the father-in-law of Moses, took Zifora, the wife of Moses, who had sent her back,
3 and her two sons,—(the name of the first was Gershom, for he said, "I have been a stranger in a strange land, —and the name of the other
4 Aeliazar,—"For the GOD of my fathers has been a comfort and refuge to me
5 from the sword of Pharaoh;")—so Jethro, the father-in-law of Moses, brought his two sons and his wife to Moses in the desert, where the Mount
6 of GOD is. And he said to Moses, "I, Jethro, your father-in-law, have come to you with your wife and two sons with me."
7 Then Moses went out to meet his father-in-law, and bowed to him and kissed him, and they mutually enquired after their health. Then
8 they came to the tent. Moses there related to his father-in-law all that the EVER-LIVING had done to Pharaoh and to the Mitzeraim on account of Israel;—all the troubles which met them on the road, and how the EVER-LIVING delivered
9 them. And Jethro was glad at all the good which the EVER-LIVING had done to Israel, and His redemption of them from the hand of the
10 Mitzeraim. So Jethro said, "Bless the EVER-LIVING Who has delivered you from the hand of the Mitzeraim and from the hand of Pharaoh, and Who has delivered this People from under the hand of the Mitzerites.
11 Now you can perceive how much greater the EVER-LIVING is, than all their Gods, by the events with which He overwhelmed them."
12 Then Jethro, the father-in-law of

1 Yohvah Nis.

Moses, took burnt offerings and sacrifices to GOD, and Aaron and all the nobles of Israel came and dined with the father-in-law of Moses before GOD.¹

Moses administering Justice.

The next day, however, Moses sat
13 to administer justice to the People, and Moses remained from morning to evening. And the father-in-law of
14 Moses saw all that he did for the People, and said; "What is this business that you do for the People? Why do you sit alone, and all the People standing before you from morn till night?"

When Moses replied to his father-
15 in-law; "Because all the People come to me to enquire of the EVER-LIVING. Whoever among them has
16 a dispute comes to me and I decide between man and man, and I make known the decision of GOD, and His laws."

Advice of Jethro on it.

But the father-in-law of Moses
17 answered him; "The practice that you follow is not good. You are not
18 prudent, nor are this people who are with you; for their affairs are more than you are able to bear alone. Therefore listen to my voice. I will
19 advise you, and GOD will be with you. Let now the People appear before GOD, and bring their affairs to GOD, and instruct them in the decisions of
20 His laws, and inform them the way they should walk in, and the acts they should do. Also choose for
21 yourself, from all the People, strong men, who fear GOD and hate bribes, and place over them as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens, and let
22 them judge the People at all times, and let only all the great affairs be brought to you, but let them judge all the little matters, and thus ease yourself,—for they load you.

"If you do this and GOD confirms it,
23 then you can appoint it, and all these people can arrange their affairs with ease."

¹ V. 12. It is evident from this record that the exile of Moses in Arabia had been a period of spiritual education under Jethro, and that the Arabs had preserved the Faith of Abraham in greater purity than the Egyptised Hebrews.—P. F.

- 24 Moses, consequently, listened to the suggestion of his father-in-law, and did all that he said. Moses therefore chose strong men from all Israel, and placed them as heads over the people; chiefs of thousands and chiefs of hundreds and chiefs of tens, and they judged the people at all times in their affairs;—bringing the difficult matters to Moses,—but in the small affairs they decided for themselves.
- 27 Moses afterwards took leave of his father-in-law who went to his own country.

Israel arrives at Sinai.

- 10 At the third month from the coming of the sons of Israel out of the land of the Mitzeraim, on that day they came to the desert of Sinai. Then the Rephidim also marched and came to the desert of Sinai, and encamped in the desert. Israel also encamped there near the hill.

God appears to Moses.

- 3 Then Moses went up to GOD, and the EVER-LIVING called to him from the hill saying;—"Say this to the House of Jacob, and inform the children of Israel, 'You have seen what I did to the Mitzeraim, and lifted you on the wings of eagles, and brought you to Me, so now if you will listen to My voice, and keep My laws, then you shall be to Me a peculiar People, more than all the Peoples of the earth. And you shall be to Me a Royal Priesthood, and a Holy Nation.'—These are the words you shall speak to the children of Israel."
- 7 Moses consequently went and assembled the nobles of the People, and set before them the whole of these promises as the EVER-LIVING commanded. And all the People answered at once, and said, "We will do all the EVER-LIVING commands." Then Moses reported the declaration of the People to the EVER-LIVING.
- 9 And the EVER-LIVING replied to Moses, "Now I will come to you. In a cloud of fire I will pass by. The People shall hear Me talk with you, and also I will remain with you always." Then Moses reported the declaration of the People to the EVER-LIVING.

When the EVER-LIVING replied to 10 Moses; "Go to the People and sanctify them to-day, and to-morrow, and wash their clothes, and on the 11 third day let them assemble; for on the third day the EVER-LIVING will descend in the sight of all the People upon Mount Sinai. But you shall 12 keep the people at a distance around, by ordering, 'Take care that you do not go up to the Hill, or touch its skirts. All who touch the Hill shall die! Whether a beast or a man, let 13 them not touch it with the hand! or they shall be stoned with stones, or pierced with a dart; they shall not live who approach to ascend the Hill!'"

Consequently Moses descended 14 from the Hill to the People, and sanctified the people, and they washed their clothing. And he said, 15 "Restrain yourselves for three days, not to touch a woman."

The Divine Manifestation on Sinai.

When the third day came to the 16 day-break, there were voices and lightnings, and a heavy cloud over the Hill, and the sound of a powerful trumpet, so that all the people in the camp trembled. Then Moses brought 17 out from the camp all the people to meet GOD, and stationed them below the Hill. And the Hill of Sinai smoked 18 all over its surface, when the EVER-LIVING descended upon it in fire; and its smoke went up like the smoke of a smelting furnace, and the whole hill trembled greatly; and there was 19 the continuous sound of a trumpet; but Moses very boldly spoke, and GOD answered him by voice. Then 20 the EVER-LIVING descended on to the Hill of Sinai, on to the top of the Hill, and the EVER-LIVING called Moses to the top of the Hill, and Moses ascended.

Then the EVER-LIVING said to 21 Moses, "Descend at once to the People for fear they should break through to see, and numbers fall before Me. Let the Priests also who 22 sacrifice to the EVER-LIVING sanctify themselves, lest the LORD afflict them."

But Moses replied to the EVER- 23 LIVING; "The people cannot ascend the Hill of Sinai, for You commanded us, saying, 'Go a distance from the Hill, and sanctify yourselves.'"

- 24 The EVER-LIVING, however, answered him; "Go! Descend! and return, you, and Aaron with you. But the Priests, and the people must not attempt to ascend to the LORD, lest He afflict them."
25 So Moses descended to the people and spoke to them.

The Ten Commandments.

- 20 Then GOD dictated all these commands, and said;

COMMANDMENT I.

- 2 "I am your EVER-LIVING GOD, Who brought you out from the Mitzeraim, from the house of bondage. There shall be no other GOD to you, except MYSELF."

COMMANDMENT II.

- 4 "You shall not make for yourselves any image, or likeness of anything that is in the heavens above; or that is upon the earth beneath; or that is in the waters lower than the earth;
5 you shall not worship them or serve them, for I, your EVER-LIVING GOD, am a jealous GOD, visiting the sins of the fathers upon the children to the third and fourth generation of those
6 who hate Me; but I show mercy for thousands, to those who love Me and keep My commandments.

COMMANDMENT III.

- 7 "You shall not take the Name of your EVER-LIVING GOD in vain, for the LORD will not hold guiltless the taking of His Name in vain.

COMMANDMENT IV.

- 8 "Remember the Sabbath day to
9 keep it holy. Six days you may
10 labour, and do all your business, but the seventh day is a Rest to your EVER-LIVING GOD. You shall not then do any business, you, or your son, or your daughter, your manservant, or your maid-servant, or your cattle, or your stranger who is within
11 your gates; for in six ages the EVER-LIVING made the heavens and the earth, the sea and all that is in them, but rested at the seventh age; therefore the EVER-LIVING blessed the seventh day and hallowed it.

COMMANDMENT V.

- 12 "Honour your father and your

mother, that your days may be long in the land which the EVER-LIVING GOD will give to you.

COMMANDMENT VI.

- "You shall not murder, 13

COMMANDMENT VII.

- "You shall not commit adultery, 14

COMMANDMENT VIII.

- "You shall not steal. 15

COMMANDMENT IX.

- "You shall not bear false witness against your neighbour. 16

COMMANDMENT X.

- "You shall not covet your neighbour's house; you shall not covet your neighbour's wife; or his manservant, or his maid-servant, or his ox, or his ass, or anything that is your neighbour's."

The Terror of Israel.

And all the People perceived the 18 sounds and the flamings, and the trumpet voice, and the smoke from the mountain;—so the people feared and shook in themselves, and stood at a distance, and said to Moses, 19 "You speak with us, and we can listen: but let not GOD speak with us, for fear we should die."

Moses, however, answered to the 20 People, "Fear not! for GOD has come to you to try you, and to test whether you will fear Him henceforward, and not sin."

So the People stood afar off, but 21 Moses approached the thick darkness where GOD was.

Then the EVER-LIVING said to 22 Moses; "Say this to the children of Israel, you have seen that from the heavens I have spoken with you. Never make for yourselves a God of 23 silver, or a God of gold. You shall not make them for yourselves. You 24 shall make an altar of earth for Me, and you shall offer upon it your sacrifices and your thank offerings, your sheep, and your oxen. In every place where I record MY NAME, I will come to you and bless you. But 25 if you make an altar of stone to Me, it shall not be of cut stones, for if you carve with a cutter upon it, then it will be polluted. And you shall not 26 pile up pyramids for an altar so that

your shame may not be discovered when you go up to it."

The Law of Social Life.

- 21 " Now these are the decrees which
2 you shall put before them : A servant
shall serve six years' servitude, and in
the seventh he shall go out to free-
3 dom. If he is single, he shall go out
single ; if he has a wife, his wife shall
4 go out with him. But if his master has
given him a wife, and she has borne
sons or daughters to him, the wife
and her children which she has borne
shall belong to the master, and he
5 shall go away single. If, however,
the servant says, ' I like my master,
my wife, and my children,' he shall
6 not go into freedom ; but his master
shall present him to the magistrates,
and station him at the door, or at the
door-posts, and his master shall pierce
his ear with an awl, and he shall
serve continuously.

Law of Marriage.

- 7 " If a man sells his daughter to be
a mother, she should not go as if
8 going into slavery. If she is not
pleasing in the eyes of her master,
when he has not known her, then he
shall free her to her own people with-
out a payment ; he shall not have
power to sell her because of his
9 treachery to her. But if she has
borne a child to him, then he shall
treat her according to the law about
wives.
10 " If he takes another to her, he
shall not diminish her share for
11 clothing, and conjugal rights. And
if a third to these, he shall not send
her away destitute, without money."

Law of Murder.

- 12 " Whoever assails a man and he
dies ;—He shall be put to death. But
13 if he did not lie in wait, but his
stroke came from GOD, then you
shall provide a place where he may
14 fly. If, however, a man plans against
his neighbour to murder him ; then
you shall take him from My altar to
kill him.
15 " And whoever assaults his father
or his mother ; He shall be killed.
16 " Whoever steals a man and sells
him ; when he is caught he shall be
put to death.

" Whoever curses his father or 17
mother ; he shall be put to death.

" And when men contend, and a 18
man assaults his neighbour with a
stone or a clod, but he does not die,
yet is reduced to his bed, if he re- 19
covers and can walk out upon his
crutch, and he escapes from the
injury, except his loss of time, he
shall be compensated, and the phys-
ician paid for his cure.

" And if a man strikes his slave, or 20
his maid-servant, with his stick and
he dies under his hand, they shall be
avenged. Yet if these continue a 21
day, or some days, they shall not be
avenged, for they were his property.

" And when two persons quarrel, 22
and they strike a pregnant woman,
and her child comes out, and mis-
chief does not ensue ; he shall be
fined, according to what is laid upon
him to compensate the woman, and
that shall be fixed by the judges.
But if mischief ensues, you shall 23
inflict life for life : eye for eye ; tooth 24
for tooth ; hand for hand ; foot for
foot : mark for mark : mutilation for 25
mutilation ; wound for wound : blow
for blow.

" And if any man strikes his slave 26
in the eye, so that his eye becomes
blind, he shall let him go free instead
of his eye.

" And if a tooth from his slave, so 27
that the tooth is destroyed, in com-
pensation he shall set him free,
instead of his tooth.

" And if a bullock butts a man and 28
the man dies, you shall stone the
bullock, and not eat of its flesh, but
destroy the bullock for nothing. But 29
if the bullock were accustomed to
butt formerly, and his owner knew it,
and did not guard it, and it kills a
man, or a woman, the bullock shall
be stoned and the owner put to
death.

" But if a fine is laid upon him, he 30
shall pay it, and his life be free from
all, because of the fine laid upon
him. Whether a man or a woman 31
is butted, it shall be done according
to this decree.

" If a slave man or woman is butted 32
by a bullock, thirty shekels of silver
shall be given to their master, and the
bullock be stoned.

Laws of Accidents and Thefts.

" And if a man opens a well, or 33
digs a well, and does not cover it,

and an ox or an ass shall fall into it, because of the well he shall pay a money fine to its owner, and the dead shall be his.

- 34 "And if the bullock of a man gores the bullock of his neighbour, and it dies, then they shall sell the living bullock, and divide the money, and
35 they shall also divide the dead. But if its master know that the bullock gored formerly, and he did not guard it, he shall compensate with a bullock for the bullock, and the dead shall be to him.

- 36 "If a man steals a bullock or a sheep, and slaughters it, or sells it, he shall compensate with five bullocks in place of the ox, or four sheep in place of the sheep.

- 22 "If a thief is found breaking in, and is struck and dies; there is not blood-guilt for him. If the sun was shining on him, he may redeem his blood. If he has nothing then he shall be sold for stealing.

- 3 "If you find his theft in his hand, as a bullock, or an ass, or sheep, alive, he shall be fined by two.

The Laws of Property.

- 4 "If the farm or vineyard of a man is burnt, and ruffians from his village burn his farm, or part of his farm, or a part of his vineyard, it shall be compensated.

- 5 "If you make a fire, and it fires the bushes, and consumes the standing corn, or a homestead, or a farm; it shall be compensated from the burner to the burnt.

- 6 "Whoever places with his neighbour money or goods as trustee, and they are stolen upon the premises of that person, if the thief is discovered
7 he shall repay twice as much. If the thief is not found, then the master of the premises shall approach the House of GOD and swear he has not put his hand upon the property of
8 his neighbour; upon anything lost, upon ox, or ass, or sheep, or clothing, or anything strayed, and shall say that as a witness to GOD, he brings twice as much as was lost to GOD. He shall recompense his neighbour double.

- 9 "If a man entrusts to his neighbour an ass, or ox, or sheep, or any cattle, to take care of, and it dies or is torn,
10 or tears, out of his sight, there shall be an oath to the LORD between the

two, that he has not put his hand upon the property of his neighbour, and its owner shall take it, and not be compensated. But if it has been
11 stolen from him, he shall compensate its owner. If it is torn he shall bring
12 the torn pieces as a proof. He shall not compensate.

"And if a man hires it of his neighbour, and it is broken or dies, and its owner is not with it, he shall be compensated. If its owner is with it, he
14 shall not be compensated; if it was hired, he went for the wages.

Laws of Morality.

"And if a man seduces a girl who
15 has not been betrothed to him, and lies with her so that she conceives, she shall be his wife. But if her
16 father is unwilling to give her to him, he shall pay money as a dowry for the girl. She shall not live as a slave.
17

"Whoever lies with a beast shall
18 be put to death.

"No sacrifice shall be burnt to any,
19 except to the EVER-LIVING only.

"You shall not persecute or oppress
20 foreigners; for you were foreigners in the land of the Mitzeraim.

"You shall not annoy any widow or
21 orphan. If you wrong them, so that they cry to me, I shall hear their cry, and My anger will burn, and I will
23 slay you by the sword, and your own wives shall be widows, and your own children orphans.

"If you lend money to My People,
24 My poor among you; you shall not be to them like a usurer. You shall not put upon them usury. If your
25 neighbour deposits with you as a pledge a garment, at the setting of the sun you shall return it to him; for it is his only covering with which
26 he clothes his body, in which he lies down; and it may be he will cry to Me, when I will hear, for I am merciful.

The Laws of Reverence towards God.

"You shall not blaspheme GOD, and
27 shall not curse the princes of your nation.

"You shall not delay to give to Me
28 the first produce of your farm, and vineyard. You shall do the same
29 with your cow, and your sheep. It shall be seven days with its mother. and on the seventh day you shall give it to Me.

- 30 "As you shall be holy men to Me, you shall not eat of torn flesh, that has been torn in the field. You must throw it to the dogs.
- 23 "You shall not make a false oath. You shall not set your hand to commit fraud. You shall not be a false witness.
- 2 "You shall not go with the powerful to do wrong; and you shall not plead for the powerful to make excuse for their wrong-doing. And you shall not turn away from the poor man when he pleads.
- 4 "When you meet with the cow, or ass of your enemy straying, you shall take it back to him.
- 5 "When you see the ass of your enemy fallen under its load, and you can ease and free it for him, you shall help to free it with him.
- 6 "You shall not pervert justice from the destitute when he pleads.
- 7 "Keep far off from false pretence. You shall not kill the innocent, and the righteous, for I will not acquit the wicked. And you shall not receive bribes, for bribes blind open eyes, and pervert the words of the righteous.
- 9 "And you shall not oppress a foreigner, for you know the feelings of a foreigner; since you were foreigners in the land of the Mitzeraim.

¶ Laws of Agriculture.

- 10 "For six years you shall sow the earth, and gather its produce, but in the seventh you shall fallow it, and spread it out, and the destitute of your people shall eat, and the rest of the animals of the field shall eat. You shall do the same with your vineyards and olive plantations. Six days you shall do all your business, but the seventh day you shall rest, so that your ox and your ass may take comfort, and your servants and foreigners refresh themselves.
- 13 "And all that I say to you you shall regard; for you shall not remember a name of other Gods, and it shall not be heard from your mouth.

¶ Laws about Sacred Festivals.

- 14 "Three times in a year you shall make a festival to Me.
- 15 "The feast of unfermented bread¹ you shall keep for seven days. You

shall eat biscuits, as I commanded you, at the season of the month of harvest,¹ for in it you came out of Mitzer, and you did not see My presence in vain.

"And you shall make the feast of 16 the first-fruits of harvest, when you sow in the field; and the feast of harvest-home at the end of the year when you gather in your produce from the fields.

"Three times in the year all your 17 men shall come before Me, the ALMIGHTY LORD.

"You shall not sacrifice with fer- 18 mented bread a blood-sacrifice to Me; and the fat of My feast shall not be kept till the morning.

"The best of the first-fruits of your 19 ground you shall bring to the hand of your EVER-LIVING GOD.

"You shall not boil a kid in its mother's milk.

"Then I will send My Messenger 20 before your face to guard you in your way, and to bring you to the place where I will fix you. Regard his 21 presence, and listen to his voice. Grieve him not, that he may not rise to punish you, for My POWER is around him. But if you listen to 22 his voice, and do all that I shall command, then I will love you, but I will distress your distressers. For 23 My Messenger shall march before you, and bring you to the Amorites, and the Hittites, and the Perizites, and the Canaanites, and the Hivites, and the Jebusites, and destroy them.

¶ Prohibition of Paganism and Idolatry.

"You shall not worship their Gods, 24 and not serve them, and you shall not make like them, but you shall destroy, and you shall break their pillars; and you shall serve your 25 EVER-LIVING GOD, and He will bless your bread, and your water, and will turn war away from around you. You shall not be childless, and 26 sterile in your land. You shall fulfil the number of your days.

¶ Promises to the Faithful.

"I will send My terror before your 27 face, and will terrify every Nation when you arrive at them; and I will make all your enemies to turn their back to you. And I will send the 28

¹ Biscuits.

¹ Abib.

Destroy before you, and drive out the Hittites and the Canaanites and the Hivites from before your approach. I will not drive them away in a year from before you, lest the earth should become waste, and the beasts of the field should increase upon you. I will drive them out little by little before you, until you multiply and can inherit the country. And your two boundaries shall be from the Sea of Weeds at the Sea of Philistia through the desert to the River,¹ which I will give to your hand, and I will drive the inhabitants of the country from before you. You shall not make a treaty with them, or a covenant with their Gods. They shall not reside in your land, for fear they would cause you to sin against Me, so that you would serve their Gods, for I am the EVER-LIVING, for you to reverence."

Moses and Aaron and the Princes ascend Sinai.

24 Then it was commanded to Moses; "Go up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the princes of Israel, and let them worship at a distance. But Moses shall approach alone to the EVER-LIVING; for they must not approach, nor the people go up with him."
3 So Moses went and reported to the people the whole of the commands of the EVER-LIVING, and the whole of His decrees; when all the people answered with one voice, and said; "All the commands which the EVER-LIVING commands, we will do."

Moses records these Laws.

4 Moses afterwards wrote down all the commands of the LORD and arose in the morning, and built an altar under the hill, and twelve pillars for the twelve tribes of Israel. And he commissioned representatives of the children of Israel who went out and offered burnt offerings, and sacrificed peace-offerings to the EVER-LIVING.
6 Moses also took part of the blood and put it in basins, and part of the blood he sprinkled upon the altar.
7 Then he took the book of the Covenant, and read it in the hearing of the People, and they said; "All that the EVER-LIVING has commanded, we will do and listen to."

¹ Euphrates.

Moses consequently took the blood⁸ and sprinkled it upon the People, and said, "This is the blood of the Covenant which the EVER-LIVING has settled with you, in all these commands."

The Chiefs ascend Sinai.

Afterwards Moses, Aaron, Nadab, 9 and Abihu, and the seventy princes of Israel went up, and saw the GOD¹⁰ of Israel, and under His feet was like the dazzle of sapphire stones, and the splendour of the clear sun; but upon¹¹ the nobles of the children of Israel, He did not extend His hand. They however gazed upon God; and they ate and drank.

Moses called to Sinai.

Then the EVER-LIVING said to¹² Moses; "Come up to the mountain to Me, and stay there, and I will give you stone slabs, with the Laws and Commandments which I have written for your instruction."

Therefore Moses arose with Joshua¹³ his attendant, and Moses went up the mount to GOD. He, however,¹⁴ said to the Princes, "You remain here until we return, for Ahron and Hur will be with you in case a litigant seeks decisions from them."

Consequently Moses ascended the¹⁵ hill, and a cloud covered the hill,¹⁶ and the splendour of the EVER-LIVING rested upon the hill of Sinai; and the cloud covered it six days. Then He called to Moses on the seventh day out of the cloud, and the¹⁷ glory of the EVER-LIVING appeared like a consuming fire on the head of the mountain to the eyes of the children of Israel.

Moses, therefore, went into the¹⁸ midst of the cloud, and ascended the hill. And Moses was upon the hill forty days and forty nights.

The Instructions on Sinai.

There the EVER-LIVING spoke to⁵ Moses and said, "Tell the children of Israel that they must bring offerings to Me. From anything their heart induces them, they may offer. And these are the offerings they may² offer for themselves, gold, silver, and brass, and blue, and purple, and⁴ scarlet, and red; spun goats' hair, and red ram skins, and badgers' skins, and acacia wood; oil for the light for⁶ the lamps, with oil to anoint, and incense to perfume; and make for⁸

Me a Sanctuary, and I will dwell
 9 amongst them. Exactly according to
 the pattern I have shown you, you
 shall form the dwelling, and form all
 its furniture,—thus you shall make it.
 10 "You shall also make an ark of
 acacia wood, of two cubits and a half
 long and two cubits and a half
 breadth, and a cubit and a half high,
 11 and you shall plate it with pure gold
 inside and out, and wreath and make
 12 a border of gold around it. You shall
 also cast rings of pure gold, and
 place on the four corners of it. That
 is, two rings on one side of it, and
 two rings on the other side of it.
 13 And you shall make staves of acacia
 14 wood, and plate them with gold, and
 put the staves into the rings on the
 sides of the ark, to carry the ark by
 15 them. The staves shall remain in
 the rings;—they shall not be removed
 16 from them. You shall then put into
 the ark the evidences that I will give
 17 to you. You shall also make a cover
 of pure gold of two cubits in length
 and a cubit and a half in breadth.
 18 You shall besides make two covers of
 gold, shaped as dishes, in two divisions
 19 for the covers. Make the cases
 thus;—one for each side, and a kerub
 for that division of the cover. You
 shall make it with kerubim upon the
 20 two divisions. Thus the kerubim
 will be stretching their wings as over-
 shadowing the covers with their wings
 with the wings of each towards his
 brother over the covers. The kerubim
 shall be face to face.
 21 "Then you shall place the covers
 upon the top of the ark, and you shall
 put into the ark the evidences that
 22 I will give to you. Then I will instruct
 you there, and I will speak to you
 from off the covers, from between the
 two kerubim, which are upon the
 ark, all that I command you for the
 children of Israel.
 23 "You shall also make a table of
 acacia wood, two cubits long and a
 cubit broad, and a cubit and a half
 24 high, and plate it with pure gold, and
 make a border of gold around it.
 25 Construct thus a border like a coping
 around it, and make points of gold
 26 upon the surrounding border. Also
 make for it four staves of gold, and
 put the staves in the four sockets
 27 which are above the legs. These
 four sockets shall be above the border,
 for the staves to carry the table by.
 28 So you shall make the staves of

acacia wood, and plate them with
 gold, to carry the table. You shall 29
 also make dishes, and spoons, and
 bowls, and the cups in which the
 wine is, of pure gold, and place upon 30
 the table the shewbread before Me
 continually.

"You shall also make lamps of 31
 pure gold. Make the lamp with
 spreading branches, with a stalk
 rising upwards like a blossom, with a
 bowl on it. Let there be six stalks 32
 going from the sides of it. Three
 stalks for lamps on one side of it,
 and three stalks for lamps on the
 other side of it. Three nob with 33
 almonds on each stalk, a flower and
 a bowl; the same for each of the
 three stalks that are provided for the
 lamps, and for the fourth lamp a 34
 nob with an almond, a nob and a
 bowl, and a nob under two of the stalks
 between them, and a nob under two 35
 of the stalks between them, and a
 nob under two of the stalks between
 them, for the six branches that come
 from the lamp. The nobs and the 36
 stalks between them shall be, all of
 them, each one, turned from pure gold.

"You shall also make seven re- 37
 flectors to throw the light in front of
 themselves. And dishes and snuffers 38
 of pure gold. You shall use a talent¹ 39
 of pure gold for it, and all its instru-
 ments. And be careful to make them 40
 according to the pattern I showed
 you on the mountain.

"You shall also make for the tent 26
 ten curtains of twisted linen, and
 azure, purple, and blue, ornamented
 artistically with two kerubs. The 2
 width of each curtain shall be
 eighteen cubits, and the height of
 it four cubits. The extent of each
 curtain shall be the same to all the
 curtains. Two curtains shall be 3
 attached one to the other; and five
 curtains attached one to the other.
 You shall also make loops of azure 4
 on the edge of each of the curtains
 in the selvage to join them; and make 5
 the same in the selvage of the two
 curtains to join them. Make five
 loops to each curtain; thus make
 five loops on the selvage of the two
 curtains that are joined by the opposite
 loops to the first one. And make five 6
 golden hooks to unite the curtains,

¹ £5.475 sterling, at £4 per oz. But the pur-
 chasing power of gold was at that period at
 least forty or fifty times what it is now.—F. F.

each to the other by hooks, so that they may be one tent.

7 "Also make curtains of goat-skin as a covering for the first tent. Make 8 eleven curtains of them. The length of the first curtain to be thirty cubits, and the breadth four cubits. Make each one of the eleven curtains the same. Then join five of the curtains together, and six curtains together, for the doublings of the sixth curtain in the front of the tent. You shall also make fifty loops upon the edge of the first curtain, upon the selvage at the juncture; and fifty loops upon the edge of the second curtain. And make fifty brass hooks for the loops and unite them for the pavilion and let it be one. But part of the curtains must hang down from the roof of the pavilion; half the curtains of the roof you shall hang over the back part of the tent, with a cubit on this side, and a cubit on that side, for the fold in the length of the curtains of the pavilion shall hang down over the sides of the tent on this side, 14 and that side, to conceal it. You shall in addition, make a covering to the tent of red ram skins; and a covering of skins of badgers all over it.

15 "You also make the boards of the Sanctuary of acacia wood, planed; ten cubits the length of each board, and a cubit and a half the breadth of each plank. You shall set clasps upon the first plank at the edges of each of its counterparts. You shall do the same to all the planks of the Sanctuary. And make the planks for the Sanctuary twenty planks for the face to the right; with forty sockets of silver to fix under the twenty planks. Two sockets under each plank to fix the clutches into.

20 "And upon the second side of the Sanctuary, to face the north, twenty planks, and forty sockets of silver, two sockets under each plank, and two clutches under each plank.

22 "And to the breadth of the Sanctuary, westward, you shall make six planks, with two planks made for a corner of the Sanctuary at its lengths. And there shall be rings to fasten them: for the one shall have a ring on the top of it, to meet the ring of the other. This shall be for the two corners: that is eight planks, with their sockets of silver; sixteen sockets; two sockets for each plank.

26 "Make also cross-bars of acacia

wood, five to a plank at one side of the Sanctuary; and five cross-bars 27 for the second side of the Sanctuary; and five cross-bars to the planks at the side of the Sanctuary stretching west; and fix the cross-bars in the middle of the planks, with bolts from one junction to the other junction. And overlay the planks and their 29 rings with gold. Make also of gold, rests for the cross-bars, and plate the cross-bars with gold. And erect 30 the Sanctuary according to the plan I showed you in the mount.

"Make besides a veil of azure, and 31 purple and blue, and red, and twisted linen. Ornament it with an embroidery of kerubim, and place it 32 upon four supports of acacia, overlaid with gold, with pins of gold, upon four sockets of silver. And 33 hang the veil below the hooks, and bring there, within the veil to the Holy of Holies, the Ark of the Witnesses. Then put the covers upon 34 the ark in the Holy of Holies. And place the table outside the veil, and put the lamp upon the table at the south side of the Sanctuary, and place the table towards the north side.

"Then make a skreen for the door 36 of the tent; of azure and purple, and blue, and have it embroidered with spun flax. Also make five standards 37 of acacia for the skreen, and plate them with gold, and have pins of gold, and cast for them five sockets of brass.

"Make besides an altar of acacia 27 wood, five cubits long and five cubits broad. The altar shall be square, and its height three cubits. And 2 make horns to it upon its four sides. The horns shall project from it. You shall also sheathe it in brass. And 3 make buckets for the ashes, and shovels, and brushes, and tongs. Make all its instruments of brass. Make also a net like a lattice of brass, 4 and form on the network four projections of brass, on its four corners, and fix it below the fire-place of the altar by its projections, so that the grating may be in the centre of the altar.

"Make also staves for the altar, 6 staves of acacia wood, and plate them with brass; so that the staves may go 7 into projections, and let the staves be upon the two sides of the altar, to carry it by. Make it with hollow 8 panels such as were shown to you in

the mountain. You shall make them the same.

Form of the Sanctuary.

9 "Make the court of the Sanctuary to face towards the south. The curtains of the court of spun linen, one hundred cubits in length on one face, 10 with twenty standards, and twenty sockets, of brass, with spikes to the standards, and hooks of silver.

11 "And then on the length of the north side one hundred cubits of curtains, and twenty standards, with their twenty sockets of brass, with spikes for the standards, and hooks of silver.

12 "Let the breadth of the court to face the west be fifty cubits of curtains, ten standards, and ten sockets.

"And the breadth of the court to 13 face the east, towards the sun-rise, fifty cubits, with fifteen cubits of curtains to the gateway, with three standards, and three sockets. And from the other shoulder fifteen cubits with three standards, and three 16 sockets. But for the gate of the court let there be a mask of twenty cubits, made of azure, and purple, and crimson, and blue, and red, and embroidered spun linen, with four 17 standards and four sockets. All the standards around the court shall have silver connecting rods and pins of 18 silver, and sockets of brass. The length of the court a hundred cubits, and the breadth fifty by fifty: and the height five cubits of spun linen with standards of brass; with all the 19 furniture of the Sanctuary, and all the service, and all its nails, and all the nails of the court of brass.

20 "You shall further command the children of Israel that they must bring to you pure pressed olive oil for the lamps, for a continual offering, in the pavilion of the Testimony, outside the veil which is over the evidences, providing it for Aaron and his sons to serve till the morning before the 21 EVER-LIVING, as an everlasting institution for their descendants, among the children of Israel.

The Institution of a Priesthood.

28 "And you shall separate to yourself Aaron your brother, and his sons with him from among the children of Israel, to be Priests to Me: Aaron, Nadab, and Abihu, Eliazar, and Aithamar,

the sons of Aaron. Also make sacred 2 robes for Aaron, your brother, to honour and beautify him. And speak 3 to all the skilful-minded, who have a skilful intellect, that they should make those robes for Aaron, to consecrate him as a Priest to Me. And these 4 are the robes which they shall make; a breastplate, and ephod, and a cloak, and a cape of embroidery; with a turban and girdle.—These are the sacred robes to be made for Aaron your brother, and for his sons, as Priest to Me.

"They must also bring gold and 5 azure, and purple, and blue, and red, and thread.

"Make the ephod of gold, azure, 6 purple, blue, red, and spun linen embroidery. The two shoulder pieces 7 shall be joined to it on the two sides, and fastened; and the embroidery, 8 which they work upon the ephod, shall be of gold, azure, and purple, and blue, red, and spun flax. Then 9 you shall take two onyx stones and engrave upon them the names of the sons of Israel; six of their names 10 upon one stone, and the names of the other six of them upon the second stone, in order of their birth. 11 You shall make the engraving like a seal. Having engraved the two stones with the names of the sons of Israel, you shall cause them to be surrounded with settings of gold; and set the two 12 stones upon the two shoulders of the ephod, as stones of remembrance for the sons of Israel, and Aaron shall carry their names before the EVER-LIVING upon his two shoulders for a remembrance.

"Make, as well, settings of gold, 13 and two chains of pure gold. Make 14 them with edgings, as a wreath is made, and fix the chains on to the settings.

"Also make a breastplate of Justice, 15 of embroidery like the ephod. Make it of gold, azure, and purple, and blue, red, and spun linen combined. It shall be square; a double span long, 16 and a span wide, with settings in it: 17 a setting of four stones in a row.

"A ruby, a topaz, and a diamond for the first row.

"The second row, an emerald, a 18 sapphire, a jasper.

"The third row, a ligure, an agate, 19 and an amethyst.

"The fourth row, an amber, an 20 onyx and pearl.

21 "They shall be in settings of gold with their fastenings: and the stones shall have the names of the twelve sons of Israel, their names engraven like a seal; each shall have one name of the twelve tribes.

22 "Also make for the breastplate linked chains, of pure gold, as a wreath. Also make for the breastplate two buttons of gold, and fix the two buttons on the two edges of the breastplate, and fix the two wreaths of gold upon the two buttons at the edges of the breastplate, and the two ends of the two wreaths you shall fasten on to the two settings, and put them upon the shoulders of the ephod, upon its front face.

26 "Also make two rings of gold, and place them on the two sides of the breastplate, upon its edges, where the ephod turns over to its inside. Besides, you shall make rings of gold and fix them upon the two shoulders of the ephod, extending from the front of it to the juncture at the top of the girdle of the ephod, and shall bind on the breastplate by its rings to the rings of the ephod, with the blue lace which is upon its hem, so that the breastplate shall not fall from off the ephod. Thus Aaron will carry the names of the sons of Israel, upon the breastplate of justice, upon his heart, when he goes to the Sanctuary, as a remembrance before GOD continually.

30 "Also fix on to the breastplate the Urim and Thumim,¹ so that they may be over the heart of Aaron when he goes before the EVER-LIVING, and Aaron shall carry justice for the children of Israel before the EVER-LIVING continually.

31 "Also make for the cape of the ephod loops of azure, and let there be eyelets at the middle of the edge; at the seam around it, made like the weaving for the eyelets of a coat of mail, so as not to tear away.

33 "Also make upon the hem pomegranates of azure, and purple, and blue, and red, on the hems around, and bells of gold beside them around; a bell and a pomegranate, a bell of gold and a pomegranate upon the hem of the cape around. And they shall be upon Aaron when ministering, so that their sound may be heard at his going into the

¹ "Light and Truth" is the meaning when translated, the lesson of which I need not dwell upon.—F. F.

Sanctuary before the EVER-LIVING, and coming from Him, so that he may not die.

"Make also a Flower of pure gold, 36 and engrave upon it like the engraving of a seal, 'Holiness to the LORD,' and fasten to it an azure cord, that it may be held upon the turban, in the front of the turban, and be above the 38 brow of Aaron, so that Aaron may carry their weaknesses to the Sanctuaries when he sanctifies the children of Israel, sanctifying them with every offering; so it shall be above his brow continually, to bring favour to them from the EVER-LIVING.

"Also embroider a robe of white 39 linen, and make a turban of white linen, and make an embroidered sash.

"Make also robes for the sons of 40 Aaron; and make for them sashes, and make them mitres, to honour and adorn them. And clothe with them 41 Aaron your brother, and his sons with them. Then consecrate them, and put a ring on their hands and sanctify them, and they shall be My Priests. Also make drawers for their legs, to 42 cover their naked body from the waist, and to extend down the thighs. These 43 shall be worn by Aaron and his sons when they go into the Tent of the Congregation, or to clothe them at the altar, when serving religion, so that they may not excite passion and die. This is a perpetual order to him, and his descendants after him.

The Method of Consecrating Priests.

"And these are the things you shall 29 use in consecrating them to be Priests to Me:—

"You shall take an heifer from the cows, and two perfect rams; and un- 2 fermented bread, and unfermented cakes mixed with oil; and then unfermented wafers buttered with oil, which you shall make of wheaten flour, and put them in a basket, and 3 offer them in the basket, with the heifer and the two rams.

"Then Aaron and his sons shall 4 approach the door of the Hall of Assembly and you shall wash them with water.

"Next you shall take the garments 5 and clothe Aaron with the robe, and the cape of the ephod, and the ephod, and the breastplate, and you shall invest him with the adjuncts of the ephod. Then you shall place the 6

- turban upon his head, and the Crown of Righteousness upon the turban.
- 7 "Afterwards take the Oil of Consecration and pour it upon his head, and consecrate him.
- 8 "Then bring forward his sons and clothe them with their robes, and gird Aaron and his sons with the sashes and bind the mitres on them, which shall indicate the priesthood, as a perpetual institution. Appoint Aaron, and appoint his sons in this manner.
- 10 "Next you shall bring forward the heifer before the Hall of Assembly, and Aaron and his sons shall strike their hands upon the head of the 11 heifer. Then slay the heifer before the EVER-LIVING at the door of the 12 Hall of Assembly, and take of the blood of the heifer and put upon the horns of the altar with your finger, and the rest of the blood pour out at the 13 foundation of the altar. Then take all the fat of the caul of the bowels, and the caul over the liver, and two kidneys, and the fat which is about them, and burn them before the altar. But 14 the flesh of the heifer, and its skin, and the dung, you shall burn with fire outside the camp, as a sin offering.
- 15 "Then you shall take one of the rams, and Aaron and his sons shall strike their hands upon the head of the ram. Afterwards slay the ram, and take its blood and sprinkle upon 17 the altar all round. But divide the ram into portions, and wash its entrails and its legs, and lay them upon 18 the portions with its head, and burn all the ram upon the altar. It is a whole burnt offering to the EVER-LIVING, it is a sweet odour to the EVER-LIVING.
- 19 "Afterwards take the second ram, and let Aaron and his sons strike their hands upon the head of the ram. 20 Then slay the ram, and take some of its blood and put upon the tip of the right ear of Aaron, and on the tip of the ears of his sons, and upon the thumb of their right hands, and upon the great toe of their feet, and sprinkle 21 the blood all around the altar. Next take some of the blood which is upon the altar, and some of the oil of consecration, and sprinkle upon Aaron, and upon his robes, and upon his sons, and upon their robes with him, and sanctify him and his robes, and his sons, and their robes as well.
- 22 "Afterwards take from the ram the fat, and the suet; and the fat

of the caul of the bowels, and the lobe of the liver, and the two kidneys, and the fat that is over them, and the right shoulder,—for it is a ram of consecration,—and one round 23 loaf of bread; and one loaf buttered with oil; and one thin cake from the basket of unfermented cakes that are before the EVER-LIVING, and place 24 the whole on the hands of Aaron and the hands of his sons, and they shall wave them before the EVER-LIVING. Then take them from their hands and 25 burn with incense upon the altar for a whole offering, as a sweet smell before the EVER-LIVING. They shall be for the EVER-LIVING. Next take 26 the breast of the ram of consecration, which was for Aaron, and you yourself shall wave it before the EVER-LIVING, and it shall be to yourself for a portion. And sanctify the breast of 27 the wave-offering, and the legs of the wave-offerings which were raised up from the Ram of Consecration, which was for Aaron and for his sons, and 28 they shall be for Aaron and his sons to take always from the children of Israel;—a sacrifice of thanks—you shall raise them to the EVER-LIVING.

"And the sacred robes that are for 29 Aaron shall be for his sons after him to be consecrated in, and to serve with their hands in them. The priests from 30 his sons after him, who come to the Hall of Assembly for the holy service, shall be clothed in them seven days.

"Next take the Ram of Consecration and boil its flesh in the holy place, and Aaron and his sons shall eat the 32 flesh of the ram, and the bread which was in the basket at the door of the Hall of Assembly. They shall eat it 33 as a protection to them in the work of their hands,—in the Sanctuary alone: and a stranger shall not eat that holy thing with them. But if 34 there remains any of the flesh of the consecration, or of the bread until the morning, you shall burn the remnants by fire. They shall not be eaten, because they are holy.

"Do this with Aaron and his sons, 35 exactly as I have commanded. Thus for seven days you shall fill their hands, and offer a bullock for a sin 36 offering daily, as a protection for them, with a sin offering upon the altar to protect yourself; and you shall consecrate it to sanctify it. You 37 shall protect for the altar seven days and sanctify it. Then the altar shall

be holy of holies, all approaching to the altar shall be sacred.

The Ritual of the Altar.

- 38 "This is what you shall offer daily upon the altar, two lambs of a year old, continually. Offer the first lamb in the morning, and offer the second lamb between the dusks; with a tenth of flour mixed with a quarter of a hin of olive oil, and a quarter of a hin of wine with the first lamb as a drink offering.
- 41 "And offer the second lamb between the dusks; like the offering in the morning, and offer a similar drink offering with it; a sweetmeat to the EVER-LIVING; as continuous offerings from your posterity before the EVER-LIVING at the door of the Hall of Assembly, at the place He indicates to you, where He will speak to you.
- 43 For I will show Myself to the children of Israel, and will sanctify them by My Majesty. Thus I will sanctify the Hall of Assembly and the altar; and I will also sanctify Aaron, and his sons to Myself as Priests, and I will dwell in the midst of the children of Israel, and be their GOD, and they shall know that I am their EVER-LIVING, the GOD Who brought them from the land of the Mitzeraim, and dwell in the midst of them. I am the EVER-LIVING GOD.
- 30 "Make also an altar for incense of acacia wood. It shall be square, a cubit long and a cubit wide, and two cubits high, from the base of it. And you shall plate it with pure gold, its top and its sides all round, and round its top make battlements of gold.
- 4 You shall also make two projections of gold on it, below the battlements. Make also two golden rings below the battlements; you shall form them upon both sides, as sockets for two staves to carry it by. Make the staves of acacia wood, and plate them with gold. And place it before the veils which are over the Ark of the Witnesses; before the veils which are over the Witnesses where I will meet you.
- 7 "And Aaron shall offer incense of spices upon it morning by morning. He shall burn the incense at the lighting of the lamps. When Aaron's sons light the lamps between the dusks, he shall burn the incense perpetually, before the EVER-LIVING, among your descendants. You shall

not offer upon it scattered incense, or whole burnt offerings, or gifts; nor shall you pour a drink offering upon it, but Aaron shall expiate once a year upon its horns with blood; he shall expiate upon it with a sin-offering of expiations once in a year, for your descendants. It is the Holy of Holies to the EVER-LIVING."

The Law of the Census.

Afterwards the EVER-LIVING spoke to Moses, saying:—

"When you take a conscription of the children of Israel, to regiment them, then each shall give an expiation for his life to the EVER-LIVING for conscripting them, so that there may be no punishment on them for conscripting. This is the offering for everyone passing to the conscription, half a shekel, by the sacred shekel, twelve gheras to the shekel. You shall offer half a shekel to the EVER-LIVING. Everyone passing to the conscription, from the age of twenty years old and upwards, shall give this offering to the EVER-LIVING. The rich shall not add, and the poor shall not diminish from the half shekel, given as an offering to the EVER-LIVING, as a protection for their lives. And you shall take the protection money from the children of Israel and give it to the workers in the Hall of Assembly, and it shall be as a remembrance for the children of Israel before the EVER-LIVING, to protect their lives."

The Apparatus of the Tabernacle.

Another time the EVER-LIVING spoke to Moses, saying:—

"Make a bath of brass, with a base of brass, for washing, and place it between the Hall of Assembly and the altar, and put water in it, and Aaron and his sons shall bathe themselves in it, both their hands and their feet. Upon coming into the Hall of Assembly they shall wash with water, so that they may not die, when they approach the altar to offer sweet perfumes to the EVER-LIVING. They shall wash their hands and their feet, so that they may not die, and this shall be a perpetual order to him, and to his descendants, in their generations."

Composition of the Oil of Consecration.

22 Again the EVER-LIVING spoke to Moses, saying;

"Now take to you perfumes; of heads of flowering myrrh five hundred, of sweet cinnamon one hundred and twenty-five; and of sweet cane one hundred and twenty-five: of sweet cassia five hundred shekels weighed by the sacred shekel, and a hin of olive oil, and make from them the holy consecrating oil; a compound of compounds. It shall be a perfumed Holy Consecrating oil, to consecrate the Hall of Assembly and the Ark of Witnesses: and the table, and all the instruments of the altar, the lamp and its furniture, and the altar of incense: and the altar of burnt offerings, and all its furniture; and the bath, and its appliances. Consecrate them thus, and they shall be holy.

30 "Consecrate Aaron and his sons, also. Consecrate them to be priests to Me.

31 "Then you shall speak to the children of Israel saying:—

"This is the Holy Oil of Consecration to Me, in all your generations. It shall not be poured upon a man's body; nor shall you make any of similar ingredients. It is Holy of Holies for you to the EVER-LIVING. The man who compounds like it, and whoever puts it upon a foreigner shall be excommunicated from his people."

Compound for Sweet Powder.

34 The EVER-LIVING also said to Moses;—"Take to yourself sweet drops, and scented shell, and sweet galbanum, and pure frankincense of equal weights, and make of them a sweet compound, seasoned with pure holy salt, and pound it very fine. Lay some of it before the witnesses in the Hall of Assembly, where I will meet you. It shall be Holy of Holies for you.

37 "And this perfume that you make by weight they shall not use for themselves. It is sacred to you and the EVER-LIVING. The man who uses it as a personal perfume shall be excommunicated from his people."

Skilled Workmen Appointed.

31 The EVER-LIVING also spoke to Moses, saying;

2 "See I have called by name Bezalal,

the son of Auri, the son of Hor, of the tribe of Judah. I have also filled 3 him with a divinespirit of skill, and understanding, and knowledge, and with constructive ability, and with inventive genius to work in gold, and silver, and brass; and to cut stone for all 5 works, and to cut timber to work for any purpose. I have also given him 6 Ahaliab the son of Ahisamak of the tribe of Dan. And I have endowed him also with intelligence and science, so that they may construct all I have commanded you:—

"The Hall of Assembly and the Ark 7 of Witnesses, and the covers which are upon it, and all the furniture of the Tabernacle, with the table and 8 its appurtenances, and the lamps of purity, and all their appliances, and the altar of incense; and the altar of 9 burnt offerings, and all its furniture; with the bath and its bases; and the 10 robes for service, and the sacred robes of Aaron, the priest, and the robes of his sons to officiate in, besides the oil of 11 consecration and the sweet perfumes, to sanctify all, as I commanded you."

Order to Keep the Sabbath.

Afterwards the EVER-LIVING spoke 12 to Moses saying:—

"Now speak to the children of Israel and say, 'Take care and keep My Sabbaths, for they are a witness between you and Me in your generations, that I am the EVER-LIVING Who sanctifies you. Therefore you shall 14 keep the Rest, for it is sacred to you. Whoever curses it, he shall die; and whoever does work in it, that person shall be excommunicated from the community of his people.

"You may do your business upon 15 six days, but on the seventh is the day of rest; it is a Holy Rest to the EVER-LIVING. All who do business upon the day of Rest, shall die.

"The children of Israel shall keep 16 the Sabbath to make a rest for their posterity, as an everlasting covenant. It is a sign between Me and the 17 children of Israel for ever; for in six ages the EVER-LIVING made the solar system and the earth, but upon the seventh age, He rested and refreshed."

Tables of the Law given to Moses

Then He gave to Moses when He 18 had finished His commands to him

upon Mount Sinai, two tablets of stone, with the evidence written by the finger of God.

The Revolt.

The People make an Idol.

- 32 But when the People saw that Moses delayed to descend from the mountain they called upon Aaron, and said to him, "Rouse up, and make us gods who may go before us for as for this fellow, Moses, who brought us up out of the land of the Mitzeraim, we know not what has become of him!"
- 2 Then Aaron replied to them, "Pull off the earrings of gold that are in the ears of your wives, sons, and daughters, and bring them to me."
- 3 All the people pulled off the rings of gold which were in their ears and brought them to Aaron, and he took them from their hands, and modelled for it with a tool, and made a calf by casting, and said;
- "Israel! these are your Gods who brought you up out of the land of the Mitzeraim."
- 5 Then Aaron paid it reverence and built an altar before it. Aaron also proclaimed and said
- "A feast to the POWER to-morrow."
- 6 So they arose early on the morrow and offered sacrifices, and presented thank offerings. Then the People sat down to eat and drink, and got up to play.
- 7 The LORD however said to Moses, "Go! Descend!—For your People whom you led out of Mitzraim have corrupted themselves! They have soon turned from the path which I commanded them! They have made for themselves a cast-metal calf and they are worshipping it! And they sacrifice to it, and say; 'This is your God, Israel! that brought you up from the land of the Mitzeraim.'" And the LORD said to Moses, "I see this People; that it is a people of stiff neck.—So now let Me alone, and My anger will burn against them, and consume them, and I will make from you a great nation."
- 11 But Moses fell upon his face before his EVER-LIVING GOD, and said; "Why, LORD, should Your anger burn against Your people, whom You have brought up out of the land of the Mitzeraim with great power and with a strong arm? Why should the Mitzraimites say; 'He brought them out

for evil, to kill them among the mountains, and to exterminate them from the face of the earth?'—Turn away Your anger and forgive Your people. Remember Abraham, and Isaac, and Israel, Your servants, what you swore to them by YOURSELF, and promised them that their race should be as numerous as the stars of heaven; and also of this land which You promised to give to their descendants to inherit for ever." So the EVER-LIVING had compassion upon the sin which His people had done against Him.

The Laws of God Broken.

Then Moses turned and descended from the hill, with the two tables of the Law in his hands;—both tablets written upon both sides with writing. And GOD had made those tablets; and GOD wrote the writing that was engraved upon the tablets.

When Joshua heard the voice of the people at sin, he said to Moses; "There is the sound of war in the camp."

But he replied; "It is not the sound of contention with swords;—nor is it the sound of contention in charging, that I hear the roar of!"

And when they approached the camp, and saw the calf, and the dancing, then the anger of Moses burnt, and he flung the two tablets from his hands, and broke them under the mountain.

¹(He afterwards took the calf which they had made and burnt it in the fire, and ground it until it was like dust, and threw it upon the face of the water, and made the children of Israel drink it.)

Then Moses demanded of Aaron, "What have this People done to you, that you should bring upon them this great sin?"

But Aaron replied, "Let not my Prince's anger burn! You know this people, how bad they are! and they said to me, 'Make Gods for us, who can go before us— for as for this fellow Moses, who brought us up from the land of the Mitzeraim, we know not what has become of him.'

¹ V. 20, in parentheses, does not refer to the immediate act of Moses, but to his subsequent action after suppressing the revolt. The narrative starts again at v. 21. See v. 30, Ch. 11:11. —F. F.

- 24 So I said to them, 'Bring me gold,' and they brought it, and gave me it, and I threw it into the furnace, and this calf was produced!"
- 25 Then Moses saw that the People were in revolt, and had involved 26 Aaron in their insurrection. Therefore Moses stood up at the gate of the camp, and cried; "Who is for my EVER-LIVING GOD?" when all the sons of Levi joined him.
- 27 And he said to them, "Thus says the EVER-LIVING, the GOD of Israel; 'Let every man bind his sword upon his thigh! Go through and return from gate to gate of the camp and kill every man his brother, and every man his neighbour, and every man his friend!'"
- 28 So the sons of Levi did it, as Moses commanded, and there fell of the people in that day three-thousand men.
- 29 Moses afterwards said; "Your hands to-day have worked for the EVER-LIVING; thus each man has gained for himself a blessing through his son, and through his brother."
- 30 Some days afterwards, however, Moses said to the people themselves; "You have sinned a great sin; so now I will offer to the EVER-LIVING a ram as an expiation on account of your sin."
- 31 Therefore Moses turned to the EVER-LIVING and said; "Certainly this People have sinned a great sin, when they made a god of gold for 32 themselves; but yet remove their sin; and if not, strike me out of Your Book which You have written."
- 33 Then the EVER-LIVING answered Moses, "What is their sin to Me? I will strike it from My Book. But 34 now go, lead the People to where I command you, and My Messenger shall go before your face, and in the day of visitation I will visit upon them their sin."
- 35 Thus the EVER-LIVING punished the People for what they had done, regarding the calf that Aaron had made.
- 33 Then the EVER-LIVING said to Moses; "Go from here; you and the people whom you brought up from the land of the Mitzeraim to the land which I promised to Abraham, and to Isaac, and to Jacob, saying, 'To your 2 descendants I will give it.' And I will send My Messenger before your face, and drive out the Cananites, the Amorites, the Hittites, the Perizites, 3 the Hivites, and the Jebusites, from

the land flowing with milk and honey.—Yet I shall not bring you straight to it, for you are a stiff-necked people, therefore I shall march you by a journey."

When the people heard this hard 4 command they grieved; and many men would not put on their armour.

Therefore the EVER-LIVING spoke 5 to Moses, "Say to the children of Israel, 'You are a stiff-necked people;—a rebellious one. If I came a single moment into your midst I could destroy you. However, strip off your arms, and I will make known what I will do to you.'"

So the children of Israel quickly 6 stripped off their armour at Mount Horeb.

Moses carries off the Tabernacle at Witness and the Word Appears.

Then Moses seized the tabernacle, 7 and pitched it for himself outside the camp, at a distance from the camp, and named it his Hall of Meeting, so that all who wished to inquire of the EVER-LIVING were obliged to come to him to his Hall of Assembly that was outside the camp. But when Moses 8 had gone away with the tabernacle, all the people rose in insurrection, and every man stood at the door of his tent and looked after Moses as he went off with the tabernacle. And 9 when Moses went with the tabernacle, the cloud tremblingly descended and stood at the door of the tabernacle, and the WORD was with Moses. When 10 all the people saw the trembling cloud standing at the door of his tabernacle, then all the people arose and everyone bowed down towards that tent.

There the EVER-LIVING spoke with 11 Moses face to face, as a man speaks with his friend;—Then he turned towards the camp, and watched it; but Joshua the son of Nun, his attendant, did not depart from the inside of the tabernacle.

And Moses said to the EVER-LIVING; 12 "See, You spoke to me to bring up this people, but yet You have not instructed me as to whom You will send with me. You have, however, said, 'I know you by name, and you have found favour in My eyes.' So now, if 13 I have found favour in Your eyes, teach me Your path, that I may know You, since I have found favour in

Your sight, and perceive that Your People are this Nation."

- 14 Then He replied, "Turn! Go, and I will descend to you."
 15 But he answered to Him, "If Your PRESENCE is not with our marches, do not take us from here. And by what can it be possibly known that I have found favour in Your sight, I and Your people? Would it not be by Your marching with us? and distinguishing me and Your People from every nation upon the face of the earth?"

- 17 Then the EVER-LIVING answered Moses; "I will grant also this request which you have made, for you have found favour in My eyes, and I have made MYSELF known to you by a NAME."

- 18 He therefore replied:—"Show me, I pray, Your Majesty."

- 19 And he was answered; "I have passed all My beauty before your face; and I made MYSELF known to you openly by My Name of the EVER-LIVING. I show favour to those I love; and compassion to those I compassionate. — But," He added, "you are not able to see My face, for no man can see Me and live. However," said the EVER-LIVING, "mount up to Me and sit on the rock, and My Majesty shall pass over, and I will place you in a cleft of the rock, and shade you with My hand over you, until I pass over, so that upon removing My hand you may see My back, for you cannot look upon My face."

Command to make New Tablets for the Commandments.

- 34 The EVER-LIVING afterwards said to Moses, "Cut for yourself two tablets of stone, like the former ones, and I will write upon them the Commandments which were upon the first that you broke; and when dawn comes, go up at dawn to the Mount Sinai, and sit with Me upon the top of the hill. But no man shall come up with you; for no man must be seen in all the hill, nor sheep, or beast approach to the hill."

- 4 Moses accordingly cut two tablets of stone like the former, and arose at morning, and ascended Mount Sinai, as the EVER-LIVING commanded him, and took in his hands the two tablets of stone. Then the EVER-LIVING descended in the cloud and sat there

with him; and he called on the Name of JEHOVAH, when the EVER-LIVING 6 passed over before his face, and he cried out "EVER-LIVING! LIVING GOD of GENTLENESS and PITY, SLOW to ANGER, but GREAT in MERCY and TRUTH; preserving 7 mercy to thousands; taking away passion, and rebellion; and forgiving sin;—but not ceasing to visit the passions of the fathers upon their children, and upon the children of their children to the third and the fourth generation!"

Then Moses hastily rose and fell to 8 the earth and worshipped, and said: 9 "If now I have found favour in Your sight, ALMIGHTY, come, I pray, ALMIGHTY, near to us, for they are a stiff-necked People, and pardon our passions and sins, and give us our inheritance."

And He replied; "Now I make a 10 covenant with all your People. I will produce wonders such as have not been from creation in all the earth, or in any nation; and every people among whom you are, shall see the work of the EVER-LIVING, for what I will do by you will be splendid. Attend to what I have communicated 11 to you to-day;—Then I will drive before you the Amrites, the Canaanites, the Hittites, the Perizites, the Hivites, and Jebusites.

"Keep yourselves from making 12 treaties with the residents of the land when you come to it, for fear they should be a snare in your midst. Therefore overthrow their altars; and 13 break down their pillars; and cut down their shrines, for you shall not 14 worship another god, for the EVER-LIVING is jealous of HIS NAME; He is a jealous GOD.

"Beware of making alliances with 15 the inhabitants of the land, for fear you whore after their gods, and sacrifice to their gods, and approach to eat at their altars; or take from 16 their daughters for your sons, for their daughters will whore after their gods; and your sons whore after their gods. Nor shall you make a metallic 17 god for yourselves.

Repetition of Social Law.

"You shall keep the feast of un- 18 leavened bread for seven days: You shall eat biscuits as I have commanded you, at the assembly in the

harvest month,¹ for in the month of harvest I brought you from among the Mitzeraim.

- 19 "All breaking the womb is Mine: 2nd every male of your possessions, of cattle or sheep bursting it; but an ass bursting it, you shall redeem with a sheep; and if you do not redeem it you shall break its neck.

"All your eldest sons you shall redeem, for you shall not see My presence empty-handed.

- 21 "You shall labour six days, but on the seventh you shall cease from ploughing, and rest in harvest. You shall also make a festival of rest for yourselves at the first fruits of the wheat harvest; and a festival at the completion of the solar circuit of the year.

- 23 "Three times in a year all your men shall appear before the Presence of the LORD, the EVER-LIVING GOD of Israel, for I will drive out the heathen before you, and will extend your boundaries, therefore no man of your land shall neglect to go up three times in a year to see the Presence of your EVER-LIVING GOD.
- 25 You shall not shed the blood of My sacrifices away from it; and you shall not leave until the morning the sacrifice of the Passover. You shall also decorate the house of your EVER-LIVING GOD with the first fruits of your fields when you come up.

"You shall not boil a kid in its mother's milk."

- 27 Finally the EVER-LIVING said to Moses;—"Write these commands, for upon the basis of these Commands I have made a covenant with you, and with Israel."

The Time Moses stayed on Sinai.

- 28 And he was there with the EVER-LIVING forty days and forty nights, and ate no bread, nor drank water, but wrote upon the tablets the commands of the Covenant;

THE TEN COMMANDMENTS.

The Splendour of the Face of Moses.

- 29 Then Moses descended from Mount Sinai with the Tables of the Testimony in the hands of Moses. On his descent, however, from the hill, Moses did not know that blinding

rays of light¹ from his face, prevented their speaking to him!

But Aaron, and all the children of 30 Israel saw those rays of light from his face, and they were afraid to approach him.

Moses, however, called to them, 31 when Aaron turned to him, with all the leaders of the Assembly, and Moses addressed them; and after 32 that all the children of Israel approached, and he communicated all that the EVER-LIVING had commanded him in Mount Sinai.

But that Moses might speak to 33 them, he put a veil over his face. But when Moses went to speak with 34 the EVER-LIVING he removed the veil from his face, until he returned, and came and related to them what he had been commanded. So the 35 children of Israel feared in the presence of Moses, for rays of splendour preceded Moses, therefore Moses placed the veil over his face when he went to speak with them.

Moses addresses the Parliament of Israel.

Then Moses assembled all the 35 parliament of the children of Israel, and said to them;

"These are the Commandments which the EVER-LIVING has commanded you to practise:—

"You shall do your work for six 2 days, but the Seventh Day shall be a Holy Rest for you. You shall rest to the EVER-LIVING. Every one doing business on it shall die. No 3 man shall labour in all your habitations upon the Day of Rest."

Moses continued to speak to all 4 the parliament of the children of Israel, saying:—

"This is also a commandment 5 which the EVER-LIVING commanded, saying:—'Let everyone of willing heart bring an offering from themselves to the EVER-LIVING!'"

Gifts to God from the People.

All of free heart consequently brought an offering from themselves to the EVER-LIVING of gold, silver, and brass; and azure and purple, 6 and blue, red, and spun linen; and 7 ram skins, dyed red, and badger skins, and acacia wood; and oil for 8

¹ Abib.

¹ Literally "Horns of Light."—F. F.

the lamps, and perfumes for the Oil of Consecration, and incense for the veils, and onyx stones, and stones for the settings of the ephod, and breastplate. Whilst those of skill among them came and made all that the EVER-LIVING commanded. The enclosures of the tent, and its veils; the hooks, and the planks, the cross-bars, the standards and the bases; the ark and the staves for it; the covers, and the covering veil; the table, and its staves, and all its appurtenances; and the Shewbread; and the reflectors for the lamps, and the appurtenances for them; and the burners, and the oil for the lights; and the incense altar, and its staves; and the Oil of Consecration, and the perfumes for the aromatics; and the veil for the door, at the opening of the sanctuary. The altar of burnt offering, and its base of brass; the staves and the whole of the instruments; the bath and its bases. The curtains for the court and its standards, and their bases, and the skreen for the gate of the court. The stakes for the sanctuary, and the stakes for the court, and the rest.

The robes for the service, when serving in the Holy-place; the sacred robes for Aaron the priest, and the robes for his sons, the priests.

Then the whole of the chiefs of the children of Israel came before Moses, and brought whatever their heart suggested, and all that their spirit dictated to them, they brought as an offering to the EVER-LIVING, to supply the Hall of Assembly, and its appurtenances, and for the sacred robes. Thus men and women came—all who were of liberal heart,—and brought ear and nose rings, and brooches, and beads and all things made of gold, and everything which was adorned with gold to the EVER-LIVING. Every man, also, who possessed azure, and purple, and blue-red, and spun linen, and red goat skins, and badger skins brought them. Many nobles brought gifts of silver and brass, as presents to the EVER-LIVING, or of anything they possessed. Some brought acacia wood for the works. And the skillful women brought yarn in their hands, azure yarn, and purple, and blue-red, and linen. All the men also who were skillful in spinning, invited by their hearts, gave goat-hair yarn.

Other men brought precious stones to set the ephod and the breastplate; and perfumes, and oil for the lights, and for the Consecration Oil, and perfumes for the incense. Every man and woman with a liberal heart brought all the things that the EVER-LIVING commanded, by the hand of Moses, to be made as gifts to the EVER-LIVING.

Appointment of Architects and Mechanics for the Sanctuary.

Then Moses said to the children of 30 Israel,

"The EVER-LIVING has called Bezalal, the son of Auri, the son of Hor of the tribe of Judah, and has filled him with genius, skill, intelligence and knowledge, and a mechanical mind, and inventive faculties for working in gold, and silver, and brass; and to cut stones for jewellery; and to shape timber for use, and for all engineering work. He has also given as a fitting assistant to him, Ahaliab the son of Ahlismak, of the tribe of Dan, filling them with intelligence to work in every kind of contrivance, in jewellery, and embroidery, in azure, and purple; in blue, and red, and flax; and to weave all materials, and to make patterns."

Bezalal and Ahaliab consequently worked, with all the skillful men to whom the EVER-LIVING had given intelligence and understanding, to assist them in their operations, for the production of all the furniture for the sanctuary, which the EVER-LIVING had commanded. Thus Moses appointed Bezalal and Ahaliab, and all the skillful men to whom the EVER-LIVING had given an intelligent mind, with everyone whose mind invited them to go to the work to effect it; and they received in the presence of Moses all the offerings that the children of Israel had brought to make the appliances for the services of the sanctuary. They fetched their part from the treasury morning by morning, and every skilled worker brought back the articles for the sanctuary which he had made from his workshop; until they reported to Moses, saying, "The material which the people have brought is more than the requirements for the furniture that the EVER-LIVING commanded to be made from it."

Moses, therefore, ordered to make 6

a proclamation in the camp to inform every man and woman not to bring further material to offer for the sanctuary. So the people ceased to bring it, for the material was sufficient for all the appliances that had to be made, and in excess.

8 So the workmen made the furniture for the tent; Ten curtains of spun linen, and azure, and purple, and blue-red, with pictures of Kerubim formed in damask. The length of the curtains was eighteen cubits each, and the width four cubits, each curtain;—the same to each curtain; and the end of one curtain was joined to the other, and the next curtain's edge was joined to the following; for they made loops upon the selvage of each of the curtains at the end of the edges. Thus they made the curtains with attachments to join the two. They made fifty loops on each curtain; and fifty loop attachments were made upon the second curtain which joined it to the next, opposite to the loops, one for one. They also made fifty hooks of gold to join the curtains one to the other, so as to form one tent.

14 They also made curtains of goat-skins for the canopy over the tent, which were divided into twenty curtains. The length of each curtain was thirty cubits, and four cubits broad for each curtain; all the twenty curtains were made equal; and they joined five of the curtains together, and six of the curtains together; and made fifty loops on the lip of a curtain, at its edge to fasten with, and made fifty loops upon the lip of the second curtain for fastenings. They also made hooks of brass to join the canopy to form it into one piece.

19 Then they made the Hall of Assembly of red ram-skins, with a verandah of badger skins over all of it.

20 They also made the planks for the tabernacle of acacia wood planed.

21 The length of a plank was ten cubits, and a cubit and a half broad, for each plank. There were two hands to each plank at the joinings on one side and the other. They made the same to all the planks of the tabernacle. Twenty planks were made for the tabernacle on the side towards the south. And forty bases of silver were formed under the twenty planks;—two bases under a plank with two hands on them.

And for the opposite side towards the north, they made twenty planks, with forty bases of silver, two bases for each plank. But the width of the tabernacle to the west was six planks; and two planks made the corners of the tabernacle at the corners. And there were clutches fitting together and uniting them. Thus both were fastened at their edges. Thus there were eight planks, and sixteen silver bases, two bases, and two bases, under each plank. He also made bars of acacia wood, five bars for the planks at the first side of the tabernacle; and five bars to the planks at the other side of the tabernacle, and five bars to the planks of the tabernacle at its length towards the west; and bars were made for the uprights placed between the sets of planks from end to end. The planks, however, were plated with gold, and their buttons were made of gold with lock-holes to each one, and the bars were plated with gold.

The veils also were made of azure, and purple, and blue-red, and spun linen, with damasked Kerubims worked on them. They also made four posts of acacia, and plated them with gold, with pins of gold, and cast for them four bases of silver. They also made a skreen for the door of the sanctuary of azure, and purple, and blue-red, and spun linen, worked as embroidery. And the five pillars and the pias, with the chapters on their heads, and the rods were of gold, but the five bars were of brass.

Bezalel himself made the ark of acacia wood. Its length two and a half cubits, and its breadth a cubit and a half, and a cubit and a half its height; and he plated with pure gold within and without, and made it a wreath of gold around; and cast four knobs of gold for its four feet; two knobs at the one side, and two knobs at the other side. He also made staves of acacia wood and plated them with gold, so that they could put the staves into the ears upon the sides of the ark to carry the ark by.

He also made covers of pure gold, two cubits and a half in length and a cubit and a half in width. Besides he made two Kerubim of gold. They were made standing at the two ends of the covers; one kerub at this end, and the other at that. But the

kerubim were extending their wings like a protection from above with their wings over the covers, with the face of each towards the other over covers:—the kerubim faced each other.

10 He also made the table of acacia wood, two cubits in length and a cubit and a half in breadth, and a cubit and a half in height, and plated it over with pure gold, and made a 11 coronal round about it of gold. He also made a ridge of a handbreadth around it, with rays of gold upon the 12 ridge all round; and cast four tabs of gold, and fixed the tabs upon the four 13 sides where its feet were. The tabs were fixed near the ridge for the 14 staves to carry the table with. He made the staves, to carry the table, of acacia wood and plated them with 15 gold; as well as the instruments that were upon the table,—the dishes and the plates which covered them,—of pure 16 gold.

17 He also made the lamp of turned work of pure gold; its shank, upright stalk, its branches, its cups, and 18 blossoms were made of it. And there were six branches going from the sides;—three branches from one 19 side, and three branches from the other side. There were three almond cones and flowers upon one branch, a cup and a blossom;—and three 20 almond cones and flowers on an alternate branch, a cup and a blossom; thus six branches rose up for the 21 lamps. And upon the lamp four cones like almonds, a cup, and a blossom. But there was a ball between two of the branches mutually; and a ball between two of the 22 branches mutually; and a ball between two of the branches mutually; for the six branches that rose up from them. There were balls and 23 appliances were of pure gold. He also made seven reflectors, and holders, and snuffers of pure gold; 24 a talent weight of pure gold made these, and all the instruments.

25 Afterwards he made the Altar of Incense of acacia wood. Its length was a cubit, and its breadth a cubit, square, and its height two cubits,

with its horns; and he covered the 26 top of it with pure gold, and around its sides, and its horns, and made a coronal of gold around it. He also 27 made two tabs of gold for it, between the coronal, upon the two sides, upon its opposite sides, to insert the two 28 staves to carry it by. He made the staves also of acacia wood, and plated them with gold. He also 29 made the Holy Consecration Oil, and the incense of pure spices for perfume.

Then he made of acacia wood the 30 Altar of Burnt Offerings. Its length was five cubits, and its breadth five cubits, square; and its height three cubits. He also made horns upon 2 its four faces; its horns were all alike and he plated them with brass. Besides he made all the instruments 3 for the altar; the cauldrons, and the brushes, and the sprinklers, and the rakes, and the shovels, he made of brass. He also made for the altar 4 a netted sieve of brass under its fire-place, with projections at its edges; and he cast four tabs of brass for the 5 borders of the sieve—as receptacles for staves, which he made of acacia 6 wood, and covered them with brass, and placed the staves in the tabs at 7 the sides of the altar, to carry it by;—he made them to fit into valves.

He also made the bath and its 8 pedestals of brass, with the mirrors for the use of whoever served before the Hall of Assembly.

He also made the court at the side 9 towards the south. The curtains for the court were a hundred cubits of spun linen. The pillars twenty, and 10 the bases twenty. The spikes of the pillars and the pins were of brass, but the rods of silver. And on the 11 north face it was a hundred cubits, with twenty pillars and twenty bases. The spikes of the pillars were brass, but the rods of silver. But on the 12 west face, the curtains were fifty cubits, ten pillars and the bases, with spikes for the pillars, but the rods were of silver. And upon the eastern 13 face, the sun rise, fifty cubits: fifteen 14 cubits of curtains to the gate-posts, six pillars and six bases, but from 15 the other gate-post, on this side and that, to the gate of the court, curtains for fifteen cubits; six pillars and six

- 16 bases. All the curtains around the
 17 court were of spun linen, and the
 bases of the pillars were of brass,
 but the spikes of the pillars and the
 rods were of silver, and the capitals
 of the pillars of silver; with rods of
 silver for all the pillars of the court.
- 18 The skreen for the gate of the
 court, however, was made of em-
 broidery of azure, and purple, and
 blue-red, and spun linen; and its
 length was twenty cubits, and in
 height at the fold-back five cubits, to
 the juncture with the curtains of the
 19 court; with four pillars and four
 bases of brass; but the pins of silver,
 and the capitals of the heads of the
 20 pillars of silver, with all the other
 things for the tent and the court
 around of brass.

The Officials of the Tabernacle.

- 21 These were the officers of the tent,
 —the Hall of Assembly—which were
 appointed by the mouth of Moses, for
 the service of the Levites, under
 Aithamar, the son of Aaron the priest,
 22 with Bezal the son of Auri, the son
 of Hor of the tribe of Judah to make
 everything that the EVER-LIVING had
 23 commanded by Moses; and with
 them Ahaliab the son of Ahhismak
 of the tribe of Dan, to engrave, and
 damask, and embroider, in azure,
 and purple, and blue, and red; and
 in spinning.

Amount of Gold and other Metals used in the Tabernacle.

- 24 The whole of the gold that was
 used in the furniture of the sanctuary
 was twenty-nine talents, and nine
 hundred and thirty shekels, by the
 25 sacred weight. And of silver from
 the chiefs of the congregation one
 hundred talents and one thousand
 seven hundred and fifty-seven shekels
 by the sacred weight.
- 26 The half shekel poll-tax by the
 sacred weight, from those who were
 passed into the regiments, from
 twenty years of age and over that, was
 six hundred and thirty thousand, five
 27 hundred and fifty. And there were
 used one hundred talents of silver in
 casting the bases of the sanctuary;
 and the bases of the doors;—a hun-
 dred bases from a hundred talents:—
 28 a talent to a base. They also used
 a thousand, seven hundred, and

seventy-five for the spikes to the
 pillars, and the capitals on their
 heads, and the rods for them.

Besides, the brass offered was 29
 seventy thousand talents, and four
 hundred shekels, which were used 30
 for the bases of the doors of the
 Hall of Assembly and the brass of
 the door-posts, and the Brazen Altar,
 and the lattice work of brass for it,
 and the whole of the instruments of
 the altar, with the bases of the court 31
 around, and the bases of the gates of
 the court, and all the rest of the
 tent, and the remainder of the court
 around.

And of the azure, and purple, and 39
 blue-red, they made the service
 robes, to serve in the sanctuary, as
 well as the holy robes for Aaron, as
 the EVER-LIVING commanded to
 Moses.

They also made the ephod of gold, 2
 azure, purple, and blue-red, and
 spun linen. And there were strips of 3
 gold and wire twisted in the working
 among the azure, and among the
 purple, and among the blue-red, and
 among the linen threads that made
 the damasking. They made shoulder 4
 pieces that joined upon the two
 halves by a seam. They also made 5
 the breast-plate of the ephod, to be
 worn over it, of gold, azure, and
 purple, and blue-red, and spun linen,
 as the EVER-LIVING commanded
 Moses.

Besides they made two onyx stones 6
 surrounded with gold settings, en-
 graved like the engraving of a seal
 with the names of the sons of Israel;
 and placed them upon the shoulders 7
 of the ephod as memorial stones for
 the sons of Israel,—as the EVER-
 LIVING commanded to Moses.

They also made the breast-plate of 8
 damasked work, as they made the
 ephod, of gold, and azure, and purple,
 and blue-red, and spun linen. The 9
 breastplate was made a square
 doubled,—a span long and a span
 broad, doubled; and it was filled 10
 with four rows of stones:

The first row was;

A ruby, a topaz and a diamond.

The second row was: 11

An emerald, a sapphire and an
 opal.

The third row was: 12

A figure, an agate and an amethyst;

And the fourth row was: 13

A tarshish, an onyx, and a jasper.

Surrounded by settings of gold to
 14 fix them, thus there were twelve
 stones with the names of the sons of
 Israel; with the names engraven like
 a seal; each with one name of the
 twelve tribes.

15 They also made for the breastplate
 chain borderings of plaited work of
 16 pure gold. Beside which they made
 two gold fastenings, and two buttons
 of gold, and fixed the two buttons
 upon the two sides of the breastplate,
 17 and placed the two chains of gold upon
 the two buttons at the sides of the
 18 breastplate, and the two ends of the
 two chains they fixed upon the two
 buttons, and fastened them upon the
 two shoulders over the front of them.

19 They also made two gold buttons and
 placed them upon the two edges of
 the breastplate, upon the lips which
 20 went over the ephod inwards. Besides
 they made two buttons of gold and
 fixed them upon the two shoulders
 of the ephod before and behind to
 unite together at the top of the ephod
 21 with the breastplate; and they laced
 the breastplate, from button to button
 to the ephod with laces of azure, to
 secure the breastplate to the ephod,
 so that the breastplate might not
 fall off from the ephod;—as the
 EVER-LIVING had commanded to
 Moses.

22 They also made a mantle for the
 23 ephod, of azure woven velvet; and
 the mouth of the mantle was in the
 middle of it, like a coat of mail, with
 a binding around it so that it might
 24 not tear. And they made on the hem
 of the mantle pomegranates of azure,
 and purple, and blue-red, with em-
 25 broidery; and also made bells of pure
 gold, and fixed the bells between the
 pomegranates, upon the hem around
 the mantle between the pome-
 26 granates; a bell and a pomegranate
 upon the hem around the mantle;—as
 the EVER-LIVING commanded to
 Moses.

27 They also made vests of woven
 linen work for Aaron and his sons,
 28 and turbans of linen, and mitres of
 linen, and white drawers of spun
 29 linen; with girdles of spun linen, and
 azure, and blue-red, as the EVER-
 LIVING commanded Moses.

30 They also made the flower of the
 Holy Crown of pure gold, and en-
 graved upon it, with the engraving of a
 seal, "Holiness to the EVER-LIVING,"
 31 and fixed a cord of azure upon it to

fasten it upon the top, as the EVER-
 LIVING commanded to Moses.

Thus were completed all the 32
 appliances for the Hall of Assembly.
 They were made in the manner that
 the EVER-LIVING commanded to
 Moses.

Therefore they brought the tent to 33
 Moses;—the sanctuary and all its
 furniture, its hooks, its planks, its
 34 bars, its pillars and bases; and the
 awning of red ram skins, and the
 awning of badger skins, and curtains
 for the skreen; with the Ark of 35
 Witnesses, and its staves, and its
 covers; and the table, and all its 36
 furniture; and the Shewbread,¹ with
 the Lamp of Splendour, and its re- 37
 flectors, and its series of lamps, and
 the whole of its appliances; and the
 oil for the lamps; with the altar of 38
 gold, and the Oil of Consecration,
 and the sweet incense; and the skreen
 of the veil of the pavilion. The 39
 brazen altar; and the brass grating
 for it; its staves, and all its instru-
 ments; the bath and its buckets; 40
 the curtains of the court, its pillars and
 their bases; and the skreen for the
 gate of the court; its ropes and pegs,
 and the rest of the appliances for the
 uses of the tent of the Hall of Assembly.
 The ornamented robes for service in 41
 the sanctuary; the sacred robes for
 Aaron, the priest, and the robes for
 his sons, the priests; according to 42
 all that the EVER-LIVING commanded
 to Moses, the children of Israel made
 the whole for the service.

Then Moses inspected all the 43
 work, to see if they had made all of
 it according to the command of the
 EVER-LIVING. They had done so,
 and Moses blessed them.

Command to Erect the Tent.

Then the EVER-LIVING spoke to 40
 Moses, saying;—

"To-morrow is the first month. 2
 Upon the first of the month you shall
 set up the tent of the Hall of Assembly,
 and place there the Ark of Witnesses, 3
 and cover the ark with the veil.
 Then you shall bring the table, and 4
 arrange its appliances, and bring the
 Golden Lamp, and set up its re-
 flectors; and place the golden altar 5
 of incense before the Ark of the
 Witnesses, and fix the skreen of
 the doors to the tabernacle. Then 6

¹ Bread of the Presence.—F. F.

place the altar of burnt-offering opposite the door of the Hall of Assembly, 7 and set the bath between the Hall of Assembly and the altar, and put water 8 in it. Afterwards fix up the court around, and put the skreen to the 9 gate of the court ; and then take the Oil of Consecration and consecrate the tent, and everything in it, and sanctify it, and the whole of its furniture ; when it shall be sacred.

" The altar shall be Holy of Holies.

11 " Next consecrate the bath and its 12 buckets, and sanctify it. Then present Aaron and his sons at the door of the Hall of Assembly, and wash 13 them with water, and clothe Aaron in the sacred robe, and consecrate him. Thus you shall make him holy, and 14 he shall be a priest to ME. Afterwards present his sons and clothe 15 them with vests, and consecrate them, as you consecrated their father, and they shall be priests to ME ; and the consecration shall be an appointment of them as priests for ever in their descendants."

16 Moses consequently did all that the EVER-LIVING commanded him. He effected it.

17 Thus it was in the first month, in the second year, on the first of the 18 month, they erected the tent. And Moses set up the tent, and fixed its bases, and placed its planks, and fixed its curtains, and erected its pillars, 19 and spread the canopy over the Tabernacle, and put the awning of the Tabernacle over its roof ; as the EVER-LIVING commanded him.

20 Then he took and put the witnesses into the ark, and placed the staves to the ark, and put the covers upon the 21 top of the ark, and brought the ark to the tent, and hung the veil of the skreen, and veiled off the witnesses ; as the EVER-LIVING commanded 22 Moses.

22 Then he placed the table in the Hall of Assembly, at the north side 23 of the Tabernacle outside of the veil, and arranged upon it the prepared

bread before the EVER-LIVING ;—as the EVER-LIVING commanded to Moses.

Next he placed the lamp in the 24 Hall of Assembly, upon the table opposite at the south side of the Tabernacle, and raised the lights 25 before the EVER-LIVING ; as the EVER-LIVING commanded Moses.

Then he placed the golden altar in 26 the Hall of Assembly before the veil, and offered sweet incense upon it ;— 27 as the EVER-LIVING commanded Moses.

Then he put the skreen to the 28 door of the Tabernacle, and set the altar of burnt-offering at the door of the tent of the Hall of Assembly, and offered upon it the burnt offering, and the gift ;—as the EVER-LIVING 29 commanded Moses.

Then he placed the bath between 30 the Hall of Assembly and the altar, and put water in it to wash with, and 31 Moses washed himself his feet and hands there, with Aaron and his sons, before going into the Hall of 32 Assembly, and approaching the altar, they washed themselves ;—as the EVER-LIVING commanded Moses.

They also erected the court around 33 the Tabernacle, and the altar and fixed the skreen at the gate of the court.

Then Moses ceased from his labours.

Then the cloud covered the Hall of 34 Assembly, and the splendour of the EVER-LIVING filled the tabernacle, and Moses was not able to go into the 35 Hall of Assembly for the cloud rested upon it, and the splendour of the EVER-LIVING filled the tent. After- 36 wards when the cloud arose from off the Tabernacle, the children of Israel marched in all their marches ; and if 37 the cloud did not arise, then they did not march until the day when it arose ;—for the cloud of the EVER- 38 LIVING was upon the Tabernacle by day, and there was a fire by night. It was in the sight of the house of Israel in all their marches.

THE THIRD BOOK OF MOSES, COMMONLY CALLED
LEVITICUS.

(VA IKRA AL MOSHEH=AND HE CALLED
TO MOSES.)

The Ritual of Sacrifices.

1 **T**HEN the EVER-LIVING called to
Moses and spoke to him from
the Hall of the Assembly, saying:—

Ritual of Burnt Offerings.

2 "Speak to the children of Israel
and say to them; A man of you who
would offer an offering to the EVER-
LIVING, can offer it from the herd, or
from the fold, or from the flock.
3 "If they offer a burnt offering from
the fold, it shall be a perfect male. It
shall be offered at the door of the
Tent of Assembly, as a pleasure to
4 him before the EVER-LIVING. Then
he shall lay his hand upon the head
of the sacrifice and present it before
the EVER-LIVING to expiate for
5 himself; and he must slay the son
of the fold before the EVER-LIVING.
Then the sons of Aaron the priest
shall approach the blood, and sprinkle
some of the blood around over the
6 altar, that is at the door of the Hall
of Assembly. Afterwards he shall
7 skin the sacrifice and divide it into
parts. Then the sons of Aaron the
8 priest shall lay the parts of the head
and fat in order upon the wood and
9 put fire upon the altar, and arrange
wood upon the fire that is on the
10 altar, after washing the inwards and
the feet in water, and the priest
shall burn the whole of them on the
11 altar as a sweet delightful perfume to
the EVER-LIVING. But if he offers from
the sheep or from the lambs, or from
the goats, he shall offer as a burnt
12 offering a perfect male; and slay it
at the north side of the altar before the
EVER-LIVING, and the sons of Aaron
the priest shall sprinkle some of its
13 blood around the altar. Then he
shall divide it into parts; and the
priest shall arrange its head and its
fat upon the wood that is upon the
14 fire that is on the altar. Then he
shall wash its inwards and legs in

water, and the priest shall offer the
whole of them with incense upon the
altar of burnt offering, as a sweet
breath delightful to the EVER-LIVING.

"But if he sacrifices a gift from
14 the birds to the EVER-LIVING let him
offer his gift from the turtle doves or
the young of pigeons; and the priest
15 shall take it to the altar and wring off
its head, and perfume the altar, and
present its blood at the side of the
16 altar, and pull out its crop and
feathers; and throw them to the
eastern side of the altar into the
receptacle for the fat. Then the
17 priest shall cleave it,—not separate—
and perfume the altar for it, offering
it upon the wood which is on the fire;
—it is sweet smell delightful to the
EVER-LIVING.

"And the soul that gives a present
2 to the EVER-LIVING, let it be of fine
flour, and pour oil upon it, and put
frankincense on it, and bring it to the
2 sons of Aaron, the priest; and the
priest shall grasp a handful from
the fine flour and the oil, with all
the frankincense, and shall burn as a
remembrance on the altar;—a sweet
perfume delightful to the EVER-
LIVING. But the rest of the offering
3 shall be for Aaron and his sons, holy
of holies from the fire of the EVER-
LIVING.

"But if he would offer a present
4 baked in the oven, let it be of fine
ground flour, biscuits mixed with oil,
or wafer biscuits buttered with oil.

"If, however, your gift is a present
5 of baked bread, it shall be of fine
flour with oil, unfermented and broken
6 in pieces with oil poured upon it. It
is a present.

"But if you give a boiled present,
7 let it be made of fine flour with oil.
And you shall bring the present that
8 you have made from it to the EVER-
LIVING, and approach to the priest,
and he shall carry it to the altar.
Then the priest shall lift up the
9

present as a remembrance, and perfume the altar; a sweet smell delightful to the EVER-LIVING. But the rest of the present shall be for Aaron and his sons;—holy of holies from the fire of the EVER-LIVING.

11 "Any present which they offer to the EVER-LIVING shall not be made with ferment, for not any ferment or any honey shall be burnt with it as a delight to the EVER-LIVING. You shall bring them as an offering of the best kinds to the EVER-LIVING; they shall not be burnt upon the altar as a breath of delight. Every offering presented by you shall be salted with salt; and you shall not withhold the salt of the Covenant of your God from your presents; upon every offering you shall offer salt.

14 "And if you offer a present from your crops to the EVER-LIVING, it shall be ears of wheat or oats,¹ from the field, as a present from your crops. You shall also put upon it oil, and add along with it frankincense. It is a present; therefore the priest shall burn the remembrance from the corn and from the oil, with all the frankincense as a perfume to the EVER-LIVING.

3 "But if anyone offers a thank-offering, let it be offered from the herd;—only a perfect spotless male may be offered to the EVER-LIVING; and he shall lay his hand upon the head of his offering, and slay it at the door of the Hall of Assembly, and the sons of Aaron, the priest, shall sprinkle some of the blood around upon the altar. He shall offer on the altar the thank-offering as a delight to the EVER-LIVING;—the fat of the caul, the chest, and the whole of the fat that is upon the chest; with the two kidneys, and the fat that is upon them; and on the viscera; but the rest on the liver, and upon the kidneys he shall put aside; for the sons of Aaron shall offer them upon the altar of burnt-offering, with wood and fire, as a sweet breath to the EVER-LIVING.

6 "But if he offers a sacrifice from the flock as a thank-offering, let him offer a perfect male or female. If he offers a lamb as his gift, then he shall bring it before the EVER-LIVING, and lay his hand upon the head of the gift, and slay it before the Hall of

Assembly, and the sons of Aaron shall sprinkle some of its blood around the altar, and shall carry to 9 the altar—from the thank-offering made by fire to the EVER-LIVING,—the entire fat of the rump cut near the backbone, and the fat of the caul, and of the chest, and all the fat that is upon the chest, and the two¹⁰ kidneys and the fat which is upon them, with that upon the bowels, and the remainder that covers the kidneys he shall put aside; and the priest¹¹ shall offer them upon the altar as a sweet scent to the EVER-LIVING.

"But if he offers a gift of a goat¹² before the EVER-LIVING he shall lay¹³ his hand upon its head, and slay it before the Hall of Assembly; and the sons of Aaron shall sprinkle some of its blood around the altar, and offer¹⁴ of the gift as a sweet scent to the EVER-LIVING, the fat of the caul, and the chest, and the whole of the fat that is upon the chest, and the two¹⁵ kidneys, and the fat that is on them, with that upon the bowels, but the remainder, covering over the kidneys, he shall put aside. Thus the priest shall¹⁶ burn them on the altar, consuming as a sweet breath, delightful to the EVER-LIVING, all the fat.

"It is an Institution for ever, for your descendants, in all your dwelling-places, that you shall not eat any fat or any blood."

The Law of Involuntary Sins.

Then the EVER-LIVING spoke to 4 Moses saying;

Sins of a Priest.

"Speak to the children of Israel, to 2 command;—

"The soul that sins by ignorance in any of the commands of the EVER-LIVING, through not having done, or doing it unconsciously;—If a con- 3 secrated priest shall sin to the injury of the People;—then he shall offer for the sin which he has sinned a perfect bullock from the fold, to the EVER-LIVING for his sin. And he 4 shall bring the ox to the door of the Hall of Assembly before the EVER-LIVING, and lay his hand upon the head of the ox, and slay the ox before the EVER-LIVING. Then the con- 5 secrated priest shall take some of the blood of the ox and carry it into the Hall of Assembly, where the priest 6 shall dip his fore-finger into the blood

¹ Heb.: "Fire-corn." For oats are roasted previous to being ground, to remove the shells or husks.—F. F.

seven times before the EVER-LIVING opposite the door of the sanctuary, and the priest shall put some of the blood upon the horns of the altar of perfumed incense which is before the EVER-LIVING in the Hall of Assembly, and the rest of the blood of the ox shall be poured at the side of the altar which is at the door of the Hall of Assembly. Then he shall remove the whole of the fat of the ox of the sin-offering from it;—the fat of the caul, with the chest and all the fat upon the chest; and the two kidneys, and the fat which is upon them, with the fat of the bowels, and the remainder covering the kidneys he shall put aside; exactly as it is taken from the ox sacrificed as a peace-offering. Then the priest shall burn it upon the altar of burnt offering. But all the skin of the ox, and the whole of the flesh, with its head and chest, and dung, he shall also cause to be brought, the whole of the ox, to the outside of the camp, to a clean place, to burn the fat upon wood with fire. It shall be burnt where the ashes are poured out.

Sins of Members of the Parliament.

But if any of the Chiefs of Israel goes and secretly commits out of the sight of the public, a breach of one of the commandments of the EVER-LIVING,—which they should not do,—and he sins; then he shall confess the sin that he has sinned; and shall offer Publicly an ox from the fold for his sin, and bring it to the front of the Hall of Assembly, where the elders of the Parliament shall lay their hands upon the head of the ox before the EVER-LIVING, and slay the ox before the LORD. Then the consecrated priest shall bring some of the blood of the ox to the Hall of Assembly, where the priest shall dip his forefinger into some of the blood, and sprinkle it seven times before the EVER-LIVING at the front of the veil. But he shall put some of the blood upon the horns of the altar, that is before the EVER-LIVING in the Hall of Assembly; and all the rest of the blood he shall pour out at the side of the altar of burnt-offerings, at the door of the Hall of Assembly. He shall then remove the whole of the fat from it, and offer it on the altar; and do with the ox as he does

with the ox for a sin-offering, he shall do the same. Thus the priest shall expiate for him, and forgive him.

Next, he shall cause the ox to be brought outside of the camp and burn it, as he burnt the former ox. It is a Public offering.

Sins of Ordinary Men.

When a Noble sins, and breaks one of all the commandments of his EVER-LIVING GOD,—which he ought not to do—by ignorance, and has sinned; or if he is informed of his sin that he has sinned, then he shall offer as a gift a perfect ram of the goats, and lay his hand upon the head of the ram, and slay it in the place where the burnt-offerings are slain before the EVER-LIVING. It is a sin-offering. Then the priest shall take some of the blood upon the tip of his forefinger and put it upon the horns of the altar of burnt-offerings, and pour the rest of the blood at the side of the altar of burnt-offerings, and offer all the fat on the altar, like the fat of the thank-offering, and expiate for him for his sin; when it shall be forgiven to him.

Sins of the Working Classes.

But if any of the people of the land break a commandment of the EVER-LIVING,—which ought not to be done,—and transgresses; or he is informed that he has sinned some sin, he shall then bring a perfect she goat as an offering for the sin he has sinned, and lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of burnt-offerings. Then the priest shall take some of the blood upon his forefinger and put on the horns of the altar of burnt-offerings, and pour out the rest of the blood at the side of the altar; and remove the whole of the fat, as he removed the fat from off the thank-offering. Then the priest shall offer it upon the altar, as a breath delightful to the EVER-LIVING, and the priest shall expiate for him, and he shall be forgiven.

The Law of Absolute Wilful Sins.

But if a person brings his gift for a sin, let him bring for it a perfect female, and lay his hand upon the

head of his sin-offering, and slay it in the place where the burnt-offerings are slain. Then the priest shall take some of the blood of the sin-offering on his forefinger and put it on the horns of the altar of burnt-offerings, but pour out all the rest of the blood at the side of the altar, and remove all the fat, as he removed the fat of the lamb offered for thanks, and the priest shall consume it upon the altar as a perfume to the EVER-LIVING, and the priest shall expiate for him for his sin that he sinned, and it shall be forgiven to him.

The Law of Expiation for Perjury.

5 "When a person who is a witness sins when he has taken the declaration of an oath, about an event he saw, or knew, if he does not relate it, he shall bear his crime. Or a person who has touched anything unclean, or a corpse that is unclean; or carcase of an unclean beast; or an unclean reptile; and it was unknown to him; or he is unclean and guilty; or if he touches uncleanness of blood, or any uncleanness that may defile him, and he did not know it, yet he is guilty; or a person listening to a libel injurious to his neighbour, or who delights in anything which injures the man by being reported, and hides it, when he knew it,—then he is guilty by it; and as he has offended in this, he shall make confession that he has sinned over it, and shall bring to the EVER-LIVING for his fault that he has sinned, a female lamb from the sheep, or a female goat for a sin-offering, and the priest shall expiate for his sin. But if he did not personally participate with the fault, then he shall bring for the fault that he has sinned two turtle-doves, or two young pigeons, to the EVER-LIVING;—one for a sin-offering, and one for a burnt-offering. Let him bring them to the priest, and offer that which is for the sin-offering first, and wring off its head from its neck, but not separate it, and sprinkle some of the blood of the sin-offering at the side of the altar, and throw the rest of the blood to the side of the altar for sin-offerings. But make of the second a burnt-offering for judgment, and the priest shall expiate for him for the sin he has committed; and it shall be forgiven to him.

11 "But if he does not possess the

two turtle-doves or two young pigeons, then let him bring, as his gift for the sin he has sinned, the tenth of an epha of fine flour. He shall not pour upon it oil, nor put frankincense with it, for it is a sin-offering, but bring it to the priest, and the priest shall grasp a handful of it for a remembrance, and burn it on the altar, for a perfume to the EVER-LIVING. It is a sin-offering. Then the priest shall expiate for him over the sin which he has sinned, and it shall be forgiven to him. But the gift shall belong to the Priest."

The EVER-LIVING also spoke to Moses saying:—

The Law about Intentional Sins.

"A person who perversely sins in what is holy to the EVER-LIVING, shall bring for his guilt to the LORD a perfect ram of the sheep, of the value of two shekels by the sacred shekel, for his fault, and that in which he has sinned, in what is holy, he shall restore fivefold as much for it, and give it to the priest, and the priest shall expiate with the ram for his fault; and it shall be forgiven to him.

Involuntary Wrong-doing.

"But if a person has sinned and broken one of the commandments of the EVER-LIVING,—which should not be done,—and did not know it, yet he is faulty, and shall bear his fault and bring a perfect ram of the sheep on account of his fault to the priest, and the priest shall expiate for him over his error which he has erred, when he knew it not;—and it shall be forgiven to him. It is a fault offering for error to the EVER-LIVING."

The EVER-LIVING also spoke to Moses saying:—

Law of Perverse Criminality.

"A person who sins, with wilfulness against the EVER-LIVING by deceiving his neighbour in a contract, or in a confidential trust; or robs; or betrays his neighbour; or retains a find, and lies about it; and swears with falsehood about anything which may injure the man, sins by it. But if it be that he has sinned and done wrong; but returns the theft that he has stolen; or the deception that he

- has sinned in; or the trust that was entrusted to him; or the straying that he has found; or in anything where he has sworn about it to deceive, and rectifies it; on the head of it he shall add fivefold to what he took to himself: they shall be given in place of his fault. Then the guilty man shall bring for the EVER-LIVING a perfect ram of the sheep to the priest, because of his fault; and the priest shall expiate for him before the EVER-LIVING, and he shall be forgiven at once, for all that he has done wrong in it."
- 6 The EVER-LIVING also spoke to Moses saying:—

The Law for National Offerings.

- 2 "Command Aaron, and his sons, saying—These are the laws of the burnt-offerings;—that is the offerings for burning upon the altar. All the night, until daybreak, fire shall burn upon the altar for it.
- 3 "The priest shall be clothed with his garments upon his limbs, and his frock on to cover his flesh, and he shall rake out the ashes that the fire upon the altar produces, and supply wood to the altar. Then he shall strip off his clothes, and put on other clothes, and carry the ashes outside the camp to a clean place. The fire of the altar must burn unextinguished upon it. None shall quench it, but the priest shall lay wood upon it every morning and lay upon it the burnt-offering, and incense with the fat of the peace-offerings. The fire shall always burn upon the altar. It shall not be quenched.
- 7 "And these are the laws of the food gifts, that the sons of Aaron shall offer before the EVER-LIVING in front of the altar. They shall take some from the flour of the gift and put upon the altar, with the whole of the frankincense which is with the gift, and burn as incense upon the altar, as a delightful breath of remembrance to the EVER-LIVING.
- 9 But the rest of it Aaron and his sons shall eat. They shall eat it unfermented in the Holy Place in the court of the Hall of Assembly. They shall not bake their portion with ferment. I give it to them for a flavour. It is Holy of Holies, like the sin-offering, and like the trespass-offering. Any male of the children of Aaron may eat of it. This is a

perpetual constitution, for their descendants. As it is a flavour of the EVER-LIVING, let all be holy who touch it."

The EVER-LIVING further spoke to Moses saying:—

The Law of Gifts at the Consecration as Priests.

"This is the gift that Aaron and his sons shall offer during the period of their consecration. The tenth of an epha of flour, as a perpetual offering between daybreak and evening, or half at the daybreak, and half at the dusk. Let it be made saturated with oil in a pan; bring it in baked flat cakes; a delightful breath to the EVER-LIVING. The consecrated priest of that course shall make it. It is a perpetual constitution to the EVER-LIVING, to be totally burnt. Every food offering from a priest shall be burnt—you shall not eat it."

The Law of Sin-offerings.

The EVER-LIVING also spoke to Moses, saying—

"Speak commanding Aaron and his sons,—

"These are the laws of the sin-offering;—in the place where you slay the burnt-offering, you shall slay the sin-offering before the EVER-LIVING. It is Holy of Holies. The priest that offers it for sin shall eat it in the Holy Place. Eat it in the court of the Hall of Assembly. All who touch the flesh shall be holy. And whoever is sprinkled with the blood upon his garments, whatever is sprinkled with it shall wash his clothing in the Holy Place. Any vessel of pottery, also, in which it is boiled shall be broken; and if it is boiled in a vessel of bronze it shall be scoured, and washed with water. Every male of the priests may eat of it. It is Holy of Holies. But any sin-offering that is brought to the Hall of Assembly for a holy expiation you shall not eat:—it shall be consumed by fire.

The Sacrifices for Trespass.

"These are also laws of the trespass-offerings. They are Holy of Holies.

"In the place where they slay the sacrifices for sin, they shall slay the trespass-offerings, and their blood shall be sprinkled around the altar, and all the fat of it shall be offered up; the fat of the tail, and the fat of

4 the caul, and of the chest; but the two kidneys with the fat that is upon them, he shall put aside. Then the priest shall burn them with incense at the altar, as a flavour to the EVER-LIVING. It is a trespass-offering. Every male of the Priests may eat it in the Sanctuary. It is most holy. As with the sin-offering, so with the trespass-offering; there is one law for them; the priest who has expiated with it shall have it for himself.

Requisites of the Priests.

8 "The priest who offers up the burnt-offering for a man, the skin of the burnt-offering that he has offered shall belong to the priest. Every food offering which is baked in an oven, and all made in a pan, or upon a pan, it shall belong to the priest who presents it. But every food offering mixed with oil, or dry, shall belong to all the sons of Aaron, each one as brothers.

The Law of Thank-offerings, and against Insanitary Food.

11 "And these are the laws of the sacrifices of thanks which may be presented to the EVER-LIVING. If a man offers for thanksgiving; let him offer as a sacrifice of thanksgiving, cakes of unfermented bread mixed with oil, and unfermented wafers buttered with oil, and flour saturated by rolling in oil. Let him offer no cakes of fermented bread with his gift upon the altar when thanksgiving for a benefit. And let him offer the same with every offering lifted up to the EVER-LIVING. It shall belong to the priest who sprinkles the blood of the thank-offering for him to the EVER-LIVING. But the flesh of the sacrifice of the thank-offering shall be eaten that day; none of it shall be left till the next morning.

16 "But if he gives a sacrifice for a vow, or a free-will gift, he may eat of it the day it is offered in sacrifice, and what remains of it he may eat to-morrow. But the remainder of the flesh of a sacrifice shall be burnt with fire on the third day; and if he eats of the flesh of a sacrifice for a benefit on the third day, it shall not be accepted as an offering from him; it shall not benefit him. It will be unclean, and the person who eats of it shall bear his punishment.

19 "Flesh also that has touched anything unclean shall not be eaten;—

it shall be burnt with fire; but the flesh of everything clean may be eaten as food. But the person who eats the flesh of a sacrifice made to the EVER-LIVING for a benefit, and defiles himself over it,—that person shall be excommunicated from his people. The person, also, who touches anything defiled by the defilement of blood; or by an unclean beast, or by any unclean reptile; and yet eats of the flesh as a sacrifice of thanksgiving to the EVER-LIVING:—that person shall be excommunicated from his people."

Eating Fat Prohibited.

Again the EVER-LIVING spoke to 22 Moses, saying: "Tell the sons of 23 Israel—any of the fat of an ox, or sheep, or goat you shall not eat; but 24 the fat of a carcass, and the fat of a torn animal may be used for any other work;—but you shall not eat of 25 it; and whoever eats the fat of a beast which is offered by fire to the EVER-LIVING;—that person shall be excommunicated from his people. Nor shall you eat any blood in any 26 of your dwelling places, either of bird or beast. Every person who eats any 27 blood; that person shall be excommunicated from his people."

The Law of Thank-offerings.

The EVER-LIVING spoke further to 28 Moses, saying;—

"Speak to the children of Israel, 29 saying;—Whoever offers at the altar his thank-offering to the EVER-LIVING, let him bring his gift to the altar of the EVER-LIVING for his benefit. He shall bring in his hand the present 30 to the EVER-LIVING. Bring the breast with its fat to be waved, for waving before the EVER-LIVING, but 31 the priest shall burn the fat upon the altar, and the breast shall be for Aaron and his sons. The right leg 32 also you shall give to the priest who lifts it up as a sacrifice for a benefit. Whoever of the sons of Aaron offers 33 the blood of the thank-offering, shall have the right leg for a gift. For the 31 waved breast, and the raised leg I have taken from the children of Israel, from their sacrifice of thanks, and I give them to Aaron the Priest and to his sons to be taken by them for ever from the children of Israel.

"They are the portion of Aaron, and 35 the portion of his sons from the gifts to the EVER-LIVING, during the time

they offer them as priests to the EVER-LIVING; which the EVER-LIVING commanded to be given to them at the time He consecrated them, as an endowment from the children of Israel, and their posterity for ever."

37 This is the law for burnt-offerings, and for sins, and for trespasses, and for consecrations, and for sacrifices of thanks, which the EVER-LIVING commanded to Moses upon Mount Sinai, at the time He commanded the children of Israel to offer gifts to the EVER-LIVING in the desert of Sinai.

The Ritual of Priestly Consecration.

8 The EVER-LIVING also spoke to Moses, saying:—

2 "Take Aaron, and his sons with him, with the robes and the oil of consecration, and the bull for a sin-offering, and the two rams, and the basket of biscuits, and the whole of the chiefs of the Parliament to the door of the Hall of Assembly."

4 Moses consequently did as the EVER-LIVING commanded him; and summoned the chiefs to the door of the Hall of Assembly. Then Moses said to the chiefs, "The EVER-LIVING commands this to be done."

6 Then Moses took Aaron and his sons and washed them in water, and put the vests upon them, and girt them with the girdle, and clothed them with the mantle; and put the ephod on him, and girt him with the embroidered belt of the ephod, and ephoded him with it. Then he put on the breastplate of the Urim and Thumim;¹ and put the turban upon his head, and fastened upon the turban, at the front of it, the golden flower consecrated to holiness; as the EVER-LIVING commanded to Moses.

10 Moses next took the oil of consecration and consecrated the Tabernacle and all that was in it, and sanctified them, and sprinkled with it seven times on the altar, and consecrated the altar, and all its instruments; and the bath, and all its cans, to sanctify them; and poured the oil of consecration on the head of Aaron, and consecrated him, to sanctify him.

13 Then Moses brought forward the sons of Aaron and dressed them with vests, and girt them with girdles, and

bound upon them the mitres; as the EVER-LIVING commanded to Moses.

Next he brought up the bull for a sin-offering, and Aaron and his sons laid their hands upon the head of the bull for a sin-offering. Then he slew it; and Moses took some of the blood, and put it around the horns of the altar with his forefinger, to purify the altar from sin; and he poured out the rest of the blood at the side of the altar, and sanctified it with an expiation for it. He also took the fat which is on the chest, and the other fat of the liver, and the two kidneys, with the fat upon them, which Moses burnt upon the altar. But the bull and its skin, and its flesh, and its dung he burnt with fire; as the EVER-LIVING commanded to Moses.

Then he took the ram for the burnt-offering, and Aaron and his sons laid their hands upon the head of the ram. Then Moses slew it, and sprinkled some of the blood on the altar around, and divided the ram into parts. Moses then burnt the pieces of the head, and its fat; but the chest and the feet Moses washed in water, and burnt the whole of the ram upon the altar, as a whole burnt-offering. It was a pleasant breath given to the EVER-LIVING; as the EVER-LIVING commanded Moses.

Then he took the ram—the second ram—of consecration, and Aaron and his sons laid their hands upon the head of the ram. Moses afterwards slew it, and took some of its blood and put it on the tip of Aaron's right ear, and on his right thumb, and on his right great toe; Moses also sprinkled the blood upon the altar around. Next Moses took the sons of Aaron, and put some of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet. Moses afterwards sprinkled some of the blood around the altar. He also took the fat, and the tail, and the whole of the fat that is on the chest, and the rest of the fat, and the two kidneys with their fat, and the right leg, and some from the basket of biscuits which was before the EVER-LIVING;—he took one biscuit, and one oil-bread cake, and one wafer, and placed them with the fats upon the right leg, and put the whole into the hands of Aaron and the hands of his sons, and they waved them before the

¹ The breastplate of "Light and Truth," when translated from the Hebrew.—F. F.

- 28 presence of the EVER-LIVING. Then Moses took them from their hands, and offered them as a whole burnt-offering on the altar, as an appointment of them. It was an offering of pleasing flavour to the EVER-LIVING.
- 29 Moses then took the breast of the ram of consecration and waved it before the EVER-LIVING.—It was as a portion for Moses; as the EVER-LIVING commanded to Moses.
- 30 Moses afterwards took some of the oil of consecration, and some of the blood from the altar, and sprinkled upon Aaron, upon his sons, and upon his robes and upon the robes of his sons with him, and sanctified Aaron and his robes, and his sons, and the robes of his sons with him.
- 31 Moses also said to Aaron and his sons, "Boil the flesh at the door of the Hall of Assembly, and sit to eat it, with the bread that is upon the basket of consecration, as I have been commanded to instruct Aaron and his sons that they should eat. But what is left of the flesh and bread burn with fire. You shall, however, not quit the Hall of Assembly for seven days, until the days are fulfilled;—the days of your consecration;—for seven days will complete their number. What has been done to-day, the EVER-LIVING commanded to be done, to expiate for you. You shall remain at the door of the Hall of Assembly day and night for seven days, and guard the trust of the EVER-LIVING; and not remove; for so I have been commanded."
- 36 Aaron and his sons consequently did all the things that the EVER-LIVING commanded by the hand of Moses.
- 9 But when the eighth day came Moses summoned Aaron and his sons, and the judges of Israel, and said to Aaron;—"Select for yourself a perfect heifer from the fold for a sin-offering, and a ram for a burnt-offering, and approach to the presence of the EVER-LIVING."
- 3 Then He spoke also to the children of Israel, saying;—
"You must take a ram from the goats for a sin-offering; and a lamb and bullock of a year old both perfect, for a burnt-offering, with a bull and a ram for a thank-offering, to sacrifice before the EVER-LIVING; and a food-offering mixed with oil, for to-day the EVER-LIVING will appear to you."
- 5 They consequently brought what

Moses ordered to the front of the Hall of Assembly, and all the chiefs approached and stood before the EVER-LIVING.

Then Moses said;

"This is the thing that the EVER-LIVING commanded you to do; now the majesty of the EVER-LIVING will appear to you."

Moses next said to Aaron; "Advance to the altar and offer the sin-offering, and the burnt-offering for yourself, and expiate first on account of Yourself, afterwards on account of the People; and make a gift for the People, and expiate on account of them; as the EVER-LIVING has commanded."

Aaron consequently advanced to the altar and slew the calf that was for his sin-offering. The sons of Aaron also advanced to the blood of it, and dipped their forefingers into the blood of it, and placed upon the horns of the altar, and poured the rest of the blood at the side of the altar. But the fat, and the kidneys, and the rest from the breast of the sin-offering, he burnt on the altar;—as the EVER-LIVING commanded to Moses;—but the flesh, and the skin, and dung he consumed in fire outside the camp.

Then he slew the burnt-offering; and the sons of Aaron took its blood to him, and he poured it upon the altar around.

Then they took the whole burnt-offering to him with its pieces and the head, which he burnt upon the altar. Afterwards he washed the chest, and the legs, and burnt them as a burnt-offering on the altar.

Then he offered the gift for the People, and took the goat for the sin of the People, and made a sin-offering, like the former sin-offering. Next he presented the burnt-offering, and did as with the offering for righteousness. Afterwards he presented the food-offering, and filled his hand from it, and burnt it upon the altar, besides the burnt-offering of the morning.

Then he slew the bull, and the ram, as a sacrifice of thanks from the People, and the sons of Aaron brought some of the blood and sprinkled it around upon the altar, with the fats from the bull, and the fat from the tail of the ram, the caul, and the kidneys, and the rest of the breast; and they piled up the fats

upon the chest, and burnt the fats upon the altar; but the breast, and the right leg Aaron waved before the EVER-LIVING;—as the EVER-LIVING commanded Moses.

22 Then Aaron raised his hands and blessed the People, and came down from making the sin-offering, and the burnt-offering, and the thank-offering.

23 Moses and Aaron next entered the Hall of Assembly, and went and blessed the People,—when the splendour of the EVER-LIVING appeared to all the People, the fire came from the presence of the EVER-LIVING and consumed the burnt-offering on the altar, and the fats. When all the People saw it they cheered, and fell upon their faces.

Nadab and Abihu slain for Disobedience to God.

10 But the sons of Aaron, Nadab and Abihu, each took a fire-pan, and placed on them fire, and put incense upon it, and presented strange fire before the EVER-LIVING, which they were not commanded, therefore fire came out from the presence of the LORD and consumed them, and they died before the LORD.

3 Consequently Moses said to Aaron, "What was it that the EVER-LIVING spoke, saying, 'In approaching Me I will be sanctified, and respected before all the People?'" And Aaron was silent.

4 Then Moses called to Mishal, and to Altzaphan, sons of Azial, the uncle of Aaron, and said to them;—

"Approach! and take up those from the presence of the sanctuary to the outside of the camp."

5 So they approached, and carried them in their vestments to the outside of the camp, as Moses had ordered.

6 Then Moses said to Aaron and to Aliazar, and to Aithamar, his sons, "You shall not uncover your heads, and you shall not strip off your robes, lest you should die, and anger come upon all the congregation; but your relatives of all the house of Israel, shall weep for the burning that the EVER-LIVING has burnt. You shall also not come out of the Hall of Assembly, lest you should die,—for the oil of consecration to the EVER-LIVING is upon you."

So they did as Moses ordered.

The Priests forbidden to Drink Intoxicants before going to the Sanctuary.

Then Moses spoke to Aaron and 8 commanded;—

"You or your sons with you shall 9 not drink of wine or an intoxicant when you are going to the Hall of Assembly,—so that you may not die. This is an everlasting institution for your posterity.

"For you shall distinguish between 10 the Sacred and the Common, and between Sin and Purity, so that you 11 may teach the sons of Israel all the Institutions which the EVER-LIVING dictated to them by means of Moses."

Moses also spoke to Aaron, and 12 Aliazar, and Aithamar, his sons;—

"Take again another food-offering for a present to the EVER-LIVING, and eat it with biscuits at the side of the altar, for it is Holy of Holies, therefore you shall eat it in the Holy 13 Place, for it is a portion to you, and a portion to your sons from the presents to the EVER-LIVING, for so I have been commanded. But you may eat 14 the waved breast, and the raised leg in a clean place, you and your sons, and your daughters with you; for they are given from My altar as a portion to you and to your children as thank-offerings from the children of Israel. The raised leg and the waved breast, 15 with the presents of the fats which they bring to be waved, you shall wave before the EVER-LIVING, and they shall be for you and your children for a perpetual portion,—as the EVER-LIVING has commanded."

But when Moses inquired for the 16 goat for the sin-offering, he found it had been burnt; therefore he was angry with Aliazar and Aithamar, the sons of Aaron, again, and said;—

"Why have you not eaten the sin- 17 offering in the Holy Place?—for it is Holy of Holies,—and it was given to you to bear the frailty of the congregation, to expiate for them before the EVER-LIVING. Look! its blood was 18 not brought into the sanctuary. You ought to have eaten it in the sanctuary as I commanded."

Then Aaron spoke to Moses, "On 19 the day they presented their sin-offering, and their burnt-offering before the EVER-LIVING, you instructed me about it, and I ate the

sin-offering that day. Let that compensate in the eyes of my Lord."

- 20 So Moses listened and it compensated in his eyes.

Clean and Unclean Foods.

- 11 Then the EVER-LIVING spoke to Moses and to Aaron saying to them;—

- 2 "Speak to the children of Israel to command;—

"These are what you may eat of all the animals that are upon the earth:—

The Laws of Animal Food.

- 3 "All that have hoofs, and divide the hoofs, and chew the cud;—you may eat those beasts:—

- 4 "But you shall not eat those that chew the cud, and do not divide the hoof;—

"The camel; for it chews the cud, but has not divided the hoof. It is unclean to you;—

- 5 "And the jerboa, for it chews the cud, but has not a divided hoof;—it is unclean to you;

- 6 "And the Leaper,¹ for it chews the cud, but has not a divided hoof; it is unclean to you;

- 7 "And the swine; although it has hoofs, and divides the hoof, but it does not chew the cud; it is unclean to you;—

- 8 "You shall not eat of their flesh, nor touch their carcases; they are unclean to you;

Clean Fish.

- 9 "You may eat of all these that are in the waters;—

"All that have fins and scales, in the waters, and the seas, and the rivers; you may eat them.

- 10 "But all that have not fins and scales on them in the waters, and rivers, of all the swarms of the waters, and of every form of life that is in the waters, they must be loathsome to you; and their flesh shall be loathsome to you. You shall not eat of their carcases; you shall loathe them.
- 12 All in the waters that have not fins and scales, shall be loathsome to you.

Unclean and Clean Birds.

- 13 "And these shall be loathsome to you among birds. You shall not eat them; they are loathsome. The eagle, and the osprey, and the fish-
- 14 hawk; the kite, and the vulture

¹ In Hebrew "Arnabeth" means a Leaper usually rendered "hare," but more probably the Kangaroo.—F. F

species; and all the raven species; 15 and the ostrich, and the goatsucker, 16 and seagull and the buzzard species; and the pelican, and the gannet, and 17 the owl; and the crested owl, and 18 the turkey buzzard, and the carrion-eagle; and the stork, and snorter 19 species; and hoopoo, and the bat; and every winged reptile that crawls 20 shall be loathsome to you.

"However you may eat of these; 21 of all the swarms of wing that crawl, that have knees above their feet to leap upon the earth, you may eat 22 these from among them; the locust kind, and the gnawer kind, and the grasshopper kind and swarmer, but 23 all the winged-breed that crawls on its feet shall be loathsome to you, and 24 they defile. All who touch their dead bodies are unclean until the evening. And anyone who carries their carcases 25 shall wash his clothes and be unclean until the evening.

"Besides every beast that has hoofs, 26 but does not divide its hoofs, and does not chew the cud; they are unclean to you. All who touch them are unclean.

"And everything that walks upon 27 its paws; every insect that walks on all fours;—they are unclean to you; everyone who touches their dead 28 bodies is unclean, and whoever carries their dead bodies shall wash his clothes and be unclean until the evening. They are unclean to you.

Unclean Vermin.

"These also are unclean to you of 29 the species breeding upon the earth; the mole, and the mouse, and the 30 lizard species; the groaner, and the panter, and the shrew, and the ignanodon, and the camelion. These are 31 unclean to you in all their breeds; all touching them when dead shall be unclean until the evening; and all 32 who eat of them when dead are unclean; and all upon which any of them may fall, and any vessel of wood, or clothing, or skin, or a sack,—any article that is made use of,—shall be put into water, and be unclean until the evening;—then pure. And 33 any vessel of earthenware that they fall into, all that they fall into, is unclean, and it shall be broken; and 34 all food that they have gnawed, or their water falls upon, is unclean; and any cup from which they drink, of all vessels, is unclean. And any 35

thing upon which their dead bodies may fall is unclean;—pan, or tub—it shall be broken. They are unclean and shall be unclean to you. Except a spring, or well, or reservoir of water;—they shall be pure;—but all touching their dead bodies are unclean. But if their dead bodies fall upon any grain to be used for seed that is to be sown, it is pure. Also if you have put water upon the seed, after their dead bodies fall upon it, it is clean to you.

Cattle dying of Disease Unclean.

39 "And when any of the cattle, that you possess for food dies, whoever touches its carcase is unclean until evening; and whoever eats from its carcase, shall wash his clothes and is unclean until the evening; and whoever carries the carcase shall wash his clothes and be unclean until the evening.

All Reptiles are Unclean.

"All vermin, also, of the vermin on the earth shall be loathsome; it shall not be eaten.

42 "Everything going upon its belly; and everything going by crawling upon many feet, of all the vermin of the vermin of the earth, you shall not eat, for they are loathsome. You shall not make yourselves loathsome with the bodies of any of the spawn of the vermin, and you shall not defile yourselves with them, nor be defiled by them; for I am your EVER-LIVING GOD, Who sanctifies you, and you shall be healthy, for I am HOLY, and you shall not defile yourselves or your lives by any of the vermin that crawls upon the earth; for the EVER-LIVING brought you up from the land of Mitzraim to be a GOD to you; so you must be healthy;—for I am HOLY.

46 "These are the laws about cattle, and birds, and every animal life that crawls in the waters, and every animal life that spawns upon the land; with the difference between the unclean and the pure, and between the animals for food, and the animals that are not for food."

12 The EVER-LIVING also spoke to Moses saying;—

Sanitary Laws for Women.

1 "Speak to the children of Israel commanding;—

"A woman who is delivered and bears a boy is unclean for seven days, as though she were unclean with the uncleanness of menstruation; and at the eighth day his fore-flesh shall be circumcised. But for a period of thirty-three days she shall be secluded for her purification. She shall not approach anything sacred, and shall not come to the sacred place until the days of her purification are completed.

"But if she bears a girl, then she shall be separated as unclean for twice seven, as in menstruation; and for a period of sixty-six days she shall be secluded, for purification from her blood. But upon the completion of the days of her purification for a son or for a daughter, she shall bring a she lamb of one year for a burnt-offering, and a young dove or a turtle dove, as a sin-offering to the door of the Hall of Assembly, to the priest, and he shall present them before the EVER-LIVING, and expiate for her, and purify her for the flow of her blood.—These are the laws about the childbirth of a boy or girl.

"But if she does not possess a she lamb, then she shall take two turtle doves, or two young pigeons, one for a burnt-offering, and the other for a sin-offering, and the priest shall expiate for her, and she shall be pure."

Sanitary Laws of Contagious Diseases.

The EVER-LIVING also spoke to 13 Moses and Aaron saying;—

"When a man has on the skin of 2 his flesh a swelling or scab, or scurf, and there is on the skin of his flesh an irritation, he shall go to Aaron the priest or to one of the medical priests, and shall show the priest the spot on 3 the skin of his body, and the hair in the spot turned white. Should the spot appear hollow under the skin of his body, it may be a contagion, and the priest shall diagnose it, for it is a disease.

"But if a white scurf is upon the 4 skin of his body, which does not appear to be below the skin, and the hair is not changed to white, then the priest shall isolate the patient for seven days; and upon the seventh 5 day the priest shall examine the patient, and if the mark appears to him to stand still, without the spot spreading, the priest shall isolate

6 him for a second seven days; but the priest shall examine him on the seventh day the second time, and if the mark is mitigated, and the spot has not spread on the skin, then the priest shall cleanse off the scurf from it, and he shall wash his clothes, and
7 be clean. But if the eruption spreads, and with scabs on the skin, after he has shown himself to the priest to be pronounced clean, then he shall show himself again to the priest, and the priest shall examine him, and if the eruption has spread on his skin, the priest shall declare him diseased with a contagion.

9 "When a man has been attacked by a contagion, he shall go to a priest, and the priest shall examine him, and if he sees a white swelling in his skin, and if the hair has turned white, and corrupting flesh lives in the
11 swelling, it is chronic leprosy on the skin of his body, and he is unclean. The priest shall not isolate him, but he is unclean.

12 "But if the disease spreads on the skin, and the irritation covers the whole of his skin with an attack from his head to his feet, he shall show all
13 to the eye of the priest, and the priest shall examine it; and if the irritation covers the whole of his body, and the eruption is bright, all of it, turned
14 white,—he is clean; but if at any time raw flesh appears, he is contagious; therefore he shall show the raw flesh to the priest, and be declared contagious;—the raw flesh is a
16 contagion;—it is contagious. But if the raw flesh ceases and turns white,—
17 he shall also go to the priest, and the priest shall examine it, and if the eruption has turned white and bright, the priest shall declare him free from contagiousness.

18 "When there is on the body a burning ulcer to be cured, and there may
19 be on the inflamed part a white swelling, or a white-reddish scurf, it shall be shown to the priest, and the priest shall examine it, and if he sees a sinking of the skin and the hair turning white, the priest shall declare him unclean with a contagion of spreading
inflammation.

21 "But if when the priest examines him, there is no white hair, and there is no sinking in the skin, but there is degeneration, then the priest shall
22 isolate him for seven days, and if it spreads in the skin, then the priest

shall declare him diseased by a contagious attack. But if afterwards, the inflammation abating, the irritation ceases to burn in the ulcers the priest shall declare him clean.

"When there is in the flesh an acute inflammation, and there is rawness on the inflammation, with white scurf, and red and white pimples; when the priest examines
25 him, and observes the hair to be turning white, on the scurf, and he observes pitting in the skin, it is an attack of inflammatory ulceration, and the priest shall pronounce him diseased. It is a contagious disease.

"But if on examining it, the priest does not perceive white hair on the inflammation, nor a pitting in the skin, but it is fiery;—then the priest shall isolate him for seven days; but
27 when the priest shall re-examine him on the seventh day, if it is spreading over the skin, the priest shall declare him unclean. It is a contagious disease. But if afterwards the inflammation abates, and does not spread on the skin, but the inflammation of the swelling is relaxed; then the priest shall pronounce him clean, for it is only an attack of inflammation.

"And when a man or woman may have spots on the head or chin, the
30 priest shall examine the spot, and if he sees on examining it a sinking in the skin, and with it a small yellow hair; then they are unclean, until the priest has extirpated it. It is a disease of the head or chin.

"But when the priest examines, if the attack is extirpated, and discovers after examination that there is no depression on the skin, and strong black hair on it, then the priest shall isolate the patient he has cured seven days. But the priest shall examine
31 the patient on the seventh day, and if it has not spread during the seclusion and there is not on him a yellow hair, and he observes not upon the isolated person a depression in the skin, the priest shall cause the patient
33 to be shaved, and the priest shall isolate the patient for a second seven days. But the priest shall examine
34 the patient on the seventh day, and if it has not spread upon the patient's skin, and he observes that there is not a pitting of the skin, then the priest shall pronounce him clean;

and he shall wash his clothes and be clean.

35 "But if it spreads upon the patient's skin, after he has been pronounced
36 clean, the priest shall re-examine him, and if he observes a spreading on the skin of the patient, the priest need not examine for the yellow hair ;
37 he is unclean. But if when the patient stands for re-inspection and black hair has sprung up on him, the patient is cured. The priest shall pronounce him clean.

38 "And if a man or woman has in the skin of their body a bright shining with whiteness, then the priest shall examine, and if he observes in the skin of their body a bright shining, with whiteness, it is an eruption flowering in the skin. It is clean.

40 "And if a person is sprinkled with
41 baldness on his head he is clean. And if at the front of his face his head is sprinkled, it is fore-baldness. He is clean. But if there should be upon his bald head or forehead, a whitish-
42 outbreak, it is an ulcerous attack, whether on the crown or the forehead ;
43 so the priest shall examine it, and if he observes a rising white-reddish eruption upon the crown or the forehead when he examines the scurf
44 on the skin of the body, the man is diseased,—he is unclean—the priest shall declare him unclean by a
45 disease of the head ; but the attack is constitutional. His clothes shall be torn, and his head shall be uncovered, and he shall not curl his
46 beard ; but shall cry Unclean, Unclean ! all the time he is suffering it, he is unclean. He must be isolated, outside the camp ; must be made to remain outside.

47 "The clothing, also, that may be upon him is infected by the disease ;—whether woollen clothing, or cotton
48 clothing ; whether warped and wefted with wool or cotton, or of skin, or of any preparation of skin ; and if there is a greenish or reddish stain, on the
49 clothing, or skin, whether of warp or weft ; or any article of skin is marked by the discharge, it shall be examined
50 by the priest. The priest who examines the patient shall then isolate the sufferer for seven days ; but shall
51 re-examine the patient on the seventh day, when if the infection has discharged upon the clothing, whether in warp or weft, or on the skin of any article made of skin for use, it is an

attack of itch.¹ It is unclean. Consequently he shall burn that clothing
52 whether warped and weft, whether of wool or cotton, or of any article of skin, in which the infection may be, for it is infected with itch ;—it must be
burnt in fire. But if when the priest
53 examines it, he observes that the infection has not spread in the fabric of warp and weft, or in the leather or any article of leather, then the priest
54 shall order them to wash whatever has the infection upon it, and isolate them for a second seven days. But
55 the priest shall examine the infected articles after the washing, and if he observes that the infection has not disappeared from sight, and the stain has not gone, it is unclean. They shall consume it in fire. It is corroded by vermin or microbes.

"But even if when the priest ex-
56 amines, and observes a mitigation of the attack, after the washing of it, yet there is a wearing away from the garment, or from the skin, or from the warp, or from the weft, and he
57 perceives that the garment of warp and weft, or any article of leather, is still fretted, they shall burn in fire everything in which the infection remains. But the clothing of warp
58 and weft, or any article of leather which has been washed and the infection has departed from them, shall be washed a second time, and be clean.

"These are the laws respecting in-
59 fection in clothing of wool or cotton, of warp and weft, or any article of skin, as to cleanness or uncleanness."

Sanitary Laws for Convalescents.

The EVER-LIVING also spoke to 14 Moses, saying ;—

"These are the laws about sufferers 2 from infectious diseases at the time they are cured, and submitted to the priest.

"The priest shall go to the outside 3 of the camp, and the priest shall examine, and look at the patient recovered from infection. Then the 4 priest shall prepare, and take for purification two clean living birds, and cedar wood, and scarlet wool, and hysop ;—and the priest shall 5 prepare and slay the first bird into a vessel full of living water, then 6 take the living bird to him, and the

¹ Literally "with irritation an attack."—F. F.

cedar wood, and the scarlet wool, and the hyssop, and sprinkle them and the living bird in the blood of the slain bird and the living water, and also upon the man cleansed from the infection, seven times, and declare him clean, and send the living bird out into the open field. Afterwards the cleansed man shall wash his clothes, and shave his head, and bathe in water, and be clean, and after that go into the camp. He shall however keep out of his tent for seven days.

9 But on the seventh day he shall shave the whole of his head, both the head and his beard, and his eyebrows; he shall also shave the whole of his hair, and wash his clothes and bathe his body in water, and be clean. Upon the eighth day he shall also take two perfect he lambs, and a perfect ewe lamb of one year, and three tenths of flour mixed with oil as a food-offering, and one log of oil, and the priest shall station the cleansed man, or the cleansed woman, before the presence of the EVER-LIVING, at the door of the Hall of Assembly.

12 "Then the priest shall take one of the he lambs and present it as a trespass-offering, with the log of oil, and wave them before the EVER-LIVING, and slay the lamb in the place where they slay the sin-offering, and the burnt-offerings, in the Holy Place; for, as a sin-offering, the trespass-offering shall be Holy of Holies to the priest.

14 The priest shall also take some of the blood of the trespass-offering and place upon the tip of the right ear of the recovered man, and upon the thumb of his right hand, and upon the great toe of his right foot. Then let the priest take some of the log of oil and pour it into the palm of the priest's left hand, and dip the right hand of the priest in the oil that is in his left hand palm, and sprinkle the oil seven times with his finger before the EVER-LIVING, and from the rest of the oil that is in his palm, the priest shall put some upon the tip of the right ear of the restored person, and upon the thumb of his right hand, and upon the great toe of his right foot, with some of the blood of the trespass-offering. And the rest of the oil that is in the palm of the priest, he shall put upon the head of the recovered person.—Thus shall the priest expiate for him before the EVER-LIVING.

"The priest shall also make a 19 sin-offering, and expiate for the recovered man for his sins, and slay a burnt-offering for him. Thus 20 the priest shall offer up the burnt-offering, and the food-offering on the altar, and expiate for him. The priest shall afterwards declare him clean.

"But if he is poor, and has no property, then he shall take a single he lamb for a trespass-offering to wave, to expiate for himself, and a tenth of flour mixed with oil for a food-offering, and a log of oil; or two turtle-doves 22 or two young pigeons, whichever he may possess, and one shall be for a sin-offering, and the other for a burnt-offering. He shall bring them upon 23 the eighth day after his recovery to the priest, at the door of the Hall of Assembly, to present to the EVER-LIVING. Then the priest shall take 24 the lamb for a trespass-offering, and the log of oil, and the priest shall wave them before the EVER-LIVING, and slay the lamb for a trespass-offering. 25 Then the priest shall take some of the blood of the trespass-offering and put it upon the tip of the right ear of the recovered person, and upon the thumb of the right hand, and upon the great toe of the right foot. The priest shall also pour some of 26 the oil into the priest's left hand palm, and the priest shall sprinkle 27 with his right forefinger some of the oil which is in his left palm, seven times before the EVER-LIVING. Then 28 the priest shall put some of the oil that is in his left palm upon the tip of the right ear of the recovered person, and upon the thumb of his right hand, and upon the great toe of his right foot, on the place for the blood of the trespass-offering. But the rest 29 of the oil that is in the palm of the priest he shall put upon the head of the recovered person, to expiate for him before the EVER-LIVING. Or he 30 shall take one of the turtle-doves, or young pigeons, which he possesses;—which he holds in his hand;—the 31 one for a sin-offering, and the other for a burnt-offering, with the food-offering.—Thus the priest shall expiate for the recovered person before the EVER-LIVING.

"These are the laws about those 32 attacked by contagious disease, who do not possess enough for the regular purification."

The Sanitary Law for Dwelling Houses.

- 33 The EVER-LIVING also spoke to Moses and to Aaron, to command;—
- 34 "When you arrive in the land of Canan, which I shall give to you to possess, and find a contagious disease in a house in the land you possess, then the owner of the house shall go to the priest and inform him, saying that a contagious disease has appeared in his house, and demand that the priest should visit the house. The priest shall at once go and enquire the nature of the disease, and declare all in the house unclean. Then, after that, the priest shall go to examine the house itself, and enquire into the disease, and if he finds the infection in the walls of the house;—the drains having a greenish-yellow, or purplish, rotting, and there appears decay in their walls, then the priest shall remove the family from the neighbourhood of the house and isolate the house for seven days.
- 39 But the priest shall re-visit it on the seventh day and examine it again, and if the infection has spread in the drains¹ of the house, the priest shall command, and they shall pull away the stones in which the infection is, and remove them to the outside of the town, to the receptacle for refuse;
- 41 and the house shall be cut off from the houses surrounding it, and they shall pour out the rubbish caused by the cutting it off at the outside of the town, into the receptacle for refuse.
- 42 Then they shall take other stones in the place of these stones, and take other mortar, and repair the house.
- 43 But if the infection returns and spreads in the family after the removal of the stones, and after the destruction of the stones, and after the cutting off of the house, and after its repairing; then the priest shall come and examine it, and if he observes the infection spreading in the house, it is a virulent contagion
- 45 --the house itself is unclean. Therefore he shall break down the house with its stones, and its timber, and all the mortar of the house, and carry it outside the town to the refuse heap.

¹ Literally "ditch" or "runnings," קִרְרִים in root, Heb. קָרַן, to run towards, improperly translated walls in the current version.—F. F.

And whoever enters that house, all the time that it is isolated, shall be unclean until the evening. Whoever rests in that house shall wash his clothes; and whoever eats in that house shall wash his clothing.

"But if the priest upon coming to examine observes that the infection is not spreading in that house after the house has been repaired;—then the priest shall pronounce the house clean; for it is cured of the infection. Then he shall take, as a sin-offering for the house, two he-goats, and cedar wood, and scarlet wool and hyssop, and slay one of the goats into an earthen bowl filled with living water, then prepare the cedar wood, and hyssop, and scarlet wool, and the living goat, and dabble them with some blood of the slain goat, and with the living water, and sprinkle the house seven times, and expiate for the house by the blood of the goat, and by living water, and by the living goat, and by the cedar wood, and scarlet wool. Afterwards he shall turn the living goat outside the village on the face of the field, and expiate for the house, and declare it clean.

"These are the laws about any infectious disease, and its removal, and for infected fabrics or houses; and for ulcerations, and running sores, and for scrofula, with eruptions,—from the day of contagion, until the day of their cure;—these are the laws of infection."

Sanitary Laws for Sexual Diseases.

The EVER-LIVING also spoke to Moses and to Aaron, saying;—

"Speak to the children of Israel and say to them;

"If any one of you has a discharge from their generative organs, they are contagious. These then are the diseases in his genitals: a discharge from his generative organ; or if the organ ceases from generative power. He is then unhealthy. Any bed upon which the sufferer from such discharge lies is defiled; and every chair upon which he sits is defiled; and any persons touching his bed shall wash their clothes, and bathe in water, and be unclean until the evening. And whoever sits on an article where the sufferer from the discharge has sat, shall wash their clothing, and bathe in water, and be unclean until the evening. And whoever touches

the discharging flesh, shall wash his clothing, and bathe in water, and be
 8 unclean until the evening. And upon whoever the issue spurts in cleansing it, they also shall wash their clothing, and bathe in water, and be unclean
 9 until evening. And every carriage upon which the patient rides is unclean.
 10 And anyone touching anything that has been under him, shall be unclean until the evening, and whoever carries them shall wash their clothing, and bathe in water, and be
 11 unclean until evening. And everyone who touches the sufferer from that discharge, with his hand, shall plunge it in water, and wash his clothes, and bathe in water, and be
 12 unclean until the evening. And an article of pottery that has touched the patient with that discharge, shall be broken; and any article of wood shall be washed with a rush of water.
 13 "But when he is cured of the discharging, fix for him seven days to purify himself; and to wash his clothing, and to bathe his body in
 14 living water, and to cleanse. Then upon the eighth day let him prepare two turtle-doves, or two young pigeons, and go to the priest before the EVER-LIVING, at the door of the Hall of
 15 Assembly, and the priest shall offer one of them as a sin-offering, and the other as a burnt-offering. Thus the priest shall expiate for him before the EVER-LIVING for the discharge.
 16 "And a man from whom has come the pouring of seed, shall wash the whole of his flesh in water, and be
 17 unclean until the evening, and any fabric, or any skin, upon which shall be the pouring of seed, shall also be washed in water, and be unclean until
 18 the evening. And every woman with whom a man has poured the pouring of seed, shall also wash in water and be unclean until evening.
 19 "And a woman with whom may be menstruation shall have seven days for the discharge of her body in seclusion, and all touching her shall be
 20 unclean until the evening. And all that she lies on during her seclusion is unclean, and all she sits
 21 upon is unclean; and all who touch her bed shall wash their clothes and bathe in water, and be unclean until
 22 the evening. And all touching any article upon which she has sat, shall wash their clothing and bathe in water and be unclean until the even-

ing. And if anyone lies down with
 23 her, or upon any article where she has sat, or touches it, they are unclean until the evening. And if any
 24 husband copulates with her, when there is menstruation on her, then he shall be unclean for seven days, and any bed upon which he copulated with her is unclean.

Law of Sexual Diseases in Women.

"But a woman who has a discharge
 25 of blood for many days, which is not her menstruation, or who discharges sap at her menstruation for a long period, beyond the time of her menstrual period, is unclean.

"Every bed upon which she lies
 26 all the time of her discharge, shall be to her as a bed of menstruation; and every article upon which she sits shall be unclean, as with menstrual uncleanness; and whoever touches
 27 her is unclean, and shall wash their clothes and bathe their bodies and be unclean until the evening.

"But if she is cured of her dis-
 28 charge, appoint seven days for her, and afterwards she shall be clean. Then at the eighth day she shall take
 29 two turtle-doves, or two young pigeons, and bring them to the priest at the door of the Hall of Assembly, and
 30 the priest shall make of the one a sin-offering, and of the other a burnt-offering, and the priest shall expiate for her before the EVER-LIVING, for the defect of her uncleanness.

"In this way the children of Israel
 31 shall separate themselves from their sins, and not die in their sins; with the sins of the populations among whom you reside.

"These are the laws regulating
 32 generative diseases, that come to you from sexual sins, both for a menstrous
 33 woman, and for the man sexually diseased, and for a husband who connects with a diseased woman.

Laws for the Ministering Priests.

The EVER-LIVING also spoke to
 16 Moses, after the death of the two sons of Aaron, while offering in the presence of the LORD, when He killed them. The
 1 EVER-LIVING then said to Moses:

"Say to Aaron your brother, that he must not come at all times from the sanctuary of the house to within the veil before the expiatories which are over the ark, lest he should die; for I appear in the cloud upon the coverings.

3 "This is how Aaron must go to the sanctuary; with a bull, the son of the fold, for a sin-offering, and a
4 ram for a burnt-offering; his body clothed with the sacred robes, and his trousers shall be upon his body, and girt with his waist belt, and turbaned with his turban, and with the sacred robes; and his body and
5 clothing washed in water; and he shall take two goats for a sin-offering, and a ram for a burnt-offering, for the Chiefs of the Children of Israel.
6 "And Aaron shall present the bull he has with him for the sin-offering, and expiate for the sins of himself, and the family of his own house;
7 then take the two goats and place them before the EVER-LIVING, at the door of the Hall of Assembly; where
8 Aaron shall cast lots over the two goats:—to allot one to the EVER-LIVING and allot the other as a scapegoat.
9 Aaron shall afterwards sacrifice the goat which the lot came upon for the
10 EVER-LIVING; and the goat which the lot came upon for a scapegoat, he shall place alive before the EVER-LIVING, to expiate with it, by sending it as a scapegoat into the field.
11 "Aaron shall next sacrifice the bull on account of his own sins, and expiate for himself, and on account of his own house; and slay the bull
12 for his own sins. Then he shall take a shovelful of burning coals from off the altar before the EVER-LIVING, and fill his hand with sweet incense powder, and bring it from the house
13 to the veil, and put the incense on to the fire before the EVER-LIVING, and the cloud from the incense shall cover the veil that is over the witnesses,—and he shall not die.
14 "Let him next take some of the blood of the bull and sprinkle with his forefinger before the veil towards the east; and before the expiatories he shall sprinkle the blood seven
15 times with his finger; then slay the goat that is for the sins of the nation, and bring some of its blood from the house to the veil, and do with that blood as he did with the blood of the bull, and sprinkle some of it upon the veil, and before the veil,
16 and expiate for the sins of the children of Israel, and for their rebellions with all their sins; and do the same to the Hall of Assembly which is erected in the midst of their
17 sins; and no person shall be in the

Hall of Assembly when he goes to expiate in the sanctuary, when he expiates on account of himself, and on account of his house, and for the whole congregation of Israel. Then
18 he shall come to the altar that is before the EVER-LIVING and expiate for himself, and take some of the blood of the bull, and some of the blood of the ram, and put upon the horns at the side of the altar, and sprinkle some
19 of the blood with his forefinger seven times, and purify it, and sanctify himself from the sins of the children of Israel. When he has
20 finished expiating for the sanctuary, and the Hall of Assembly, and the altar:—he shall then present the live goat; and Aaron shall lay his
21 two hands upon the head of the live goat, and confess upon it the whole of the frailties of the children of Israel, and the whole of their faults, and the whole of their sins, and lay them upon the head of the goat, and send it by the hand of a man of My People into the desert; and that goat
22 shall carry upon itself the whole of their frailties to the land of forgetfulness; thus the goat shall be sent to the desert.

"Aaron shall next go to the Hall
23 of Assembly, and strip off from himself the robes with which he was clothed at his going to the sanctuary, and leave them there; and bathe his
24 body in water in the Holy Place, then put on his robes, and come and offer the burnt-offering for himself, and the burnt-offering for the nation, and expiate on account of himself and on account of the nation; and
25 burn the fat of the sin-offerings with incense upon the altar.

The Scapegoat-man's Duty.

"The man who, drove out the
26 scapegoat shall afterwards wash his clothes, and bathe his body in water, and then he may go into the camp.

The Priests' Duty continued, and Burning the Sin-offering outside the Camp.

"Next the bull of the sin-offering,
27 and the ram of the sin-offering, some of whose blood was brought for expiating to the sanctuary, shall be brought to the outside of the camp, and burnt with fire;—the skin, and the flesh, and the dung. But the
28

person who burns them shall wash his clothes, and bathe his body in water; previous to returning to the camp.

The Reason for the Festival.

- 29 " This shall be a perpetual Institution for you in the seventh month, in the tenth day of the month, that you may humble yourselves, and do no business, either the native, or the
30 foreigner living amongst you, for on that day there is an expiation made for you, to purify you from all your sins before the EVER-LIVING; you
31 must be pure. It shall be to you a Rest of Rests, when you shall humble your lives: an Institution for ever.
32 At that time the priest who has been consecrated, and who has been appointed as priest in the place of his fathers, and has put on himself the
33 sacred robes, shall thus expiate for the Holy of Holies, and the Hall of Assembly; and also expiate for the altar, and for the priests, and expiate for all the people of the congregation.
34 And this shall be a perpetual Institution for you, to expiate for the whole of the children of Israel on account of all their sins, once every year."
And it was done as the EVER-LIVING had instructed Moses.

The Law of Excommunication for Unauthorized Sacrificing.

- 17 The EVER-LIVING also spoke to Moses, commanding:—
2 " Speak to Aaron and his sons, with all the children of Israel, and say to them:—
" This is the thing that the EVER-LIVING has commanded to be said;
3 Any man of the house of Israel who slays a bullock, or sheep, or goat, at the altar; or who slays it outside the
4 camp, or at the door of the Hall of Assembly, who comes not to offer a gift to the EVER-LIVING, before the dwelling of the EVER-LIVING; blood shall be imputed to that man;—
blood spilt;—that man shall be excommunicated from association with
5 his People. So that, instead of the children of Israel going to their altars that they have in the open fields, they must bring their offerings to the EVER-LIVING at the door of the Hall of Assembly, to the priest, that he may offer for them to the
6 EVER-LIVING;—and the priest shall sprinkle the blood upon the altar of

the EVER-LIVING at the door of the Hall of Assembly, and burn the fat with incense, as a delightful breath to the EVER-LIVING.

" For you shall never sacrifice your 7 sacrifices to demons that you whore after.—This is an everlasting command to them, and their posterity.

" Say also to them; Any man of the 8 House of Israel, or of the foreigners who reside among them, who offers a burnt-offering or sacrifice, and does 9 not cause it to be brought to the door of the Hall of Assembly to offer it to the EVER-LIVING— that man shall be excommunicated from his people. And every person of the children of 10 Israel, or of the foreigners who reside amongst them, who eats any blood, or places before Me what he has eaten with the life-blood in it; I will cause him to be excommunicated from association with the nation;— for the life of the body is in its blood, 11 and I have given it to you for the altar, to expiate for your sins;—for the blood with its life expiates. Therefore I say to the children of 12 Israel;—No person of you shall eat the blood; and the foreigner that resides among you shall not eat blood.

Law for Huntsmen.

Any person also from the children of 13 Israel, or from the foreigners who reside among you, who hunts animal or bird, that he may eat it, shall also pour out the blood and cover it with dust, because the life of all flesh is 14 in its blood, as its life. Therefore say to the children of Israel you shall not eat the life with the blood of any flesh; for the life of all flesh is in its blood. All eating of it, shall be excommunicated. And every person 15 who eats of a dead carcase, or one torn, or mangled, or worried, shall wash his clothes, and bathe in water, and be unclean until the evening— and then clean,—but if he does not wash his body or bathe, he shall bear his sin."

Order to abandon Heathen Customs.

The EVER-LIVING also spoke to 18 Moses, commanding:

" Speak to the children of Israel 2 and say to them; I am your EVER-LIVING GOD.

" You shall not do as in the land of 3 the Mitzrajim when you dwell there.

And you shall not do as the land of Canan does to which I shall bring you. You shall not continue their customs. You shall practise My Decrees, and observe My Institutions; to walk by them.—I am your EVER-LIVING GOD. And you shall guard My Institutions, and My Decrees, which were made for you, and live in them.—I am the EVER-LIVING.

The Laws of Affinity, and Marriages and Sex.

- 6 "No person shall approach to a relative of his body to uncover their sexuality; I am the EVER-LIVING.
- 7 "The sexuality of your father or the sexuality of your mother you shall not uncover. She is your mother. You shall not uncover her sexuality.
- 8 "You shall not uncover the sexuality of a wife of your father. I am the EVER-LIVING.
- 9 "The sexuality of your sister, a daughter of your father or a daughter of your mother, born in the house, or born out of it; you shall not uncover the sexuality of them.
- 10 "You shall not uncover the sexuality of the daughter of your son, or the daughter of your daughter, for that is your own sexuality.
- 11 "You shall not uncover the sexuality of the daughters of the wives of your father, born to your father. She is your sister.
- 12 "You shall not uncover the sexuality of the sister of your father, she is of your father's blood.
- 13 "You shall not uncover the sexuality of the sister of your mother. She is of your mother's blood.
- 14 "You shall not uncover the sexuality of the wife of the brother of your father. Your love shall not approach to her.
- 15 "You shall not uncover the sexuality of your daughter-in-law. She is the wife of your son. You shall not uncover her sexuality.
- 16 "You shall not uncover the sexuality of your brother's wife. She is your brother's wife.
- 17 "You shall not uncover the sexuality of a woman and her daughter; the daughter of her son; or the daughter of her daughter you shall not take to uncover their sexuality. Copulation with them is wickedness.
- 18 "And you shall not marry a wife's

sister, to grieve her by uncovering her sexuality, whilst she lives.

"You shall not approach to a woman unclean by menstruation to uncover her sexuality.

"And to the wife of your neighbour you shall not give your copulation for seed, to defile her.

"And you shall not give of your seed to pass to Molok; and thus defile the name of your GOD. I am the EVER-LIVING.

"And with a man you shall not copulate, with the copulation of a woman. It is abominable.

"And to any beast you shall not give your copulation to defile it. And a woman shall not place herself to the face of a beast, to copulate. It is incest.

"You shall not defile yourselves with any of these, for with all these the heathen defiled themselves, whom I shall drive out from before you; and they defiled the land. Therefore I punish the sin in it, upon them; and the land spews out its inhabitants.

"Therefore you, yourselves, must preserve My Institutions and Decrees, and not practise any of these abominations; either you natives, or foreigners residing among you. For the whole of these abominations the population of the land, whom I shall drive out from before you, practised,—and they defiled the land; if you do so the land will spew you out for your defiling it, as it spewed out the heathen who were before you, for that they did, with all these abominations. Therefore the people who do them shall be cut off from the boundaries of your people."

The Laws of Moral Duty.

The EVER-LIVING also spoke to Moses, commanding;—

"Speak to all the chiefs of the children of Israel, and say to them, Be holy; for I your EVER-LIVING GOD am Holy.

"Each of you reverence your mother and father; and keep My Sabbaths; I am the EVER-LIVING GOD.

"You shall not turn to idols; and you shall not make metal gods for yourselves. I am the EVER-LIVING your GOD. And when you offer a thank-offering, you shall offer it to your EVER-LIVING STRENGTH. You shall eat it in the day of sacrifice and

- the day after ; but the remainder to the third day you shall burn with fire. And if anyone eats of it on the third day, it is worthless, and will not be accepted, and the eater of it shall bear his fault, for he profanes the holiness of the EVER-LIVING ; so that person shall be excluded from his family.
- 9 " And when you reap the harvest of your land, you shall not continue cutting to the sides of your field, cutting and gleaning ; you shall not cut the gleanings. And you shall not strip your vineyard ; nor shall you glean the scatterings of your vineyard. You shall leave them for the poor, and the foreigner. I am your EVER-LIVING GOD.
- 11 " You shall not rob ; and you shall not deceive ; and you shall not lie each to his neighbour ; and you shall not swear by My Name to a lie ; and disgrace the Name of your GOD. I am the EVER-LIVING.
- 13 " And you shall not oppress ; and you shall not plunder ; nor retain the wages of a workman with yourself until the morning.
- 14 " You shall not curse the deaf ; and before the blind you shall not place a stumbling-block ; but you shall fear your GOD. I am the EVER-LIVING.
- 15 " You shall not do wrong instead of justice. You shall not despise the face of the lowly, and honour the face of the great. You shall judge your neighbour in righteousness.
- 16 " You shall not go about slandering your neighbour.
- " You shall not lie in wait for the blood of your neighbour. I am the EVER-LIVING."
- 17 " You shall not hate your brother in your heart.
- " You may reprove your neighbour, but not bear ill-will against him.
- 18 " You shall not take revenge upon the child of your neighbour ; but you shall love your neighbour as yourself. I am the EVER-LIVING.
- 19 " You shall preserve My Institutions.
- " You shall not yoke together different kinds of cattle ;
- " You shall not sow in your field mixed kinds of seed ;
- " And you shall not put on yourself cloth woven of different materials.
- 20 " And anyone who lies with a woman in pouring of seed, and she was enslaved as a slave to the man, and was not free as a free woman.

or at liberty,—punishment shall not be given to her ; she shall not be killed ; for she was not free. But she shall bring to the EVER-LIVING to the door of the Hall of Assembly a ram for a sin-offering, and the priest shall expiate for her before the EVER-LIVING with the ram as a sin-offering, for the sin which she has sinned, and the sin which she has sinned shall be forgiven.

" When you arrive in the land, and plant any tree for food, you shall consecrate its fruit. It shall remain upon it three years for a consecration. You shall not eat of it. But in the fourth year all its fruits shall be devoted as thanks to the EVER-LIVING. But in the fifth year you may eat its fruit ; its produce shall be for yourselves. I am your EVER-LIVING GOD.

" You shall not eat anything with its blood.

" You shall not worship serpents.

" You shall not worship clouds.

" You shall not cut off the beard on your cheeks ; and you shall not destroy the beard of your chin.

" You shall not make tattooings on your flesh for spirits, nor put written brands upon yourselves. I am the EVER-LIVING.

" You shall not pollute your daughters to whoredom ; by causing them to whore, and filling the country with wickedness.

" You shall keep My Sabbaths, and you shall reverence My sacred things. I am the EVER-LIVING.

" You shall not turn to spirits ; or to fortune-tellers, to inquire of them, to sin with them. I am your EVER-LIVING GOD.

" You shall rise up before the grey-headed, and pay respect to the presence of a judge, and reverence to your GOD. I am the EVER-LIVING.

" And when a foreigner resides in your land you shall not oppress him. As it is with you natives, so it shall be with the foreigners among you ; you shall love them as yourselves ; for you were foreigners in the land of the Mitzeraim. I am your EVER-LIVING GOD.

" You shall not do wrong, in measuring as to length, weight, or measure. You shall have a true scale, true weights, a true bushel, a true gallon. I am your EVER-LIVING GOD Who brought you out of

37 the land of the Mitzeraim, therefore you shall keep the whole of My Institutions, and all My Decrees, and practise them. I am the EVER-LIVING."

The Law against Idolatry.

20 The EVER-LIVING also spoke to Moses, commanding;

2 "Speak to the children of Israel, to each one of the sons of Israel, and to the foreigners,—the foreigners among Israel. Whoever gives their offspring to Molok, they shall be killed;—the People of the country shall stone them with stones. And I will place My face against that person, and will cut him off from his people for giving his offspring to Molok, to defile MY HOLINESS, and to pollute MY HOLY NAME. And if, to conceal it, the people of the country cover their eyes from the person who gives his offspring to Molok, to destroy him in death, I, however, will set My face against that person, and destroy him, and cut him off, with all those who whore after him, whoring after Molok; from the midst of their people.

Law of Domestic Morality.

6 "The person also who turns to spirits, and to wizards¹ to whore after them;—I will put My face against that person, and will excommunicate him from the midst of his people; for you shall make yourselves holy, and be holy, for I am your EVER-LIVING GOD. Therefore you shall preserve My Institutions, and practise them. I the EVER-LIVING must make you Holy.

9 "Whatever person outrages his father or his mother, let him be put to death. The blood of the outrager of his father or mother is upon himself.

10 "The man who commits adultery with a wife; the man who commits adultery with the wife of his neighbour, shall be killed;—both the adulterer and adulteress.

11 "The man who copulates with a wife of his father, uncovering the sexuality of his father;—they shall both die;—their blood is on themselves.

12 "The man who copulates with his daughter-in-law;—both, who have done that villany, shall die. Their blood is upon themselves.

"And the man who copulates with a male, with the copulation of a woman, commits abomination. They shall both die. Their blood is on themselves.

"And the man who takes a woman and her mother. It is wickedness. They shall burn him in fire with them. That wickedness shall not be in the midst of you.

"And the man who copulates with a beast shall be killed; and the beast shall be slaughtered.

"And the woman who approaches to a beast, to copulate with it, with the copulation of a woman, both the beast and she shall be killed. Their blood is on themselves.

"And the man who takes his sister, the daughter of his father, or the daughter of his mother, and sees her sexuality, and she sees his sexuality,—they are disgraceful, and shall be excommunicated in the sight of their people. He shall bear his sin for uncovering the sexuality of his sister.

"And a man who copulates with a sick woman, and uncovers the nakedness of her fount upon her,—and uncovers the fount of her blood; both shall be cut off from association with their people.

"You shall not uncover the sexuality of the sister of your mother, or the sister of your father, for they are his flesh. Whoever uncovers them shall bear their sin.

"The man who copulates with his aunt, uncovering the sexuality of his aunt, they shall each bear their sin. They shall be killed openly.

"And the man who takes the wife of his brother, in uncovering the sexuality of his brother; they shall be exposed.

"Thus you shall keep all My Institutions, and all My Decrees, and shall practise them, and then the land that I will bring you to as a residence will not spew you out. Thus you shall not conduct yourselves according to the customs of the heathen whom I shall drive out from before you, for they practised all these things in their land, therefore I promised you you should inherit their country, and I will give to you the inheritance of that land flowing with milk and honey. I am your EVER-LIVING GOD, Who will destroy them from among the nations.

¹ Heb.: Fortune-tellers.—F. P.

25 " You shall also distinguish between the clean animals and the unclean, and between the unclean birds and the clean; and you shall not pollute your lives with animal or bird, or any reptile of the field, which I have
26 pointed out to you as unclean; but you shall be healthy before Me, for I, the EVER-LIVING, am HOLY, and have separated you from the nations, to
27 be for MYSELF. Therefore the man or woman who possesses a spirit, or a foreteller, shall be put to death. They shall be stoned with stones. Their blood is upon themselves."

Law as to the Mourning of Priests

21 The EVER-LIVING also spoke to Moses commanding, " Speak to the priests the sons of Aaron, and command them, that they shall not defile
2 themselves for their relatives. Not even for a near blood relation of them;—for their mother, or for their father, or for their son, or for their
3 daughter, or for their brother, or for their sister, or their dearest loved daughter who has not been to a man
4 to wed her;—he shall not debase, or degrade himself with grief.
5 " They shall not shave strips upon their heads, nor shave off their whiskers, nor cut gashes on their bodies.
6 " They are sacred to their GOD; and shall not lower the NAME of their GOD; for they offer bread to the EVER-LIVING their GOD; they offer themselves, and they shall be healthy.

Marriage Law of Priests.

7 " They shall not take for a wife a whore, or a loose woman; and they shall not marry a woman who has been divorced; for they are holy to
8 the EVER-LIVING. And they shall keep themselves holy, as an offering to your GOD. He who approaches the Holy must be the same; for I the EVER-LIVING make you holy.
9 " And the daughter of a priest who defiles herself with whoredom—she defiles her father. You shall burn her with fire.
10 " The chief priest, also, over his brothers, upon whose head has been poured the Oil of Consecration and his hand filled by the investiture of the robes, shall not neglect his head,
11 and shall not neglect his robes, and never disorder his person for a death;—not if it comes to his father,

or his mother,—shall he degrade himself; nor shall he go from the
12 sanctuary; nor shall he wail;—for he has been separated by the Oil of Consecration to his GOD. I am the EVER-LIVING. Therefore he shall
13 take a maiden for his wife. He shall
14 not take a widow, or a divorced woman, or one abandoned to whoredom, any of them, but he shall take a wife only from the virgins of his own people. He shall not degrade
15 his race, or his family; for I the EVER-LIVING have sanctified it."

Law of the High Priestly Succession.

The EVER-LIVING also spoke to
16 Moses saying;—
" Speak to Aaron, and say;—Any
17 man from the offspring of your posterity who may be disfigured shall not approach to offer bread to his
18 GOD. For any man in whom there
19 is a defect shall not approach;—anyone blind, or lame, or flat-nosed, or deformed; or a man who has
20 broken leg; or a broken hand, or humpbacked; or a dwarf, or squint-
21 eyed, or scurried, or scabbed, or defective in his testicles;—any man
22 of the race of Aaron the priest in whom there may be a defect shall not approach to present offerings to the EVER-LIVING;—because of his defect he shall not approach to present bread to his GOD. It is the
23 Bread of GOD for them, Holy of Holies, and the healthy shall eat it. He shall also not come within the
24 veil, nor approach to the altar, because of his defect, so as not to profane My HOLINESS; for I am the EVER-LIVING SANCTIFIER."

Moses consequently spoke this to
24 Aaron and his sons, and to all the children of Israel.

Domestic Laws for Priests.

The EVER-LIVING also spoke to
25 Moses, commanding;—

" Speak to Aaron and his sons, and
2 separate them, as consecrated, from the children of Israel, so that they may not defile My HOLY NAME by which they are sanctified to Me. I am the EVER-LIVING.

" Say to them, for their posterity;
3 Every man of all your race who approaches to the sanctuary which the children of Israel have sanctified to the EVER-LIVING, whilst there is un-

cleanness upon him, that person shall be excommunicated from before Me. I am the EVER-LIVING.

4 "Any man from the race of Aaron who has leprosy, or the disease of fornication, shall never eat of what is pure; or if he has a contagion of any disease on his body; or a man who comes from procreative copula; 5 or a man who has touched any reptile that may defile him; or a man that may defile himself by anything that defiles him; a person who defiles him by touch until the evening; 6 he shall not eat of the sacred offerings unless he bathes his body in water. But when the sun sets then he will be clean, and afterwards may eat of the sacred offerings,—for he is clean.

8 "Of a dead or torn carcase he shall not eat, to defile himself with it. I am the EVER-LIVING.

9 "Thus they shall reverence MY TRUSTS, and not bring sin upon themselves, and die in it, to condemn themselves. I the EVER-LIVING consecrate them.

10 "No foreigner shall eat of the sacred offerings. A visitor to the priest, and the hired servant of the family shall not eat of the sacred 11 offerings, but a priest who buys a person, having bought him for money,—that person may eat, and those born in his house may eat of the 12 food. But the daughter of a priest who has a foreign husband may not eat of the Raised-leg of the sacred 13 offerings. But the daughter of a priest who may be a widow, or divorced, and has no offspring for herself, and dwells in the house of her father as in her youth, she may eat of the bread of her father; but any foreigner may not eat it.

14 "Any person, however, who unknowingly eats of sacred offerings, shall return five times as much for it, and give it to the priest for the 15 offerings; for the children of Israel shall not profane My sacred offerings, which are lifted up to the EVER- 16 LIVING; and they shall bear the sin of trespass, if they eat of the sacred gifts, for I am the EVER-LIVING Who sanctifies them."

General Rules of Worship.

17 The EVER-LIVING also spoke to Moses and said;—

18 "Speak to Aaron and to his sons,

and to all the children of Israel, and say to them;

"Any man of the House of Israel, or of the foreigners in Israel, who offers a gift for any of their vows, or for any free-will gift, which they present to the EVER-LIVING for a burnt-offering, that will please, let it 19 be a perfect male from the oxen, or sheep, or goats. Anything that has 20 a defect in it they shall not present, for it will not be pleasing to the EVER-LIVING from them.

"And the man who presents a 21 sacrifice of thanks to the EVER-LIVING to fulfil a vow, or a free-will offering, let it be a perfect beautiful sheep,—there must be no defect in it. The blind or torn shall not be 22 presented to the EVER-LIVING, or the sick, or broken-winded, or scurried, or scabbed. A female, also, shall not be offered by them at the altar of the EVER-LIVING. And an 23 ox, or sheep that is deformed or a dwarf,—if you make a vow of them, they will not be accepted. And if 24 castrated, or crushed, or mutilated, or wounded, you shall not present them to the EVER-LIVING—and you shall not so mutilate them in your country.

"You shall also not present food to 25 your GOD from any of these, by the hand of a foreigner, for to offer by him would be to desecrate them. They would not be accepted from you."

The Rules of Humanity to Animals.

The EVER-LIVING also spoke to 26 Moses commanding;

"When a cow, or a sheep, or a 27 goat has young, then you shall let it be for seven days with its mother, but on the seventh day it will be acceptable as a gift of trespass to the 28 EVER-LIVING. But you shall not slay a cow or a sheep and their young upon the same day. ☽

"And when you sacrifice a sacrifice 29 of thanksgiving to the EVER-LIVING, you should sacrifice it for your delight. Eat it upon the same day; 30 leave nothing of it until the morning.

"I am the EVER-LIVING; and you 31 shall keep My Commandments, and practise them;—I am the EVER-LIVING. And you shall not defile My 32 HOLY NAME; for I will be sanctified in the midst of the children of Israel; I am the EVER-LIVING, Who

33 consecrated you. I brought you out from the land of the Mitzeraim to be a GOD to you. I am the EVER-LIVING."¹

Rams of Festivals.

23 The EVER-LIVING also spoke to Moses commanding;—

2 "Speak to the children of Israel and say to them;

"These are the festivals of the EVER-LIVING, which you shall proclaim with a Holy Proclamation, as MY FESTIVALS.

3 "You shall do your work for six days, but on the Seventh Day there shall be a rest of rests, with a holy proclamation from all work; you shall do none on the Sabbath. It is for the EVER-LIVING in all your dwelling places.

4 "These are festivals to the EVER-LIVING, with a Holy Proclamation, which you shall proclaim at your festivals.

5 "In the first month, in the fourteenth day of the month, between sunrise and sunset is the Passover

6 of the EVER-LIVING. And on the fifteenth day of that month is the Feast of Unfermented Bread to the EVER-LIVING. For seven days you

7 shall eat unfermented bread. Upon the first day you shall make a holy proclamation. You shall do no servile work; and you shall offer a trespass-offering to the EVER-LIVING, for seven days. For seven days, by a Holy Proclamation, you shall do no labouring work."

The Ram of Harvesting.

9 The EVER-LIVING also spoke to Moses commanding;

10 "Speak to the children of Israel and say to them;

"When you come into the country that I will give to you, and reap its harvest, you shall bring the first sheaf of your harvest to the priest, and he shall wave the sheaf before the EVER-LIVING to delight you. The priest shall wave it the day after the Sabbath; and you shall offer on the day of your waving of the sheaf a perfect lamb, the son of that year, as

¹ I cannot refrain from remarking that no heathen Code of Law has ever contained laws enforcing humanity to animals. Doing so is the peculiar distinction of God's Revelation to man. Let the reader reflect on it.—F. F.

a burnt-offering to the EVER-LIVING; with a food offering of a twelfth of flour mixed with oil as a perfume to the EVER-LIVING, a pleasant breath; and, as a draught of wine, the quarter of a hin. And you shall not eat in public bread, or oats, or vegetables on that day, until you have brought this gift to your GOD. This is a perpetual Institution for your posterity, in all your dwelling-places.

"You shall also count for yourselves from the day after the Sabbath that you bring the Wave-sheaf, seven Sabbaths. They must be complete. Then after the seventh Sabbath, you shall count fifty days, when you shall present a new offering to the EVER-LIVING. You shall bring from your dwellings two wave cakes of two tenths of fine flour. They shall be fermented,—baked in an oven for the EVER-LIVING.

"You shall also offer with this bread seven perfect lambs of a year, and a bullock, a son of the fold, and two rams, which shall be a burnt-offering to the EVER-LIVING, with their food-offerings and their drink-offerings, as a gift of sweet-odour to the EVER-LIVING. You shall offer as well one he goat for a sin-offering, and two lambs of a year old for a thank-offering, and the priest shall wave them with the first-made-bread; he shall wave them before the EVER-LIVING. They shall be sacred to the EVER-LIVING; with the two lambs for the priest.

"Then there shall be made a holy proclamation to the public on that day; it shall be Holy of Holies to you. You shall not do any labouring work. This is an everlasting Institution, in all your dwellings, for your posterity, that in reaping your harvests, you shall not reap to the edge of your fields in your reaping; and you shall not glean. Leave the gleanings for the poor and the foreigners amongst you. I am your EVER-LIVING GOD."

Rams of the Feast of Remembrance and Forgiveness of Sins.

The EVER-LIVING also spoke to Moses saying;—

"Speak to the children of Israel and say;

"In the seventh month, in the first day of the month, there shall be a Rest for Remembrance of Sins. It is

5 Holy of Holies. You shall not do any labouring work, and you shall offer a burnt-offering to the EVER-LIVING."

A Day of Expiation.

6 The EVER-LIVING also spoke to
7 Moses, to say, further; "On the tenth of the seventh month, there shall be a Day of Expiation. It shall be Holy of Holies to you; and you shall humble yourselves and offer a burnt-offering to the EVER-LIVING.
8 You shall do no labouring work on that day, for it is a Day of Expiation to expiate for you before your EVER-LIVING GOD. Therefore every person who does not humble himself publicly on that day shall be cut off from his family; and every person who does any labouring work on that day, I will trouble that person in the midst of his family. You shall do no work. This is a perpetual Institution for your posterity in all your dwellings.
9 It is a Rest of Rests¹ for you, when you shall humble your souls, on the ninth of the month at daybreak, from dawn to evening;—you shall rest to refresh yourselves."

Laws of the Feast of Tabernacles.

33 The EVER-LIVING also spoke to Moses;
34 "Speak to the children of Israel and say;—
"On the fifteenth day of the seventh month there shall be the Feast of Tabernacles to the EVER-LIVING for seven days. From the first day proclaimed holy, you shall do no labouring work. You shall present a burnt-offering to the EVER-LIVING for seven days. The eighth day shall be proclaimed Holy for you, and you shall present a burnt-offering to the EVER-LIVING, It shall be a Public Holiday. You shall do no labouring work in it.

General Festivals.

37 "These are the Assemblies of the^o EVER-LIVING, which you shall proclaim with a Holy Proclamation, for presenting and offering a burnt-offering to the EVER-LIVING. A whole burnt-offering and a food-offering; a sacrifice and fragrance day by day;
38 besides the Sabbaths of the EVER-

LIVING, and besides your gifts, and besides all your vows, and free-wills, which you give to the EVER-LIVING.

Feast of the Harbrest Home.

"Also on the fifteenth day of the seventh month after the reaping of the produce of your land, you shall enjoy the feast of the EVER-LIVING for seven days, from the first day after the Sabbath, until the eighth day after the Sabbath, You shall
40 then take for yourselves on the first day handfuls of the finest fruits from the trees, with the palm, and boughs of the bushes, and willow, and enjoy yourselves before your EVER-LIVING GOD for seven days. Thus you shall
41 feast in this Feast to the EVER-LIVING seven days every year. It shall be a perpetual Institution for your descendants. You shall hold the festival in the seventh month; living in tents for
42 seven days. All the natives of Israel shall live in tents; so that your posterity may know that the sons of Israel dwelt in tents when I brought you out from the land of the Mitzraim. I am your EVER-LIVING GOD."

Moses consequently commanded
44 these feasts of the EVER-LIVING to the children of Israel.

The Law of the Lamps and Shetobread.

The EVER-LIVING also spoke to
24 Moses, commanding;—

"Order the children of Israel to
2 bring to you olive oil, pressed pure, for the lamps to raise a clear light outside the Veil of the Witnesses in
3 the Hall of Assembly, which Aaron shall arrange continually from evening till dawn before the EVER-LIVING. It shall be an Institution for your posterity for ever, to arrange
4 a pure light before the EVER-LIVING continually.

"Yourself, also, take flour and
5 bake from it twelve cakes;—these twelve cakes shall be of equal size, and place them in two piles six in a
6 pile, on the pure table before the EVER-LIVING; and place upon the
7 piles pure incense, and they will be the Bread of Remembrance, like a burnt-offering to the EVER LIVING. From a Sabbath Day to a Sabbath
8 Day they shall be always arranged before the EVER-LIVING as an everlasting covenant with the children of

¹ Sabbath of Sabbaths.—F. F.

9 Israel. And they shall belong to Aaron and to his sons, and be eaten in the Holy Place, for they are Holy of Holies to them from the offerings to the EVER-LIVING. This is a perpetual Institution."

The Law of Blasphemy.

- 10 It occurred once that the son of an Israelitish woman, who was also the son of a Mitzerite man, among the sons of Israel, quarrelled in the camp with the son of an Israelitish woman and an Israelite man; and the son of the Israelitish woman cursed THE NAME, and insulted it. They therefore brought him to Moses. The name of his mother, however, was Shelamith, the daughter of Dibri of the tribe of Dan. So they put him under guard to enquire about him from the EVER-LIVING.
- 13 The EVER-LIVING consequently spoke to Moses, commanding;—
- 14 "Take the blasphemer outside the camp, and let all who heard him lay their hands upon his head, and let all the Assembly kill him. Then you shall command the children of Israel saying;—Whatever person curses his GOD shall bear his sin, and the blasphemer of the name of the EVER-LIVING shall die. You shall kill him; all the Assembly shall stone him. All of the population who blasphemes the NAME, whether native or foreigner, shall die.
- 17 "And whoever strikes off the life of a man, shall die.
- 18 "And whoever strikes the life of a beast, shall pay life for life.
- 19 "And a person who inflicts injury upon his neighbour; as he has done, so you shall do to him. Wound for wound; eye for eye; tooth for tooth; whatever injury he has done to a man, the same shall be done to him.
- 21 "Thus whoever kills a beast shall compensate for it; but whoever kills a man shall die.
- 22 "There shall be equal justice with you for the foreigner, and the native;—For I am your EVER-LIVING GOD."
- 23 Moses consequently spoke to the children of Israel, and they brought out the blasphemer from the camp, and killed him with stones. Thus the children of Israel did as the EVER-LIVING commanded to Moses.

Law of the Sabbath of the Land.

The EVER-LIVING also spoke to 25 Moses in Mount Sinai commanding;—

"Speak to the children of Israel and say to them;—When you arrive in the land that I will give to you, you shall grant the land a rest of rests to the EVER-LIVING.

"You shall sow your fields for six 3 years, and prune your vineyards for six years, and then cease to go to them; and in the seventh year there 4 shall be a Rest of Rests for the land to the EVER-LIVING. You shall not sow your fields, nor prune your vineyards. You shall not reap the self- 5 grown harvest, nor cut off the bunches from your vine. It is a Rest of Rests for the earth. There shall 6 be a rest of the earth to feed it; for you, and for your servant, and for your maid servant, and for your hired labourer, and for the foreigners residing with you, and for your cattle 7 and animals that are in your country—who shall all be allowed to eat of it.

The Law of the Jubilee.

"Also reckon for yourselves seven 8 Sabbaths of years,—seven years seven times, and they shall be for you a period of seven sevens of years,— 9 forty-nine years. Then pass a loud 9 sounding trumpet through all the country. It shall be sent out upon the tenth day of the seventh month, on the Day of Expiation, to sanctify 10 the fiftieth year, and proclaim liberty 10 in the country to all its inhabitants. It shall be a JUBILEE to you, when every person shall return to his inheritance, and everyone shall be restored to his family. Every fiftieth 11 year shall be a JUBILEE for you. You shall neither sow nor reap, nor prune the vines; for it shall be a 12 Holy Jubilee for you. Eat from the field what springs from it. In this 13 Jubilee Year everyone shall return to his inheritance. For what you buy 14 in a sale of your neighbour, or acquire from the hand of your neighbour, does not dispossess your brother of it. According to the 15 number of years after a Jubilee you must purchase from your neighbour, you must buy it according to the number of years to run for yourself, 16 in proportion to the number of years

you shall increase the money, and in proportion to the fewness of the years you shall decrease the purchase price. Thus from the number to run it shall be purchased for yourself. For you shall not dispossess any of your neighbours, but fear your EVER-LIVING GOD; for I am your EVER-LIVING GOD, and you shall practise My Institutions and My Decrees; guarding and observing them; and dwell in the land in safety. Then the earth will give her fruits, and you can eat them to your fill, and live securely upon it. But if you ask; 'What shall we eat in that seventh year, when we have neither sown nor continued our labours?' I will then send My blessing to you in the sixth year, and make the produce of it for three years. But you may sow in the eighth year, and eat the stored produce in the eighth year until the coming in of products in the ninth year—until its produce comes you must eat what was stored.

23 "Thus you shall not sell your land for ever, for the land is MINE, and you only foreigners and visitors with Me, and with all the land you purchase, a power of redemption for the inheritance shall be given with the land.

Restoration of Land may be Purchased before the Jubilee.

25 "When your brother is reduced to poverty, and sells some of his inheritance, if a relative of his brings the redemption for it, then the purchaser shall restore it to his brother. But if the person has not the redemption money, but he acquires it, and obtains possession of the amount for its redemption, then the years from its purchase shall be counted, and the balance paid to the person who purchased it, and his inheritance shall be restored. But if he cannot attain possession of enough to pay to the purchaser, it shall remain in his possession until the year of JUBILEE, and when the JUBILEE comes then he shall return to his inheritance.

The Law of Real Estate in Walled Towns.

29 "But if a person sells a dwelling-house in a walled town, then the redemption shall be at the end of a

year from its purchase;—that shall be the time of its redemption. But if he has not redeemed at the end of the complete year, and the house stands in a town which has walls, he is dispossessed for ever; it shall not return to his posterity at the JUBILEE.

"But houses in a court, where there are not fortified walls around, shall return with the land of the farm that belongs to them. They shall return with it when the JUBILEE comes.

The Law of Real Estate in Levite Cities.

"But the cities of the Levites,—the houses in the cities of the Levites are their inheritance. They shall always be redeemable to the Levites; but when redeemed, it shall be by the Levites, and the purchaser shall quit the house, or village he has acquired, at the JUBILEE; for the village homes of the Levites are their inheritance in the midst of the children of Israel. But they shall not sell the grazing lands around their villages, for they are a perpetual inheritance for them.

The Law of Insolvency.

"But if your brother becomes poor, and his hand fails among you, you must help him like a foreigner and settler, and let him live with you. Take no usury or increase from him, but fear your GOD, and let your brother live with you. You shall not lend your money to him at usury, and you shall not lend him food at increase; for I am your EVER-LIVING GOD Who brought you from the land of the Mitzeraim to give you the land of Canaan, to be for you from the EVER-LIVING.

"Therefore when your brother becomes poor with you, and sells himself to you, you shall not work him as slaves work. He shall be with you as a hired man, until the year of JUBILEE, to serve you. Then he shall go from you, he and his children with him, and return to his family, and to the inheritance of his fathers; for you were slaves in the land of the Mitzeraim when I brought you out. You shall not purchase him as you purchase a slave. You shall not reduce him to slavery, but shall fear your GOD.

Laws of Slavery.

- 14 "Your men and women slaves, however, you may buy from the nations that surround you; they shall be
 45 your slaves. And you may also buy the children of the foreign residents among you, and from their families who are with you who are born in your country, and they shall be your
 46 property. You may also bequeath them to your children after you, to hold them as property for ever, and they shall serve you. But your relatives of the children of Israel are men, and your brothers; you shall not reduce them to slavery.

A Hebrew Slave may Work Himself Free.

- 47 "When, however, a foreigner or settler among you obtains property in one of your poor brethren, and he is sold to the foreign resident, to be added to the family of the
 48 foreigner; he shall be redeemable after he has been sold to him; any one of his relatives may redeem him.
 49 His uncle or cousin may redeem him, or any relation by blood of his family may redeem, or he may acquire property and redeem himself, and pay to his purchaser according to the years he bought him for, up to the year of JUBILEE. That shall be the price given to his purchaser—proportionate to the number of years by the scale of wages that
 51 might belong to him. If the years are many before them, he shall give back equivalent money to his purchaser; and if few of the years are remaining to the year of JUBILEE, then he shall repay to him proportionate to the space of years, as the
 53 redemption fee; according to the wages year by year it shall be. You shall not add a profit for your eyes.
 54 But if he is redeemed by none of these, then he shall be freed at the year of JUBILEE, both himself and his children with him. For the children of Israel are MY SERVANTS, whom I brought up out of the land of the Mitzeraim. I am their EVER-LIVING GOD.

Prohibition of Idol-making.

- 26 "You shall not make idols for yourselves; nor shall you set up columns for yourselves; nor shall you erect stone images in your country,

for objects of worship,—for I am your EVER-LIVING GOD.

"You shall keep My Sabbaths, and **2** you shall reverence My Sanctuary. I am the EVER-LIVING.

THE SONG OF BLESSINGS.

Blessings secured by Obedience and Punishment by Rebell.

"If you are guided by My Institu- 3
 tions,
 And guard My Commandments,
 and do them,
 I will then give my rain in its 4
 seasons,
 And the earth will give her pro-
 duce,
 And the trees of the field their
 fruit.

And your thrashing shall last till 5
 vintage,
 And vintage shall overtake seed-
 time,
 And you shall eat bread to fulness,
 And live secure in your land.

And I will give the land peace; 6
 And drive savage beasts from its
 fields;
 And the sword shall not govern
 your country,
 And your enemies you shall subdue, 7
 And fell them before your sword.
 Five of you shall conquer a hun- 8
 dred,
 And a hundred defeat ten thou-
 sand,
 And your foes fall to your sword,

My Presence shall be with you, 9
 And you shall increase and grow,
 I will fix My covenant with you,
 And feed till you rest in peace, 10
 And sleep and rise refreshed.¹

I will fix My Home among you, 11
 And turn not away My soul.
 March with you and be your GOD, 12
 And My PEOPLE you shall be:
 For I am your LIVING GOD, 13

¹ V. 10. Alternative reading, "And you shall eat the old (or sleeping) store; and bring out the old from the face of the new." But this rendering does not carry the Oriental idea of sleep as the highest blessing, and to my view to translate the word as "old" is a violation of the Hebrew verb "Yashen," "to sleep," although A. V. and R. V. adopt it—F. P.

Who brought from Mitzer's land
 To whom you had been enslaved,
 And from off you broke their rod,
 And in triumph marched you out!

14 But if you refuse to hear Me,
 And obey not all My Command-
 ments;

15 And if you despise My Statutes;
 And turn your souls from My
 Laws,
 To neglect to do My Command-
 ments,
 And break away from My Bonds;—

16 Then this I will do to you;—
 Will send you consumption, and
 fever,
 Wasting of eyes, and a fainting soul;
 And scatter your race to the wind;
 And your foes shall devour your-
 selves.

17 I will set my face against you,
 And strike you before your foes;
 And those who hate you shall
 drive,
 And you fly from instead of
 pursue,

18 And if for this you will not hear Me,
 I will sevenfold punish your sins,

19 And break the pride of your
 strength;
 And turn your skies into iron,
 And make your ground like brass;

20 And to nothing reduce your
 strength.
 Your land shall not give her in-
 crease,
 Nor the trees of the land their
 fruit.

21 And if you load Me perversely,
 And will not listen to Me,
 I will sevenfold punish your sins,

22 And wild beasts shall destroy your
 sons,
 And cut off your herds, and reduce,
 And haunt you upon your roads.

23 If for these you turn not to Me,
 But perversely load Me still;

24 Then I will load you with grief,
 And heavily strike your sins;

25 And bring cruel slaughter upon
 you,
 To avenge the broken Law,
 And crowd you into your cities,
 And there send the plague to you,
 And give to the hand of your foemen.

26 I will then break the staff of your
 bread;
 And in one oven ten shall bake.

And your bread shall be given by
 weighing,
 You shall eat, but shall not be filled.

If for this you will not hearken, 27
 But still recoil upon Me,
 I then will advance on you fiercely, 28
 And charge on you in My
 wrath,—
 I, Myself, for your sevenfold sins.
 You shall then eat the flesh of 29
 your sons
 And the flesh of your daughters
 consume.
 And I will destroy your High 30
 Towers,
 And cut off your Sin-gods from
 you,
 Your carrion fling to your carrion
 Idols,
 And from you My soul turn away. 31

I will turn your cities to deserts,
 And your sanctifications reject,
 And smell not the smell of your
 sweets.
 Your land shall be turned to a 32
 waste,
 And o'er it your enemies rule,
 And reside in it as their own;
 While I fling you out to the 33
 heathen,
 And a hot wind blow after
 you,
 And by it your land shall be
 wasted,
 And your skins shall be burnt by
 its breath,—
 Till the ground has enjoyed all its 34
 Sabbaths
 By the time that it lies as a waste,
 And your haters shall be in the
 land,
 Whilst it rests, and delights in its
 rest.
 It shall rest in its desolate time,— 35
 For you gave it not rest in your
 rests,
 While upon it you rested your-
 selves.
 Your fragments shall have coward 36
 hearts,
 As you crouch in the lands of your
 foes;—
 Who shall drive you by threatening
 voice;
 And you fly as men fly from hot
 blasts,
 And fall down when no one pur-
 sues.
 You shall stagger the one on the 37
 other,

- As though from the face of such blasts,
Though no one pursues,
And never stand up to your foes.
- 38 You shall wander among every nation,
And tramp in the lands of your foes,
- 39 And your remnants shall waste in your sins
In the land of your foes as they watch,
For the sins of your fathers and selves,—
Till confessing the faults of yourselves,
- 40 And the faults that your fathers have done;
And your treacherous revolt against Me,
And the fury with which you assailed!
- 41 I, therefore, dealt fiercely with you,
And brought to the land of your foes.
- If your hard hearts, however, there bow,
And you purify them from their sins,
- 42 I will think of My Bond made with Jacob,
And also with Isaac My Bond,
And with Abraham remember My Covenant,—
And also remember the Land.
- 43 Thus the Land rid of their load,
And freed, shall in quietude rest.
But they shall be gorged with their sins,
And gorged by My Judgments despised,
And My Statutes their souls had abhorred.
- 44 But tho' thus, in the land of their foes,—
I will not reject them, nor loathe,
So far as My Treaty to break,
For I am their STILL-LIVING GOD!
I therefore will bring to their minds
- 45 My old treaty contracted with them
In the sight of the Heathen around,
To be their GOD,—for I am THE LIFE!
- 46 These are the Institutions and Judgments and the Laws which the EVER-LIVING appointed between Himself and between the children of

Israel at Mount Sinai, by the hand of Moses.

The Law of Personal Vows on Mankind.

The EVER-LIVING also spoke to 27
Moses, saying:—

"Speak to the children of Israel 2
and say to them, When a person separates himself, for you to value his life for the EVER-LIVING, you 3
shall value him for a male from twenty years old to sixty years; and your valuation for a male shall be fifty shekels of silver by the sacred shekel, but if it is for a female, your valuation 4
shall be thirty shekels. But if from 5
five up to twenty years old, then the value of a male shall be twenty shekels, and for a female ten shekels. But if from a month up to five years 6
old, then the value of a male shall be five shekels of silver, and for a female the value three shekels of silver. But if they are sixty years old or more, 7
if a male, then the value shall be fifteen shekels, and for a female ten shekels. But if the redeemable person is defective, then he shall be placed before 8
the priest, and the priest shall estimate what may be the amount of his value for the vow he is to pay to the priest.

Vows upon Animals.

"But if it is a beast that they sacrifice from, that is vowed to the EVER-LIVING, all that belongs to it shall be sacred to the EVER-LIVING. They 9
shall not alter or change it good for bad, or bad for good; but if it is changed it shall be changed for a beast of the same kind, and the exchange shall be sacred. But if of any 11
unclean beast, which they do not offer as a gift to the EVER-LIVING, then the beast shall be shown to the priest, and the priest shall estimate 12
its value between good and bad, and it shall be redeemed as the priest decides, but if they redeem it, they 13
shall then add a fifth part to the valuation.

Vows upon a House.

"But if a man devotes his house as 14
sacred to the EVER-LIVING, then the priest shall estimate between good and bad; as the priest values it so it

15 shall stand, but if the consecrator redeems his house, he must add one fifth to the money-value above what has been fixed for it.

Holies on a Farm.

16 "But if anyone consecrates his inherited farm to the EVER-LIVING, it shall then be valued according to its acreage; what takes a khomer of seed
17 at fifty shekels of silver. But if he consecrates his farm before the year of Jubilee, the priest shall then calculate for him the money on the basis
18 of the years remaining until the year of Jubilee, and equate the valuation.
19 But if he redeems the farm which he had consecrated, he shall then add a fifth above the valuation price, and it
20 shall continue his. But if he does not redeem the farm, or if he sells the land to another person afterward,
21 he cannot redeem it for ever; but the farm shall be consecrated to the EVER-LIVING; until the arrival of the Jubilee the estate shall be as a farm
22 for cultivation for the priests. But if the farm has been purchased, and was not an entailed estate which he
23 consecrated to the EVER-LIVING then the priest shall fix a redemption for him by the amount of value according to the year of Jubilee, and decide the value from the day he has consecrated to the EVER-LIVING.
24 Then the estate shall return at the year of Jubilee from the person who bought it, to the person to whom it was an entailed land. Every valuation shall be by the sacred shekel; twenty ghera are a shekel.
25
26 "However, a first-born that is born

to the EVER-LIVING, no man shall consecrate, whether an ox or a sheep. It is the EVER-LIVING'S.

"But if of an unclean beast, then 27 it shall be valued as an ox, and one fifth of the price above it, and if it is not redeemed, it shall be sold at the valuation.

"However, anything devoted to 28 destruction, which a person devotes to the EVER-LIVING, of anything he possesses, from man to beast, or an estate of inheritance, he shall not sell it, but he shall redeem¹ every devoted thing; it shall be Holy of Holies to the EVER-LIVING. Any- 29 thing devoted, which is devoted by a man, which is unredeemable, shall be put to death.

What is Tithable.

"And all tithe of the land, from the 30 grain of the earth, from the fruit of the tree, is sacred to the EVER-LIVING; but if a person redeems it, 31 from tithe, he shall add one fifth to it. All tithe of cattle and sheep, all 32 that passes under the measure for tithing, shall be sacred to the EVER-LIVING. You shall not distinguish 33 between good and bad, and not change, but if you do change, then the exchange shall be sacred, it shall not be redeemed."

These are the commands which the 34 EVER-LIVING commanded by Moses to the children of Israel at Mount Sinai.

¹ V. 28. The Hebrew text reads, לֹא יִקָּדֵשׁ, "loygal," "shall not be redeemed," which is clearly an error of transcription, as it is contrary to the sense. — F. F.

END OF THE BOOK OF LEVITICUS.

THE FOURTH BOOK OF MOSES, COMMONLY CALLED NUMBERS.

(BE MIDBAR = IN THE DESERT.)

Command to Organize an Army.

The Census of Israel.

- 1 **T**HE EVER-LIVING also spoke to Moses in the desert of Sinai, at the Hall of Assembly, in the first month, in the second year of the years after coming from the land of the Mitzeraim, commanding ;
- 2 "Record the names of all the chiefs of the children of Israel by the families of their ancestors in the Register of Names; each man from his own roll; from twenty years old and upwards, all who can go to war of the children of Israel—you and Aaron organize them into their own regiments. They must be assigned each to his own tribe,—each to the captain of the house of his ancestors.
- 3 And these are the names of the men you shall appoint over them.
- 4 "To Reuben, Alizur the son of Shadiaur ;
- 5 "To Simeon, Shemulial, the son of Tzurishadai ;
- 6 "To Judah, Makshan, the son of Aminadab ;
- 7 "To Issakar, Nakishan the son of Tzoar ;
- 8 "To Zebulon, Aliab, the son of Khilon ;
- 9 "To the sons of Joseph;—To Ephraim, Alishamar, the son of Amihud ;
- 10 "To Manasseh, Gamalial the son of Phidatzur ;
- 11 "To Benjamin, Abidan the son of Ghidoni ;
- 12 "To Dan, Akhiazur the son of Amishaddai ;
- 13 "To Asher, Phanuel the son of Aknan,
- 14 "To Gad, Aliashur the son of Rael ;
- 15 "To Naphthali, Akhira the son of Ainan ;
- 16 "I have nominated these to be

chiefs to bear the standards of the tribes of their ancestors. They are the princes of the regiments of Israel."

Moses and Aaron therefore took 17 these men who were indicated to them by name, and they summoned all the 18 chiefs of families on the first of the second month, and they produced to them their records of the houses of their fathers, from the Books of Register, from twenty years old and upwards by their records ;—as the 19 EVER-LIVING commanded to Moses, and appointed in the desert of Sinai.

And these were descendants of the 20 sons of Reuben, the oldest son of Israel, according to the registers of their ancestral houses in the records of names on their heads ;—all males of twenty years old and upwards ; all capable of army-service, regimented 21 under the standard of Reuben, forty-six thousand, five hundred.

Of the men descended from Simeon, 22 by the register of the house of their fathers, arranged from the records of names on their heads, all males of twenty years old and upwards,—all capable of army-service,—regimented 23 under the standard of Simeon, fifty-nine thousand, and six hundred.

Of the men descended from Gad, 24 from the registers of their ancestral houses by the record of names, from twenty years old and upwards,—all capable of army-service,—regimented 25 under the standard of Gad, forty-five thousand, six hundred and fifty.

Of the men descended from Judah, 26 by the register of their ancestral houses, by the record of names, from twenty years old and upwards,—all capable of army-service,—regimented 27 under the standard of Judah, seventy-four thousand, six hundred.

- 28 Of the men descended from Issakar, by the registers of their ancestral houses in the record of names, from twenty years old and upwards,—all
- 29 capable of army-service,—regimented under the standard of Issakar, fifty-four thousand, four hundred.
- 30 Of the men descended from Zebulon, by the registers of their ancestral houses in the record of names, from twenty years old and upwards,—all capable of army-service,—
- 31 regimented under the standard of Zebulon, fifty-seven thousand, four hundred.
- 32 Of the men of Joseph; of the sons descended from Ephraim, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,—all capable of army-service,—regimented under
- 33 the standard of Ephraim, forty thousand, five hundred.
- 34 Of the men descended from Manasseh, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,—
- 35 all capable of army-service,—regimented under the standard of Manasseh, thirty-two thousand, two hundred.
- 36 Of the men descended from Benjamin, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,
- 37 —all capable of army-service,—regimented under the standard of Benjamin, thirty-five thousand, four hundred.
- 38 Of the men descended from Dan, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,—all
- 39 capable of army-service,—regimented under the standard of Dan, sixty-two thousand, seven hundred.
- 40 Of the men descended from Asher, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,
- 41 —all capable of army-service,—regimented under the standard of Asher, forty-one thousand, five hundred.
- 42 Of the men descended from Naphthali, by the registers of their ancestral houses, by the record of names, from twenty years old and upwards,
- 43 —all capable of army-service,—regimented under the standard of Naphthali, fifty-three thousand, four hundred.
- 44 These were the Army Divisions that Moses and Aaron organized; and

the generals of Israel were twelve men;—each was appointed from the house of their fathers. And the 45 officers of the children of Israel were all from the house of their fathers from twenty years old and upwards, all capable of army-service in Israel; and the total number of all the 46 enrolled was six hundred and three thousand, five hundred and fifty. The Levites, however, were not 47 enrolled among them.

The Appointment of a Priesthood.

Then the EVER-LIVING spoke to 48 Moses commanding;

"Regarding the tribe of Levi; you 49 shall not enrol it, so that they may not raise their head in the midst of the sons of Israel. However you 50 shall organize the Levites for the sanctuary of the nation, and for all the services, and for all pertaining to them. They shall carry the sanctuary and all its furniture, and shall encamp round and guard the sanctuary. When the sanctuary is to advance, 51 the Levites shall take it down; and when the sanctuary is to be pitched the Levites shall raise it, and the stranger who approaches shall be killed. But the sons of Israel shall 52 attend each to their own camp, and each to the flag of their regiments, 53 whilst the Levites must attend about the sanctuary of the nation, that there may not be anger upon the nation of the sons of Israel; therefore the Levites shall guard the sanctuary of the nation."

The children of Israel consequently 54 did all that the EVER-LIVING commanded to Moses. They did it.

The Orders for Encamping.

The EVER-LIVING also spoke to 2 Moses commanding;

"Let each encamp by his flag at the 2 standard of the ancestral house of the sons of Israel. Let them begin to encamp around the Hall of Assembly on the east.

"The encampment on the east, from 3 the sunrising, shall be for the standard of the camp of the army of Judah; and let Nakhishan the son of Aminadah command the sons of Judah, with his organized force of 4 seventy-four thousand, six hundred.

"And let the tribe of Issakar en- 5 camp next them, and the commander of the sons of Issakar be Nathanael

- 6 the son of Tzoar, with his organized force of fifty thousand, four hundred.
- 7 "Next the tribe of Zebulon. Let the commander of the sons of Zebulon be Aliab the son of Khelon,
- 8 with his organized force of fifty-seven thousand, four hundred.
- 9 "All the regiments in the camp of Judah numbering one hundred and eighty-six thousand, four hundred; this force shall march first.
- 10 "The standard of Reuben shall be on the south with its force; and the commander of the sons of Reuben shall be Aliezar the son of Shadiaur,
- 11 with his organized force of forty-six thousand, five hundred.
- 12 "And let the tribe of Simeon encamp next them; and the commander of the tribe of Simeon be Shilumiel the son of Tzurishadai;
- 13 and his organized force be fifty-nine thousand, six hundred.
- 14 "Then the tribe of Gad; and let the commander of the sons of Gad be Alisaph the son of Rael, with his organized force of forty-five thousand, six hundred and fifty. All the organized forces in the camp of Reuben were one hundred and fifty-one thousand, four hundred and fifty. And this division shall march second.
- 17 "But the camp of the Hall of Assembly shall march with the Levites between the camps: as they encamp,—they shall march each alongside of their flag.
- 18 "Let the standard of the camp of Ephraim with his force be on the west; and the commander of the sons of Ephraim shall be Alishamah the son of Amihud; and his organized force be forty thousand, five hundred.
- 20 "And next to him let there be the tribe of Manasseh; and the commander of the sons of Manasseh shall be Gamaliel the son of Phidatzur; and his organized force be thirty-two thousand, two hundred.
- 22 "Then the tribe of Benjamin; and the commander of the sons of Benjamin shall be Abidan the son of Khidaoni; and his organized force be thirty-five thousand, four hundred.
- 24 "All the enrolments in the camp of Ephraim were one hundred and eight thousand, one hundred; they shall march third with their force.
- 25 "Let the standard of the tribe of Dan be on the north with its force; and the commander of the sons of Dan shall be Akhiazur the son of

Amishadai, and his organized force be sixty-two thousand, seven hundred.

"And let the tribe of Asher encamp next them; and the commander of the sons of Asher shall be Phanuel the son of Akran, and his organized force was one and forty thousand, five hundred.

"Then the tribe of Naphthali; and let the commander of the sons of Naphthali be Akhira the son of Ainan; and his organized force be fifty-three thousand, four hundred.

"All the enrolments in the camp of Dan were one hundred and fifty-seven thousand, six hundred, who marched in the rear after their flags."

These were the divisions of the children of Israel, by their ancestral houses. The numbers in the regiments, in the camps of their forces, were six hundred and three thousand, five hundred, and fifty.¹ But the Levites were not enrolled among the sons of Israel, as the EVER-LIVING commanded to Moses.

The children of Israel did as the EVER-LIVING commanded to Moses. They encamped by their regiments, and thus they marched;—each with his family, by the house of their fathers.

Families of Moses and Aaron.

The following were the children of Aaron and Moses at the time the EVER-LIVING spoke with Moses at Mount Sinai.

The Sons of Aaron.

And these are the names of the sons of Aaron. The eldest Nadab, and Abihu, Aliazar and Aithamar. These were the names of the sons of Aaron the consecrated priest, who filled the office of priests. But Nadab and Abihu died before the LORD, when they offered strange fire before the EVER-LIVING in the Wilderness of Sinai; and they had no sons, so Aliazar and Aithamar became priests in the presence of Aaron their father.

Confirmation of Tribes as Priests.

Then the EVER-LIVING spoke to Moses saying,
"Present the tribe of Levi, and station them before Aaron the priest,

¹ Note 50=lit. "a set of ten fives."—F. P.

7 and they shall serve with him, and guard what is intrusted to him, and the trusts of all the congregation, in the Hall of Assembly, and perform
 5 the services of the sanctuary. They shall also guard all the furniture of the Hall of Assembly, and the trusts of the children of Israel, and perform
 7 the services of the sanctuary. Therefore give the Levites to Aaron and his sons. Presenting them to him as an offering for the children of Israel,
 10 and instruct Aaron and his sons, that they must preserve the priesthood, and the stranger who approaches it shall die."

Separation of the Tribe of Levi.

11 The EVER-LIVING also spoke to Moses commanding;—
 12 "I, also, now, have taken the Levites from among the children of Israel; so the Levites shall be Mine, for all the firstborn were Mine at the
 13 time when I cut off all the firstborn in the land of the Mitzeraim. I then dedicated all the firstborn of Israel to Myself, from man and also from beast. They shall be Mine. I am the EVER-LIVING."

The Levites to be Organized.

14 The EVER-LIVING also spoke to Moses in the Wilderness of Sinai, commanding,
 15 "Organize the sons of Levi by their ancestral houses from their registers,—you must organize every male from a month old and upwards."
 16 Moses consequently organized them as the EVER-LIVING commanded; and these were the sons of Levi by their names;—Ghershon, and Kahath, and Merari.
 18 And these were the names of the sons of Ghershon, by their registers, Libni and Shimai.
 19 And the sons of Kahath, by their registers, Amram and Itzar, Khabron and Ouzial.
 20 And the sons of Merari by their registers, Makhli, and Mashi.
 These are from the registers of the
 21 ancestral houses of Levi; from the registers of Ghershon, from the registers of Libni; from the registers of Shimai. These were from the registers of the Gherшонites.
 22 They were organized from the books, every male from a month old

and upwards;¹—their enrolment was seven thousand, five hundred.

"The families of the Gherшонites shall encamp behind the sanctuary, to the westward; and the commander
 24 of the house of the Gherшонites shall be Aliasaph the son of Lael. Thus the duties of the sons of Ghershon shall be in the Hall of Assembly
 25 about the sanctuary, and the sacred tabernacle, and the screen before the entrance of the Hall of Assembly, and
 26 the curtains of the court, and the screen at the entrance of the court, that is above the sanctuary; and around the altar, and all the instruments for the whole of the services."

And those enrolled from the families of the Amramites, and from the families of the Izeharites, and from the families of the Khabronites, and from the families of the Azrialites, those who were from the families of Kaharites according to the register,—
 28 all the males, from a month old and upwards, were eight thousand, six hundred to form the guard of the Holy Place.

"The families of the sons of Kahath shall encamp upon the south side of the sanctuary; and the commander of the families of Kalathites shall be Alizaphan the son of Azial. They shall be entrusted with the ark,
 31 and the table, and the lamp, and the altars, and the sacred furniture, which they shall guard; with the screen, and all the appliances of the services. The prince who commands
 32 the Levites shall be Aliazar the son of Aaron, the priest, who shall be appointed to guard the sacred trusts."

But in conjunction with Merari were the families of Makhli, and the family of Mushi. They were with the family of Merari. They were also enrolled in the register every male from
 34 a month old and upwards, six thousand, two hundred;

"And the commander of the 35 ancestral house of Merari shall be Tzurial the son of Abikhail. They shall encamp at the north side of the sanctuary; and the duties of the sons
 36 of Merari shall be the guardianship of the planks of the sanctuary; and the cross-bars, and the pillars; and

¹ V. 22. N.B. lit. "from the son of a renewal and upwards." *I.e.*, a renewal of the simplest astronomical cycle, a month. Compare "Sons of the Resurrection."—F. F.

the bases, and all the appurtenances, as well as the pillars of the surrounding court, and their bases, and the spikes and ropes.

38 "But Moses and Aaron shall encamp before the sanctuary on the east, in front of the Hall of Assembly, and Aaron and his sons shall guard the sacred things confided to them in trust for the children of Israel; and if a stranger approaches he shall be killed."

39 All the enrolments of the Levites that Moses and Aaron organized before the EVER-LIVING from their families, all males from a month old and upwards, were twenty-two thousand.

Census of the Firstborn ordered.

40 The EVER-LIVING also said to Moses, "Take a census of every first-born male of the children of Israel, from a month old and upwards, and record them in a register by name.
41 But you shall separate the Levites for Myself,—I, the EVER-LIVING—instead of all the firstborn of the children of Israel, and the cattle of the Levites also instead of the firstborn of the cattle of the children of Israel."

42 Moses therefore enumerated as the EVER-LIVING commanded him, every male of the children of Israel, and all the firstborn males were recorded in the register of names, from a month old and upwards, to the number of forty thousand, two hundred and seventy-three.

Separation of the Levites ordered.

44 The EVER-LIVING afterwards spoke to Moses, commanding;—

45 "Separate the Levites instead of the firstborn of the children of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be
46 Mine; I am the EVER-LIVING. And for the redemption of the firstborn of the children of Israel in excess of the
47 number, take five shekels for each head, by the sacred shekel. Let there be twenty grains to a shekel,
48 and give the money to Aaron and his sons to redeem that excess."

49 Moses consequently collected the money for their ransom from the persons in excess of the firstborn
50 who were ransomed, from the children of Israel. The tax by that money produced one thousand, three

hundred and sixty-five shekels, by the sacred shekel. Moses gave the money 51 of the ransom to Aaron and his sons before the EVER-LIVING:—as the EVER-LIVING commanded to Moses.

The Sons of Kahath appointed Guardians of the Sacred Vessels.

The EVER-LIVING also commanded 4 Moses and Ahron to say,

"Enumerate the persons of the 2 sons of Kahath from among the sons of Levi, by the registers of their ancestral house, from the age of 3 thirty years and upwards to fifty years;—all capable of army service,—to conduct the business of the Hall of Assembly. The work of the sons 4 of Kahath shall be in the Hall of Assembly, Holy of Holies. But 5 Aaron and his sons shall proceed to pitch the tabernacle and to take down the veil of the screen and to cover with it the Ark of Witnesses; and 6 they shall put over it the covering of badgers' skins, and spread the beautiful azure cloth over all, and put in the staves. And spread the azure 7 cloth over the Table of the Presence, and place upon it the dishes, and the cups, and the hammers, and the coronal, and the pitcher, and the bread, arranged upon it. Then they 8 shall spread over them the blue-red cloth, and cover it with the covering of badger skin and put the staves into its handles. Then take the 9 azure cloth and cover the lamps of light, and the reflectors, and the snuffers, and their dishes, and collect the whole of the furniture, whose guardianship is with them, and place them, and the whole of the 10 furniture, under the covering of badger skin, and put them on the waggons. They shall also spread 11 the azure cloth over the Golden Altar, and cover it with the covering of badger skin, and put its staves into it.

"They shall also take the whole of 12 the instruments, the custody of which is with them, to the Holy-place, and cover with the azure cloth, and wrap them in the covering of badger skin, and put them on the waggons. They 13 shall also clean the altar and spread over it the purple cloth and place upon it all its instruments whose custody is with them:—the shovels, 14 the rakes, and sprinklers, and the

brushes, and all the instruments of the altar, and spread over them a covering of badger skin, and put the staves into the handles. And Aaron and his sons shall complete the covering of the sanctuary, and the whole of the sacred furniture, at the striking of the camp; and afterwards the sons of Kahath shall come to carry them. But they shall not approach the sanctuary for fear of death. The sons of Kahath shall carry them to the Hall of Assembly, and Aliazar, the son of Aaron the priest, shall provide oil for the lamps, and sweet incense, and pure offerings, and Oil of Consecration,—having the care of all the sanctuary, and all that is in it, with the Holy-place, and all its furniture."

17 The EVER-LIVING also commanded Moses and Aaron;

18 "Separate for Me the family of the Kahathites from amongst the Levites, and do this to them, so that they may live and not die. Let Aaron and his sons conduct them up to the Holy of Holies, and set each of them to the work he is to do, and to his labour. But they shall not approach to see, except the covering of the sacred things, for fear of death."

21 The EVER-LIVING also spoke to Moses commanding;—

Organization of the Ghershonites.

22 "Enumerate the individuals of the sons of Ghershon from the registers of their ancestral house, from thirty years old and upwards to fifty years old. Organize all of them capable of army service, to perform the work of the Hall of Assembly. These are the services for the families of the Ghershonites to work and carry out; they shall carry the curtains of the sanctuary and cover the Hall of Assembly with the covering of badger skin that is extended above it, and the screen at the door of the Hall of Assembly, and the curtains of the court that is around the sanctuary, and the altar, and the ropes, and all the furniture of the services, all this is their service. The sons of the Ghershonites shall be under the direction of Aaron and his sons, for any service; for any carrying, and for any labour, and you shall organize them for every labour by their families. 28 This shall be the service of the families of the Ghershonites at the Hall

of Assembly; and also their duties under the order of Aithamar, the son of Aaron the priest.

Organization of the Sons of Merari.

"Organize the sons of Merari from 29 the registers of their ancestral house; from thirty years old up to fifty years 30 old. Organize all capable of army service, to do the work of the Hall of Assembly. And this is their duty to 31 carry in all the appliances of the Hall of Assembly; the planks of the sanctuary, and the cross-bars; and the pillars and their sockets; with the 32 pillars of the court around it, and their sockets, and pegs, and ropes; with all the furniture and all the instruments; and they shall pack up the furniture carefully for carriage.

"This shall be the duty of the 33 family of the sons of Merari in all their service in the Hall of Assembly, under the orders of Aithamar, the son of Aaron the priest."

Moses consequently organized, and 34 Aaron enumerated the family of the sons of Kahathites from the registers of their ancestral house, from the age 35 of thirty years and upwards to fifty years of age, all capable of army service, for work in the Hall of Assembly. And there were organized from the 36 registers, one thousand, seven hundred and fifty. These were enrolled 37 from the registers of the Kahathites, all for service in the Hall of Assembly, as Moses and Aaron were instructed from the presence of the EVER-LIVING, by the hand of Moses.

The sons of Ghershon were thus 38 enrolled from the registers of their ancestral house, from thirty years of 39 age, and upwards, to fifty years old, all capable of army service, to serve in the Hall of Assembly. And there 40 were enrolled from the registers of their ancestral house, one thousand-six hundred and sixty. They were 41 organized from the families of the sons of Ghershon, all for service in the Hall of Assembly, whom Moses and Aaron organized by the command of the EVER-LIVING.

There were also enrolled from the 42 families of the sons of Merari from the registers of their ancestral house, from thirty years of age upwards to 43 fifty years old, all capable of army service, for the service of the Hall of

44 Assembly, and their number was by the registers, three thousand, two
45 hundred. These were enrolled from the registers of the sons of Merari whom Moses and Aaron appointed by an order from the EVER-LIVING, by the hand of Moses.

46 Moses and Aaron, and the Princes of Israel, with the Levites, appointed all those enrolled from the registers
47 of their ancestral houses, from thirty years of age, and upwards, to fifty years old, who were all to execute the duties of the service, and do the carrying in the Hall of Assembly;
48 and their number was nine thousand,
49 five hundred and eighty. They were appointed by order of the EVER-LIVING, by the hand of Moses, every one to his duty, and to his office, and appointment; as the EVER-LIVING commanded to Moses.

Command to expel Prostitutes and Prodiges from the Camp.

5 The EVER-LIVING also spoke to Moses commanding:—

2 "Command the children of Israel that they must send out of the camp all afflicted by contagious disease, and all with venereal diseases, and all of foul life; whether male or female, so that they may not infect the camp, in the midst of which I dwell."

4 The children of Israel accordingly did so, and sent them to the outside of the camp, as the EVER-LIVING had commanded to Moses. The children of Israel did it.

The Law of Forgiveness of Sin.

5 Then the EVER-LIVING commanded to Moses saying:—

6 "Say to the children of Israel, The man or woman who perversely commits any human sin against the EVER-LIVING; that person is guilty. But if they make confession of the sin which they have committed, and would remedy the wrong they have done, and remove it from them, let them add a fifth part to it, and give to him
8 who has been wronged. But if the man does not possess the means of restoration for the wrong he has done, the culprit shall return to the EVER-LIVING, by the priest, in place of it, a ram as an expiation which shall expiate for him as to the wrong.

9 "And every such oblation consecrated by the children of Israel, which

they offer through the priest, shall be the priest's. But whatever a person 10 devotes must be his own property; and what a man gives to the priest shall be the priest's property."¹

Law of Suspicion of Adultery.

The EVER-LIVING also spoke to 11 Moses commanding:—

"Speak to the children of Israel 12 and say to them; If a man suspects his wife of having gone astray, and of a man having had sinful intercourse with her; and that his wife has hidden 13 from his sight that she has been defiled; but he has no witness of it, and she has not been divorced; yet 14 the breath of suspicion has passed over her, and he suspects his wife, that she has been defiled, or that a breath of suspicion has passed over her, and he suspects his wife although she may not have been defiled; then 15 the man shall bring his wife to the priest, and shall bring as a gift for her with her, the twelfth of an epha of barley meal, without any oil poured upon it; nor shall he put incense with it,—for it is an offering of jealousy;—an offering of remembrance, for reminding of frailty.

"Then the priest shall make her 16 advance, and place her before the EVER-LIVING, when the priest shall 17 take holy water in an earthenware cup, and some dust that is on the floor of the sanctuary, and put it into the water. The priest shall then 18 station the woman before the EVER-LIVING, and uncover the woman's head, and place in her hands the Gift of Remembrance,—the Gift of Jealousy,—and the bitter water of cursing shall be in the hand of the priest. The priest shall also ad- 19 minister an oath to her, and say to the woman;

"If a man has not had connection with you, and if you have not turned to a seducer instead of your husband, be free from the water of this bitter curse; but if you have 20 turned to another than your husband, with whom you have been sinning, and that a man has been to you instead of your husband"—(here the 21 priest shall swear the woman with this oath, and the priest shall say to

¹ V. 10. This verse is very obscure in the Hebrew, but the version above given seems to be its meaning.—F. F.

the woman)—' then may the EVER-LIVING make you a curse and imprecation among your relatives! May the EVER-LIVING make your thigh to rot and your belly to swell, and may this water of cursing become in your bowels as rottenness to the bowels, and as swelling to your thigh!'

"(Then the woman shall say) 'So let it be! So let it be!'

"The priest shall afterwards write these curses on a tablet, and wash them off with the bitter water, and the woman shall drink the water of the bitter curses, and swallow the water of the bitter curses.

"Then the priest shall take from the hand of the woman the Gift of Jealousy, and wave the Gift before the EVER-LIVING, and offer it upon the altar. The priest shall also take a handful from the remembrance, and cause it to be burnt at the altar, and after that the woman shall drink the water, and the water drunk shall—if she has been corrupted, and has dishonoured her husband—then become a bitter curse, and swell her belly, and rot her thigh, and the woman shall be a curse in the circle of her relatives.

"But if the woman has not defiled herself, and is pure, then she shall be free from them, and be conceiving children.

"These are the laws about the suspicious that a woman has turned from her husband and degraded herself; or for a man when there passes over him the breath of suspicion, and he suspects his wife, and brings her before the EVER-LIVING. The priest shall proceed towards them according to this enactment, and free the husband from his passion, and thus continue the woman's marriage rights."

Law of Nazarite Vows.

The EVER-LIVING also spoke to Moses commanding;—

"Speak to the children of Israel and say that a man or woman may dedicate themselves by a vow. The Nazarite by separation to the EVER-LIVING shall not consume grapes or sugar; fermented grapes or fermented sugar; nor shall he drink any decoction of intoxicating berries, or consume cakes of those berries, or their powder. During the days of dedication he shall not consume anything which is made from the vine plant,

from its roots to its skins. Nor during the period of his dedication shall a razor be passed over his head, until he has completed the time for which he dedicated himself to the EVER-LIVING. The flowing locks of the hair of his head shall be sacred to the EVER-LIVING. Nor shall he, during the whole period of his dedication to the EVER-LIVING, approach to a dead body; nor defile himself for his father or his mother, or his brother, or his sister, if they die; for the dedication to his GOD is upon his head. All the period of his dedication he is sacred to the EVER-LIVING. Even if anyone shall die near him suddenly, that incident will defile the dedication of his head. To purify himself he shall shave his head on the same day, and it shall be shaven again on the seventh day; and on the eighth day he shall bring two turtle-doves or two young pigeons to the priest, at the door of the Hall of Assembly, and the priest shall use one of them for a sin-offering, and the other for a burnt-offering, and expiate for him about the defilement of his body, and his head shall be sanctified in that day. But he shall separate himself anew for his dedication to the EVER-LIVING, and bring a he lamb of one year as a trespass-offering, for the previous period has failed by a defect in his separation.

Law of Release from Nazaritehood.

"And these are the rules for the Nazarite, at the day when he completes the period of his separation—he shall come to the door of the Hall of Assembly, and present as his gift to the EVER-LIVING a perfect he lamb of the year for a burnt-offering; and a perfect ewe lamb of the year for a trespass-offering; and a perfect ram for a peace-offering; and a basket of cakes of flour mixed with oil; with their food and drink offerings, and the priest shall offer them before the EVER-LIVING, and make the sin-offering, and the burnt-offering. But of the ram he shall make a sacrifice of thanks to the EVER-LIVING with the basket of cakes, and the priest shall also offer the food-offering, and the drink-offering.

"He shall then shave the Nazarite at the door of the Hall of Assembly, at the end of his dedication, and take the hair of his head that he had dedicated and put it upon the fire

- which is under the sacrifice of thanks.
- 19 Then the priest shall take the boiled shoulder of the ram, and one of the unfermented cakes from the basket, and one of the thin cakes, and put them into one of the hands of the Nazarite, who is being released from his dedication. Then the priest shall wave them before the EVER-LIVING, they shall be sacred to the priest, as well as the raised breast, and the raised leg;—and the Nazarite may afterwards drink wine.
- 21 "These are the laws of separation when anyone vows to give himself to the EVER-LIVING. He shall not dedicate himself, unless he knows he is able to perform what his mouth has vowed. When he has vowed he shall perform it, by this law of separation."

The Priestly Blessing.

- 22 The EVER-LIVING also spoke to Moses, commanding;—
- 23 "Speak to Aaron and to his sons, You shall bless the children of Israel in this way, saying;—
- 24 "'The LORD bless you and guard you.
- 25 The LORD spread His canopy over you,
And be gracious to you.
- 26 The LORD make His face beam upon you,
And give you peace !'
- 27 "Then I will place My Name upon the children of Israel and bless them."

The Consecration of the Sanctuary.

- 7 And when the time came that the sanctuary was finished, Moses erected, and consecrated, and sanctified it, with all its furniture; and the altar and all its instruments; and sanctified them. Then the Princes of Israel, the heads of their ancestral houses, the Princes of the tribes and the commanders of regiments, approached, and brought as their gifts to present to the EVER-LIVING six covered waggons and twelve bullocks; a waggon for two princes, and a bullock for each, and presented them before the sanctuary.
- 4 Then the EVER-LIVING spoke to Moses, commanding;—
- 5 "Receive them, and they shall be to perform the work of the Hall of Assembly. Therefore give them to

the Levites, each according to the amount of their work."

Moses consequently accepted the 6 waggons, and the bullocks, and gave them to the Levites;—he allotted two 7 waggons and four of the bullocks to the sons of Ghershon, for their work.

And four of the waggons and eight 8 of the bullocks he allotted to the sons of Merari for their work, under the control of Aithamar, the son of Aaron, the priest.

But to the sons of Kabath he gave 9 none, for the sacred work they did was laid upon their shoulders.

Consecration of the Altar.

The princes also came forward at 10 the dedication of the altar, on the day of its consecration, and the princes presented their gifts before the altar.

Gifts from the Princes.

But the EVER-LIVING said to Moses, 11 "Let them offer their gifts at the dedication of the altar, one prince a day, then another prince a day."

So Nakhshon the son of Aminadab 12 of the tribe of Judah, presented his gift the first day; and his gift was a 13 silver dish of a hundred and thirty shekels, a silver watering-can, of seventy shekels, by the sacred weights, both filled with fine flour mixed with oil as a food-offering.

One cup made of gold, full of 14 incense.

A bullock from the fold; a ram; 15 a sheep of the year, for a burnt-offering, one he-goat for a sin-offering and 16 two bullocks for a sacrifice of thanks, 17 with five rams, five he-goats, five sheep of a year old;—these were the gift of Nakhshon the son of Aminadab.

On the second day Nathaniel the 18 son of Tzoar, prince of Issakar, came forward. He offered as his gift a 19 silver dish of one hundred and thirty shekels, a silver watering-pot of seventy shekels, by the sacred weight, both of them full of fine flour mixed with oil, as a food-offering. A cup 20 made of gold, full of incense; a 21 bullock from the fold, a ram, a sheep of the year for a burnt-offering, a he- 22 goat for a sin-offering, and as a sacrifice of thanks, two bullocks, five rams, 23 five he-goats, five sheep of a year old;—this was the offering of Nathaniel the son of Tzoar.

- 24 On the third day, the prince of the sons of Zebulun, Aliab, the son of Khelou, presented a silver dish of a hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil for a food-offering; a cup made of gold, full of incense, a bullock from the fold, a ram, a sheep of the year, for a burnt-offering; a he-goat for a sin-offering; and for a sacrifice of thanks two bullocks, five rams, five he-goats, five year old sheep—these were the gift of Aliab the son of Khelou.
- 30 On the fourth day, the prince of the sons of Reuben, Aliazer the son of Shadiaur, presented a silver dish of one hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights; both full of fine flour mixed with oil, for a food-offering; a cup made of gold, full of incense; a bull from the fold, a ram, a lamb of the year for a burnt-offering; a he-goat for a sin-offering; and for a sacrifice of thanks, two bullocks, five rams, five he-goats, five year old sheep—these were the gift of Aliazer the son of Shadiaur.
- 36 On the fifth day the prince of the sons of Simeon, Shelumial the son of Tzorishadai, presented a silver dish of one hundred and thirty shekels, by the sacred weight, a silver watering-can of seventy shekels, by the sacred shekel, both full of fine flour mixed with oil for a food-offering; a cup made of gold, full of incense; a bull from the fold, a ram, a year old lamb for a burnt-offering, a he-goat for a sin-offering; and for a sacrifice of thanks, two bullocks, five rams, five he-goats, five year old sheep—these were the gift of Shelumial the son of Tzorishadai.
- 42 On the sixth day the prince of the sons of Gad, Aliasaf the son of Rael presented a silver dish of one hundred and thirty shekels, by the sacred weight, a watering-can of seventy shekels, by the sacred weight, both full of fine flour mixed with oil for a food-offering; a cup made of gold, full of incense, a bull from the stall, a ram, a lamb of one year old for a burnt-offering; and for a sacrifice of thanks, two bullocks, five rams, five he-goats, five year old sheep—these were the gift of Aliasaf the son of Rael.
- 48 On the seventh day the prince of

the sons of Ephraim, Alishamah the son of Amihud, presented a silver dish of one hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights; both full of fine flour mixed with oil for a food-offering; a cup made of gold, full of incense; a bull from the fold, a ram, a sheep of a year old for a burnt-offering; a he-goat for a sin-offering; and for a sacrifice of thanks two bullocks, five rams, five he-goats, five year old sheep—these were the gift of Alishamah the son of Amihud.

On the eighth day the prince of the sons of Manasseh, Gamalial the son of Phidhatzur, presented a silver dish of one hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil, for a food-offering; a cup made of gold, full of incense; a bull from the fold, a ram, a year old sheep, for a burnt-offering; a he-goat for a sin-offering; and for a sacrifice of thanks, two bullocks, five rams, five sheep of a year old. These were the gift of Gamalial the son of Phidhatzur.

On the ninth day the prince of the sons of Benjamin, Abidan, the son of Gadoni, presented a silver dish of one hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil, as a food-offering; a cup made of gold, full of incense, a bull from the fold, a ram, a sheep of a year old, for a burnt-offering; and for a sacrifice of thanks, two bullocks, five rams, five year old sheep. These were the gift of Abidan the son of Gadoni.

On the tenth day the prince of the sons of Dan, Akhiazar the son of Amishadai, presented a silver dish of one hundred and thirty shekels; a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil, as a food-offering; a cup made of gold, full of incense; a bull from the fold, a ram, a year old sheep for a burnt-offering, a he-goat for a sin-offering, and as a sacrifice of thanks, two bullocks, five rams, five he-goats, five year old sheep. These were the gift of Akhiazar the son of Amishadai.

On the eleventh day the prince of the sons of Asher, Phanuel the son of Akran, presented a silver dish of one

- hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil, as a food-offering, a cup made of gold, full of incense, a bull from the fold, a ram, a sheep of a year old, for a burnt-offering; a he-goat for a sin-offering, and for an offering of thanks, two bullocks, five rams, five goats, five year old sheep. These were the gift of Phauel the son of Akran.
- 74 On the twelfth day the prince of the sons of Naphthali, Akhaira the son of Ainan, presented a silver dish of one hundred and thirty shekels, a silver watering-can of seventy shekels, by the sacred weights, both full of fine flour mixed with oil, for a food-offering, a cup made of gold full of incense, a bull from the fold, a ram, a lamb of a year old, for a burnt-offering, a he-goat for a sin-offering, and as a sacrifice of thanks, two bullocks, five rams, five he-goats, five sheep of a year old. These were the gift of Akhaira the son of Ainan.
- 75 These were dedicated on the altar at the time it was consecrated, by the Princes of Israel:—twelve silver dishes; twelve silver watering-cans, twelve cups made of gold. Each of the silver dishes was one hundred and thirty, and each of the watering-cans seventy; all the silver vessels were one thousand four hundred, by the sacred shekel.
- 76 The cups of gold full of incense were twelve; ten to a cup, by the sacred shekel; all the gold was one hundred and twenty.
- 77 All the bullocks for burnt-offerings were twelve, the bulls and rams, twelve, the lambs of a year old, twelve, with their food-offerings, and the he-goats were twelve for sin-offerings.
- 78 And all the cattle for the sacrifices of thanks, twenty-four bulls, sixty rams, sixty he-goats, sixty sheep of a year old. Thus the altar was dedicated after its consecration.

God speaks to Moses at the Dedication of the Altar.

- 79 Then Moses went into the Hall of Assembly to speak to HIM, and heard the VOICE speaking to him from the expiatories which are upon the Ark of the Witnesses, from between the two Kerubim, there HE spoke to him.

Consecration of the Lamps.

And the EVER-LIVING spoke to 8 Moses commanding;—

“ Speak to Aaron, and say to him; 2 When you set up the lamps opposite the reflectors, light the seven lamps.”

Aaron consequently did so, erecting 3 the lamps opposite the reflectors, as the EVER-LIVING commanded to Moses. And this was the form of the 4 reflectors, concaves of gold on stalks at the cups. They were concave that they might reflect the light, as the EVER-LIVING showed Moses, so he made the reflectors.

The Levites consecrated to God.

The EVER-LIVING also spoke to 5 Moses commanding;—

“ Take the Levites from among the 6 children of Israel and purify them. Purify them in this manner; pour 7 water for sin over them, and let them pass it naked over all their body, and wash their clothing and purify themselves.

“ Then take a bull from the fold, 8 with its food-offering of fine flour mixed with oil, and a second bull from the fold take for a sin-offering, and present the Levites before the 9 Hall of Assembly, and collect all the chiefs of the children of Israel. 10 And when you have presented the Levites before the EVER-LIVING, then the children of Israel shall lay their hands upon the Levites, and Aaron 11 shall wave the Levites before the EVER-LIVING for the children of Israel, and they shall be appointed to perform the services of the EVER-LIVING.

“ Then the Levites shall lay their 12 hands upon the head of the bulls, and Aaron shall make of the first a sin-offering, and of the other a burnt-offering to the EVER-LIVING, to expiate for the Levites.

“ Afterwards station the Levites 13 before Aaron, and before his sons, and wave them to the EVER-LIVING, and separate the Levites from the 14 midst of the children of Israel, and the Levites shall be Mine. And after 15 that you shall bring the Levites to serve in the Hall of Assembly, but you must purify them and wave them; for they are a Gift, given to Me, from 16 out of the children of Israel. I have taken them to Myself instead of the first-born product of the womb of all

17 the children of Israel. For all the first-born of the children of Israel were Mine, of man or of beast, from the day when I cut off all the first-born in the land of the Mitzeraim I sanctified them to Myself. Therefore I take the Levites instead of all the first-born of the children of Israel, and I give the Levites to Aaron, and to his sons from among the children of Israel to perform the duties of the children of Israel in the Hall of Assembly, and to expiate for the children of Israel, and that the children of Israel may not be struck when the children of Israel approach to the sanctuary."

20 Moses and Aaron consequently did in conjunction with all the chiefs of the families of the children of Israel to the Levites, according to all that the EVER-LIVING commanded to Moses, regarding the Levites. The children of Israel did it to them. 21 They also offered sin-offerings for the Levites, and they washed their clothing, and Aaron waved them before the EVER-LIVING, and Aaron expiated for them, and purified them, and after that the Levites went to perform their duties in the Hall of Assembly before the EVER-LIVING; as JEHIOVAH commanded to Moses about the Levites, so they did.

The Duties of the Levites.

23 The EVER-LIVING also spoke to Moses commanding;—

24 "The Levites shall do this—from the age of twenty-five and upwards they must serve in the duties of the Hall of Assembly, but at the age of fifty they shall retire from service in those duties; and not serve further, except to superintend their brothers in the Hall of Assembly, to keep guard, but not perform the services. This is how you shall arrange for the Levites who superintend."

The Passover instituted.

9 The EVER-LIVING also spoke to Moses in the Wilderness of Sinai, in the second year after coming out from the land of the Mitzeraim, in the first month, commanding;—

2 "Let the children of Israel make the Passover in their Assembly, offering it upon the fourteenth day of this month, between morning and evening. You shall sacrifice it in the

Assembly with all its ordinances, and all its rites."

Moses consequently spoke to the 4 children of Israel to sacrifice the Passover. Therefore they offered the 5 first Passover on the fourteenth day of the month between morning and evening, in the Wilderness of Sinai. The children of Israel did all that the EVER-LIVING commanded to Moses.

But there were men who were unclean from a human corpse, so that they were not able to eat of the Passover, or to sacrifice the Passover on that day, so they approached the presence of Moses and the presence of Aaron upon that day, and those 7 men said; "There is a defilement upon us from a human corpse, by which we are prevented from offering the Gift to the EVER-LIVING in the Assembly together with the children of Israel."

When Moses replied, "Stay, and I 8 will hear what the EVER-LIVING commands about you."

Then the EVER-LIVING spoke to 9 Moses commanding;—

The Unclean to eat the Passover as well as the Clean.

"Speak to the children of Israel 10 saying; Any one of you who may be unclean from a human corpse, or away upon a journey, or in your families, still let him sacrifice the Passover to the EVER-LIVING; in the 11 second month, he shall offer it. It shall be eaten with unfermented bread and bitter herbs. None of it 12 shall remain with you until the morning, and you shall not break a bone of it, but sacrifice it with all the ordinances of the Passover. And 13 whoever may be clean, and has not been on a journey, and fails to sacrifice the Passover,—that person shall be excommunicated from his relatives, for not offering the gift to the EVER-LIVING with the Assembly. That person is guilty for his sin. And if 14 a foreigner resides with you and sacrifices the Passover to the EVER-LIVING it must be with the ordinances of the Passover and its rites. It must be offered with the same ordinances by you, both for the foreigner and the native of the country."

The Erection of the Sanctuary.

On the day of the erection of the 15 sanctuary, the cloud covered the

Tabernacle of the Hall of Witnesses, and in the evening there was over the Tabernacle like the light of fire until morning. So it was always—
 16 the cloud covered by day, and the
 17 light of fire at night. And when the cloud arose from off the Hall, then the children of Israel marched, and at the place where the cloud settled the children of Israel encamped.
 18 The children of Israel marched at the command of the EVER-LIVING, and they encamped at the command of the EVER-LIVING every day:—they encamped where the cloud rested upon the Tabernacle. But when the cloud rested upon the Tabernacle many days, then the children of Israel watched the EVER-LIVING and did not march. And if the cloud remained a number of days upon the Tabernacle by command of the EVER-LIVING they encamped, and at the command of the EVER-LIVING
 21 they marched. But if the cloud remained from evening to morning, and the cloud went up at the morning, then they marched, whether day or night; thus when the cloud went up they marched; but whenever for days, or a month, or long periods, the cloud rested upon the Tabernacle the Children of Israel encamped, and did not march; but
 23 on it going up they marched. By command of the EVER-LIVING they marched. They waited the order of the EVER-LIVING by the hand of Moses.

The Order to make Gongs.

10 The EVER-LIVING also spoke to Moses commanding:—
 2 "Make two silver gongs for yourself. Make them concave, and use them to call the Parliament, and to prepare the camp for marching, so that when you beat them all the Parliament will know how to come to you at the door of the Hall of Assembly. And if you beat one of them the generals and colonels of the regiments of Israel, will know to come to you. When you beat an Arise, then the divisions of the camp on the east shall march.
 6 "When you beat the Arise, a second time, the divisions of the camp on the south shall march. They shall prepare to march at the Arise.
 7 "But at the call for a Meeting you shall blow a trumpet, not sound

an Arise. The sons of Aaron, the 8 priest, shall beat the gongs, and this shall be a perpetual institution for your posterity.

"And when you go to war in your 9 land, to distress those who distress you, terrify them with the gongs, and remember the presence of your EVER-LIVING GOD, and He will encourage you against your enemies.

"Also in the days of your festivals, 10 and in your assemblies, and on the first of the months, beat the gongs with your burnt-offerings, and with your thank-offerings, and they shall be reminders for you before your GOD; I am the EVER-LIVING GOD."

The First March from Sinai in Martial Array.

It occurred in the second year, in 11 the twelfth month, that the cloud arose from off the Tent of Witnesses; so the children of Israel marched 12 from the Wilderness of Sinai, and the cloud settled on the Wilderness of Paran. They also marched in divisions 13 by the order of the EVER-LIVING, under the control of Moses.

The standard of the sons of Judah 14 marched in divisions as an army, and Nakhshon the son of Aminadab was over that army.

And Nathaniel the son of Tzoar 15 was over the army of the tribe of the sons of Issakar;

And Aliab the son of Khelon 16 was over the army of the sons of Zebulun;

Then the sons of Ghershon and the 17 sons of Merari having taken down the Tabernacle marched, carrying the Tabernacle.

Then the standard of the tribe of 18 Reuben marched with their army, and Aliazer the son of Shadiaur was over it.

And Shelumial the son of Tzori- 19 shadai was over the army of the tribe of Simeon.

And Aliasaf the son of Daul was 20 over the army of the tribe of the sons of Gad.

Then the Kahathites marched carry- 21 ing the sanctuary, and they erected the Tabernacle after the advance.

Then the standard of the camp of 22 the sons of Ephraim marched with their army, and Alishamah the son of Amihud was over that army.

And Gamalial the son of Phidatzhur 23

was over the army of the tribe of the sons of Manasseh.

- 24 And over the army of the tribe of the sons of Benjamin was Abidan the son of Gidoni.
- 25 Then marched the standard of the camp of the sons of Dan, by regiments, with all the troops of their army, and Akhazer the son of Amishaddi was over that army.
- 26 And Phanael the son of Akhan was over the army of the tribe of Asher.
- 27 And Akhira the son of Ainan was over the army of the sons of Naphthali.
- 28 Thus the children of Israel marched;—they marched by their armies.

Moses invites his Father-in-Law to join Israel.

- 29 Moses, however, spoke to Khobabben-Rauel the Midianite, the father-in-law of Moses, "We are starting for the place that the EVER-LIVING said to us, I will give it to you. March with us, and we will benefit you; for the EVER-LIVING has promised good to Israel."
- 30 But he replied to him, "I will not go from my country and from my children, with you."
- 31 But he answered, "Do not now forsake us; for you know the routes of the desert, and you can be eyes for us. And it shall be that if you will go with us then when we receive the success the EVER-LIVING will obtain for us, we will reward you."
- 32 So they marched from the Mount of the EVER-LIVING three days' journey, and the Ark of the Covenant of the EVER-LIVING marched before them, three days' journey, to guide them to a halting place; and the cloud of the EVER-LIVING was over them by day, in their march from the camp. And when they began their march, Moses stood up and said, "The EVER-LIVING deliver you from your enemies, and march before your face supporting you." But when they encamped, Moses said, "JEHOVAH bring home the many regiments of Israel."
- 33 But the people murmured badly in the ears of the EVER-LIVING,—and the LORD heard it, and was displeased, so the LORD caused a fire to break out amongst them, and it consumed the rear of the camp; so the people called upon Moses, and Moses prayed

to the EVER-LIVING,—and quenched the fire. He therefore called the name of that spot "The Burnings,"¹ because the LORD there burnt them with fire.

A Muting in the Camp.

But the mixed people who were 4 amongst them, longed, and desired, and sat, and wept. Some of the children of Israel also did the same and said; "Who will feed us with flesh? We 5 remember the fish that we ate in Mitzter for nothing; with the cucumbers, and the melons, and the lettuces, and the onions, and the garlic! But 6 now our souls are sick! There is nothing but this manna to look at!"²

Moses, however, heard the people 10 weeping, each family at the door of their tent, and the LORD was very angry; and in the eyes of Moses it was bad. Therefore Moses said to 11 the EVER-LIVING, "Why have You brought evil upon Your servant? And why have I not found favour in Your eyes for You to remove the weight of all this people from off me? Have I 12 begotten all these people? or have I brought them forth, that You should say to me carry them in your lap, as a mother carries her infant to the land which You promised to their fathers? I have no flesh to give to all this nation! who cry to me saying, 'Give us flesh that we may eat.' I cannot feed them! I cannot carry all 14 this nation! They are too heavy for me, and therefore do this to me;—kill me, now, kill me, if I have found 15 favour in Your eyes!—that I may not see myself torn to pieces!"

But the EVER-LIVING answered 16 Moses; "Assemble before Me seventy men from the rulers of Israel whom you know to be able to rule the people and to control them, and take them with you to the Hall of Assembly, and present them there with yourself, and I will descend and speak 17

¹ Thabarah.—F. F.

² Verses 7 to 9 are evidently the note of an old transcriber, so I place them at the foot, as not being part of the original text.—F. F.

And the manna was like coriander seed, 7 and the look of it was like the appearance of gum! The people despised it, but they 8 gathered it and ground it in mills, or beat it in mortars, and boiled it in pans, and made their cakes of it, and its taste was like the taste of pancakes. When the dew 9 fell upon the camp at night the manna came down with it.

- with you there, and will support you with the spirit that is upon you, and I will put it upon them, and they shall carry, along with yourself, the load of this nation, and you shall not carry it alone.
- 18 "But as for this People, order them to sanctify themselves for to-morrow, and they shall eat flesh, for the EVER-LIVING has heard their weeping, saying, 'Would that we could eat meat, such as we enjoyed among the Mitzeraim.' Therefore the EVER-LIVING will give them flesh, and they can eat it.
- 19 They shall not eat it for one day only, or for two days, or for five days, or for ten days, or for twenty days; but for a month's time,—until it is ejected from their mouth, and the greedy loathe it,—because they have turned away from the EVER-LIVING, Who is in the midst of them, and wept before Me saying, 'Why has He brought us from the Mitzeraim?'"
- 21 But Moses replied, "There are six hundred thousand of marching men in the nation I am surrounded by,—and you say supply them with flesh meat, and let them eat it for a month. If the sheep and cattle are slaughtered for them, could they obtain it? If all the fish in this sea were added to them,—could they obtain it?"
- 23 The EVER-LIVING, however, answered Moses, "Is the hand of JEHOVAH cut off? Now you shall see whether My Word is honoured or not!"
- 24 Then Moses went out, and related to the People all the words of the EVER-LIVING, and he selected seventy from the rulers of the People, and stationed them around the Hall, and the EVER-LIVING descended in the cloud, and spoke with him and strengthened him with the spirit that was over him, and placed it upon each of the seventy rulers, and the spirit rested upon them and they addressed the audience, and did not fail. But two men separated themselves in the camp;—the name of one was Aldad, and the name of the other was Midad;—but the spirit fell upon them, for they were enrolled, although they did not go to the Assembly, and they addressed the
- 27 people in the camp. Therefore a youth ran and reported it to Moses

and said, "Aldad and Midad are addressing a meeting in the Camp!" So Joshua the son of Nun, the lieutenant of Moses, went to enquire, and then said "My Lord Moses, restrain them"

Moses, however, replied to him, 29 "You displease me! for I wish the EVER-LIVING would make all the People orators. I wish the EVER-LIVING would lay His spirit upon them."

So Moses and the rulers of Israel 30 remained in camp, and a wind came 31 from the EVER-LIVING and brought up quails from the sea, and they were scattered over the camp for a day's journey on this side, as far as a day's journey on the other side, all round the camp, and were heaped on the surface of the ground.

Then the people arose all that day 32 and all that night, and all the next day to collect the quails, and the smallest collection was ten bags, and they spread them all about the camp.

The flesh was still between their 33 teeth unconsumed when the anger of the LORD burnt against the People, and the LORD struck them with a very great stroke, so they called the 34 name of that spot the "Graves of Greed"¹ for they buried there the people who were greedy. Then the 35 people marched from the Graves of Greed to the Greenfields, and stayed at those fields.²

Miriam and Aaron quarrel with Moses over his Marriage.

Then Miriam and Aaron quarrelled 12 with Moses about the Kushite woman whom he had taken, for Moses had married a Kushite, so they asked 2 "Has the EVER-LIVING spoken only with Moses? Has He not also spoken to us?" And the EVER-LIVING heard it. But the man Moses 3 was very gentle, more so than any man on the face of the earth.

Then the EVER-LIVING spoke sud- 4 denly to Moses, and to Aaron, and to Miriam, "Go all three of you to the Hall of Assembly."

So all three went, and JEHOVAH 5 descended in the form of the cloud and stood at the door of the Hall, and called Aaron and Miriam. Both of them accordingly went. When he 6

¹ Kibroth Hathavah.—F. F.
² Katzeroth, in Hebrew.—F. F.

- said to them, "Listen now to My words. If there is a prophet among you, the LORD shows Himself to him by vision or speaks by dream.
- 7 It is not the same as with My servant Moses;—he is faithful in all My House. I speak face to face with him, and openly, and he has not to seek the EVER-LIVING in enigmas and parables. Then why have you not regarded the message of My servant Moses?" And the anger of the EVER-LIVING burnt at them, and He departed.
- 10 Then the cloud turned from above the Hall, and Miriam had become a leper as white as snow; and Aaron recoiled from Miriam now she was a leper, and Aaron said to Moses, "Pray to the ALMIGHTY so that HE may not lay upon us the sin which we attempted, and that we have committed. Let her not be like what comes dead from its mother's womb,—with half of its flesh consumed!"
- 13 Therefore Moses cried to the EVER-LIVING, saying, "I pray GOD to cure her now."
- 14 And the EVER-LIVING replied; "If her father had spit in her face would she not be disgraced for seven days? Let her be isolated for seven days outside the camp; and afterwards she may return."
- 15 Miriam was therefore isolated outside the camp for seven days, and the people did not march until the return of Miriam, but the people marched afterwards, from the Green-fields,¹ and encamped in the Wilderness of Paran.

A Survey of Canaan ordered.

- 13 Then the EVER-LIVING spoke to Moses, commanding;
- 2 "Send men and let them survey the land of Canaan, which I will give to the children of Israel. You shall send a man from each tribe of their fathers,—all of them nobles."
- 3 Moses consequently sent them from the Wilderness of Paran by command of the EVER-LIVING. All were nobles, chiefs of the children of Israel, and their names were these:—
- 4 Of the tribe of Reuben, Shamua the son of Yikri;
- 5 Of the tribe of Simeon, Shafat the son of Khorì;

¹ Katseroth, in Hebrew.—F. F

- Of the tribe of Judah, Kaleb the 6 son of Jephunah;
- Of the tribe of Issakar, Izal the 7 son of Joseph;
- Of the tribe of Ephraim, Hoshea 8 the son of Nun;
- Of the tribe of Benjamin, Phalat 9 the son of Rafna;
- Of the tribe of Zebulon, Gadiel the 10 son of Sodi;
- Of the tribe of Joseph—the tribe of 11 Manasseh, Gadi the son of Susi;
- Of the tribe of Dan, Amiel the son 12 of Gamali;
- Of the tribe of Assher, Sethor the 13 son of Mikal;
- Of the tribe of Naphthali, Nahbi 14 the son of Wafsi;
- Of the tribe of Gad, Ganal the son 15 of Makri;
- These were the names of the nobles 16 whom Moses sent to survey the land, and Moses surnamed Hoshea the son of Nun, Joshua.¹

Instructions to the Spies.

Moses then sent them to survey 17 the land of Canaan, and instructed them; "Go up from the south, and ascend to the hills and examine the 18 land, what it is; and what its people are who inhabit it. Their strength, their weakness;—if they are few or many. And what kind of country it 19 is they live in, whether it is good or bad; and what kind of cities they inhabit; with their camps and fortresses. Also examine the fertility of 20 the land; if it is watered; if there are trees in it or not; and their size; you must also collect some of the fruit of the country, for it is the time of grape harvest."

They therefore went up, to survey 21 the country from the Wilderness of Tzin to the plain that extends to Khamath.

Thus they ascended from the south 22 as far as Hebron, where resided Akhiman, Shashai, and Thalmai, three children of Anak.² So they only 23 went as far as the brook Eshkol, and decided to cut off a single branch of grapes from there, and carried it on a yoke between two.

¹ The Saviour, or Victor.—F. F.

² The parenthesis, v. 22, is apparently an editorial note, not part of the text of Moses.—F. F.

"(Hebron was built seven years before Zoan in Mizraim.)"—F. F.

They also took pomegranates, and
 24 figs; therefore they named that spot
 the Brook of Grapes on account
 of the grapes which they cut from
 there for the sons of Israel.
 25 There they turned back from sur-
 veying the country at the end of forty
 26 days, and marched and came to Moses
 and Aaron, and all the chiefs of the
 children of Israel, in the Wilderness of
 Paran, at Kadish, and reported the
 matter to them and all the Council,
 and showed the fruit of the country,
 27 and continued, and said:—

Report of the Spies.

"We have been to the country to
 which you sent us, and it is indeed
 flowing with milk and honey, and
 28 this is its produce; however, the
 people who inhabit the country are
 strong, and their cities are very great
 fortresses, and we saw the sons of
 29 Anak there! Amalek inhabits the
 south country, and the Hitites, and
 the Jebusites, and the Amorites in-
 habit the hills, and the Cananites
 inhabit along the sea, and alongside
 the Jordan."

30 But Kaleb had been silent before
 the people and Moses. Now he said;
 "Ascending let us go up and conquer
 them, for we are able to do it!"

31 But the princes who went up with
 him replied; "We are not able to
 overpower those people, for they are
 32 stronger than us!" And they brought
 reports to the Children of Israel
 about the country they had surveyed,
 saying; "The country that we
 travelled over to examine it, is a
 country that devours its inhabitants;
 and all the people whom we saw were
 33 tall men; and we saw the Nephilim
 there, sons of Anak, more than
 giants, and we were in our own eyes
 like locusts,—and we were like gnats
 in theirs!"

14 Then all the Council arose and
 gave out their votes. The people
 also wept in that night; and
 2 all the children of Israel com-
 plained against Moses and against
 Aaron. And all the Council asked;
 "Which was better for us? to die in
 the land of the Mitzeraim, or for us
 3 to die here in this desert? And why
 did the EVER-LIVING bring us to this
 country to fall by the sword? Our
 wives and our children will be
 plunder. Is it not better for us to
 return to Mitzer?"

Then every man said to his brother, 4
 "Let us choose a leader and return
 to the Mitzeraim."

But Moses and Aaron fell on their 5
 faces before all the chiefs of the
 children of Israel, and Joshua the 6
 son of Nun, and Kaleb the son of
 Jephunah, who had surveyed the
 country tore their garments, and 7
 addressed all the chiefs of the chil-
 dren of Israel and said:—

"The country that we travelled
 over to survey it, is a very, very good
 land. If the EVER-LIVING is pleased 8
 with us, and goes with us to this
 country, He can give us this land
 which flows with milk and honey.
 Rebel not against the EVER-LIV- 9
 ING! and fear not the people of the
 country, for we can devour them,
 throwing a shadow over them. Since
 the LORD is with us, fear them not!"

All the Council threatened, how- 10
 ever, to murder them with stones;
 but the Glory of the EVER-LIVING
 appeared in the Hall of Assembly to
 all the children of Israel.

Then JEHOVAH said to Moses, 11
 "How long shall I be despised by
 this people? How long will they not
 trust to Me, in spite of all the won-
 ders I have effected for them? I 12
 could strike them with a word and
 destroy them, and could make from
 yourself a nation mightier than they."

Moses, however, said to the EVER- 13
 LIVING, "But when the Mitzerites
 hear of it, from the midst of whom
 YOU brought up this people by Your
 Might, and the inhabitants of this 14
 country hear, who have heard that
 JEHOVAH is in the midst of this
 People,—who eye to eye have seen
 You are the EVER-LIVING,—and
 Your cloud has stood over them,—
 and with a perpetual cloud You have
 marched before them by day, and
 with a perpetual fire by night,—that 15
 You have killed this People as a
 single man,—then the heathen, who
 have heard this report of You, will
 say; 'Because JEHOVAH was not able 16
 to bring this People to the country
 that He swore to them, He has slain
 them in the desert!' Consequently, 17
 now, O! EVER-LIVING, increase
 Your mercy, as You promised, say-
 ing, 'I am the EVER-LIVING, slow 18
 to anger, and of great mercy; for-
 bearing towards passion and sin;
 and not destroying the helpless:
 punishing the fault of the fathers

upon their children to the third and
 19 the fourth generation.' Forgive,
 now, the passion of this people;—for
 Your Mercy is great, and as You have
 endured these people from Mitzer
 until now."

20 Then the EVER-LIVING replied,
 "I will forgive, as you request;—for
 21 I LIVE FOR EVER, and the Majesty
 of the EVER-LIVING will fill the
 22 whole earth. However all the men
 who have seen My Majesty, and the
 wonders that I effected amongst the
 Mitzeraim, and in the Wilderness,—
 yet have revolted from Me these ten
 times and not listened to My Voice,
 23 —they shall not see the land which I
 promised to their fathers,—that is,
 all who despised Me, shall not see
 24 it. But I except My servant Kaleb.
 His spirit was steadfast in him, and
 he was perfect after Me, therefore he
 shall arrive at the country where he
 went and his posterity shall inherit it."

The Israelites Retreat.

25 However, as the Amalekites and
 the Cananites occupied the valley,
 on the next day they turned face and
 retreated from them towards the
 Wilderness leading to the Sea of Suf.¹

Punishment for the Rebolt denounced.

26 There JHVOVAH spoke to Moses
 and Aaron, saying;—
 27 "For how long shall I hear the
 complaints of this vile mob com-
 plaining against Me? These com-
 28 plaints of the children of Israel that
 they murmur against Me? Say to
 them, 'As I live, says JHVOVAH,
 according to their demand to My
 29 ears, I will do to them! In this
 desert their corpses shall fall with
 all their officers and rulers, from the
 age of twenty years and upwards,
 30 who complained against Me. They
 shall not arrive at the country that I
 raised My hand to lead them into,—
 except Kaleb the son of Jephunah,
 31 and Joshua the son of Nun. But
 their children which they said would
 be enslaved,—I will bring in, and
 they shall see the country which you
 32 despised; but your corpses shall fall
 33 in this desert, and your sons shall be

¹ Red Sea: literally "The Sea of Weeds." Not the main sea, but only the shallows at the head of the Gulf of Suez, as the whole history seems to indicate.—F. F.

scattered in the desert forty years, for
 you shall carry your whoredom until
 your bodies sink in the desert. By
 34 the number of the days when you
 should have been examining the
 country,—forty days,—a year for a
 day, a year for a day, you shall carry
 your crimes,—forty years. Thus shall
 you recognize My hostility. I, the
 35 EVER-LIVING, have declared I will do
 this, to all this vile mob, who revolted
 against Me in this desert.—They shall
 perish there.—They shall die! And
 36 the men whom Moses sent to spy
 the country, and who returned and
 complained about it, the whole of that
 band shall become dung upon the
 earth! Those men shall die who
 37 reported bad of the land, to fight
 against the EVER-LIVING. Yet Joshua
 38 the son of Nun, and Kaleb the son of
 Jephunah, shall live from among those
 who went to survey the country."

The Israelites demand a Battle, but the Amalekites defeat Israel.

And Moses repeated these words
 39 to all the children of Israel, and the
 People mourned greatly. At the
 40 morning, however, they arose to go
 up to the top of the hill, crying,
 "Here we are! Let us go up to the
 place which the EVER-LIVING said,
 —for we have sinned."

But Moses replied, "What is this?
 41 You transgress the command of
 JHVOVAH,—and He is not pleased.
 You shall not go up;—for the EVER-
 42 LIVING is not with you, so you will
 be defeated before your enemies, for
 43 the Amalekites and Cananites are
 before you, and they will defeat you
 by the sword, because you have
 deserted from the EVER-LIVING, and
 JHVOVAH is not with you."

They, however, arrogantly ascended
 44 to the top of the hill; but the Ark of
 the Covenant of the EVER-LIVING
 and Moses did not move from the
 camp.—So the Amalekites and the
 45 Cananites who were encamped upon
 the hill, charged down and repulsed
 them, and pursued them as far as the
 valley.

The Fains of Sacrifices and Offerings.

Afterwards the EVER-LIVING spoke 15
 to Moses commanding;—

"Speak to the children of Israel 2
 and say to them;

1 "When you come to your permanent country which I will give to you, and you make a gift to the EVER-LIVING,—a burnt-offering, or a sacrifice to fulfil a vow, or a free-will offering, or in your festivals to make a pleasant breath to the EVER-LIVING with an ox or a sheep, then approaching, present as your gift to the EVER-LIVING as a food-offering, a tenth of fine flour mixed with the fourth of a hin of oil, and of wine for a drink-offering you shall offer the fourth of a hin, with the burnt-offering, or the sacrifice of a single lamb. Or with a ram, you shall offer as a food-offering a twelfth of fine flour mixed with the third of a hin of oil, and the third part of a hin of wine for a drink-offering, presented as a pleasing breath to the LORD.

8 "And when you offer a bullock as a burnt-offering, or a sacrifice to fulfil a vow, or as a thank-offering to the EVER-LIVING, you shall offer with the bullock, as a food-offering, three tenths of fine flour mixed with half a hin of oil; and as a drink-offering, present half a hin of wine as a gift of pleasant breath to JEHOVAH.

11 "And the same shall be done with each ox, each ram, each lamb of the sheep, or goats. According to the number which are offered, this shall be done, with each one of the number. Make every presentation in the same way as these, to offer a pleasing breath to the EVER-LIVING. 14 And whatever stranger resides with you, or is settled among your posterity, when he makes an offering of a pleasing breath to the EVER-LIVING, he shall do the same as you do. It is a common Institution alike for you and the foreigner who resides with you. It is a perpetual Institution for your posterity, both for you and the foreigner before JEHOVAH. There shall be one law, and one rule for yourselves and for the foreigners residing with you."

Law of Harvest-home Offerings.

17 The EVER-LIVING also spoke to Moses commanding;—
18 "Speak to the children of Israel and say to them; 'When you arrive at the country where I will bring you, and eat of the bread of the land, you shall lift it up before the EVER-LIVING. You shall lift up the first

cake from the dough the same as you hold up of your grain;—so shall you hold it up. You must give the first of your grindings to the EVER-LIVING as a lift-offering from your produce.

Offerings for National Sins.

"But if you wander from, and do not practise all these commands which JEHOVAH has dictated to Moses; all that the EVER-LIVING has commanded to you by the medium of Moses, from the day when the LORD commanded them, to your furthest posterity; or if your Parliament should inadvertently commit an error, then all your Parliament shall offer a bull from the herd as a burnt-offering, for a pleasant breath to the EVER-LIVING; with its food-offering and drink-offering, as decreed, and a ram of the goats for a sin-offering; and the priest shall expiate for all the Parliament of the children of Israel, and forgive them their fault, when they bring the offering to present to JEHOVAH, and make a sin-offering for their fault.

Offerings for Personal Faults.

"But if an individual commits a fault, then he shall present a she-goat of a year old as a sin-offering; and the priest shall expiate for that person for the fault he has inadvertently committed, before the EVER-LIVING. He shall expiate for it, and shall pardon him for it. There is one law for the native of the children of Israel, and for the foreigners among them, for you to observe regarding faultiness. But the person who acts with a wicked hand, whether a native or a foreigner, in contempt of the EVER-LIVING,—that person shall be excommunicated from among his people. For he has despised the command of the LORD and broken His decree, by his sin."

The Law of Sabbath-breaking.

While the children of Israel were in the Wilderness, they found a man collecting sticks on the Sabbath day, and those who found him gathering sticks presented him to Moses and Aaron and to all the Parliament, who put him under guard, for they could not decide what to do with him. But the EVER-LIVING said to Moses;—

"The man must die! Let all the

Assembly kill him with stones outside the camp."

- 36 The whole Assembly, therefore, took him outside the camp and killed him with stones;—so he died as the EVER-LIVING had commanded to Moses.

Jarnel ordered to make Fringes.

- 17 The EVER-LIVING also spoke to Moses, commanding;—
- 38 "Speak to the children of Israel and say to them; Make fringes upon the borders of your clothing always, and place above the fringes cords of purple, so that the fringes may be like flowers for you to remember the commands of the EVER-LIVING by, and to practise them, and that you may not wander after your hearts, and after your eyes, as you have wandered after them, but, instead, that you may remember and practise all My commands, and live holily to your
- 40 GOD. I am your EVER-LIVING GOD, Who brought you from the land of the Mizteraim to be your GOD. I am the EVER-LIVING GOD."

The Rebolt of Korah.

- 16 Korah, the son of Itzhar, the son of Kahath, the descendant of Levi, and Dathan and Abiram, sons of Aliab, and Ann, the son of Pelath, the son of Reuben, conspired and stood up to resist Moses, with a hundred and fifty others of the princes of the Parliament of the children of Israel, 2 titled nobles of the nation; and they addressed Moses and Aaron and said to them;

"You assume too much to yourselves;—for all the Parliament, all of them, are sacred, and the EVER-LIVING is among them."

- 4 When Moses heard it, he bowed his head, and spoke to Korah and all his band, saying; ♣

- "In the morning JEHOVAH will make known who are His, and sacred; and who are to approach to Him, and whom He has chosen to approach to Himself. Let Korah and all his band 6 take bowls for themselves, and put fire and sweet incense into them, and the men whom JEHOVAH chooses shall be the Sacred. You are presumptuous, sons of Levi." And Moses 8 continued to Korah, "Listen, now, 9 sons of Levi. Was it too little for you that the GOD of Israel appointed you from among the families of Israel, to approach to Him, to perform the

services of the sanctuary of the EVER-LIVING, and to stand before the congregation to minister, and included you and all your brothers with you,—but would you demand the Priesthood also? However, you, and 11 all your associates, station yourselves before the EVER-LIVING together with Aaron.—What is he that you should murmur against him?"

Then Moses sent to summons 12 Dathan and Abiram, the sons of Aliab, but they would not come, but replied—

"We will not come! Is it nothing 13 that you have brought us up out of a land flowing with milk and honey to kill us in this desert,—that you would dominate over us as a tyrant? You 14 have brought us to no land flowing with milk and honey! nor given us farms and vineyards to possess! Would you dig out the eyes of these men? We will not come!"

Moses was very angry at this and 15 said to JEHOVAH; "I have not taken as a gift even an ass from them, and I have not wronged one of them."

Then Moses said to Korah, "Let 16 you and all your associates come before the EVER-LIVING,—you, and they, and Aaron to-morrow; and let 17 each take a censer and put on it incense, and present it before the EVER-LIVING,—each of the hundred and fifty, a censer; and you and Aaron, each a censer."

So each took his censer; and they 18 put fire in their censers, and offered incense upon it, and stationed themselves at the door of the Hall of Assembly, with Moses and Aaron. Korah also collected all his associates with himself at the door of the Hall of Assembly, and the Glory of the EVER-LIVING appeared to all the congregation.

But the EVER-LIVING spoke to 20 Moses and to Aaron saying, "You shall be magnified in the midst of this Assembly,—but I will consume them 21 with might!"

They however fell upon their faces 22 and said, "GOD, the GOD giving life to all flesh! one man only has sinned,—and will you be angry with all the Parliament?"

Destruction of Korah, Dathan, and Abiram.

Then the EVER-LIVING spoke 23 to Moses, saying; "Speak to the 24

Parliament and command them to run out from around the tents of Korah, Dathan, and Abiram."

- 25 Moses therefore arose, and went to Dathan and Abiram, and the Judges of Israel went after him, and they spoke to the Parliament saying; "Remove from the halls of these depraved men, and touch nothing belonging to them, for fear you should share in their sin." Consequently they came away from the tents of Dathan and Abiram; but Dathan and Abiram came. And stood at the opening of their tents, with their wives and children, and infants. Then Moses spoke and said;—

"You shall learn by this whether JEHOVAH has sent me to do all these things; for I have not done them by myself;—if these die as all men die, and the fate of all men falls upon them, then the EVER-LIVING has not sent me. But if JEHOVAH prepares it, and the earth opens her mouth and swallows them, and all who are with them, and they go down alive to the grave,—then you will know that the EVER-LIVING has rejected these men."

- 31 And it occurred that as he finished speaking these words, the ground split under them, and the earth opened her mouth and swallowed them and their homes, and all the men who were with Korah, and all their wealth; and they, and all who were with them, rushed down alive into the grave, and the earth closed over them, and they perished in the midst of the public. Then all Israel who were around them fled with a shriek; for they said, "The earth may swallow us also." Fire also came out from JEHOVAH and consumed the hundred and fifty men as they offered incense.

17 The EVER-LIVING then spoke to Moses saying; "Command Ahiazar the son of Aaron the priest, to collect the censers from among the burnt people, and the fire, for they are sacred.

- 3 "The censers of these sinners are for their lives, and you shall make of them thin spread plates for the altar, for they have been presented before the EVER-LIVING and are sacred, and they shall be warnings to the children of Israel." (Ahiazar, the priest, subsequently took the censers of brass which the burnt persons presented,

and made plates of them for the altar.) "And the children of Israel shall remember the reason why a strange man, who is not of the family of Aaron, may not approach to offer incense before the EVER-LIVING, so that he may not be like Korah; and that they may know that JEHOVAH has spoken by the medium of Moses."

The Parliament and the Crowd Meeting.

But all the Parliament of the children of Israel murmured against Moses and Aaron next day, exclaiming;—"You have killed the People of the EVER-LIVING!"

But when the Parliament collected against Moses and Aaron, they retreated to the Hall of Assembly, and then the cloud descended, and the Glory of the EVER-LIVING appeared, so Moses and Aaron came into the front of the Hall of Assembly, and JEHOVAH spoke to Moses, saying;—

"Rise up from the midst of this crowd and I will consume them with might."

But they fell on their faces and Moses said to Aaron, "Take you a censer, and put fire into it from off the altar, and place incense, and go quickly and make an expiation for them, because anger is coming from the EVER-LIVING to strike the profane."

So Aaron did as Moses commanded, and rushed into the midst of the meeting, where the stroke of destruction was on the People, and offered incense and expiated for the nation, and stood between the living and the dead;—and the stroke was arrested. But the dead from the stroke were fourteen thousand seven hundred, besides those who died over the affair of Korah. Then Aaron returned to Moses to the opening of the Hall of Assembly, and the stroke was arrested.

Tribal Staves ordered to be taken away.

The EVER-LIVING also spoke to Moses, commanding;—

"Speak to the children of Israel and take the staves from each of their tribes. The staff from each ancestral house; from each chief of an ancestral house.—Twelve staves; and record the name of each upon his staff. And record the name of 18

Aaron upon the staff of the tribe of Levi. Thus there shall be a staff from the head of each ancestral house; and place them in the Hall of Assembly with the Witnesses as an evidence for them there. And the staff of the man I may choose shall blossom. Thus I will exclude the complaints of the children of Israel from Me."

21 Moses accordingly spoke to the children of Israel, and each of the princes gave him their staff,—each prince a staff,—each prince of an ancestral house of the twelve tribes. But the staff of Aaron was placed in the middle of the other staves.

22 Afterwards Moses presented the staves before the presence of the EVER-LIVING in the Hall of Assembly.

23 And when Moses came next day to the Tabernacle of the Witnesses, the staff of Aaron had budded and blossomed for the House of Levi! Buds had also come out, and borne flowers, and ripened into almonds. Moses

24 therefore brought out all the staves from the presence of the EVER-LIVING to all the children of Israel, and they examined them, each man taking his own staff!

25 Then the EVER-LIVING said to Moses, "Return the staff of Aaron to the presence of the Witnesses, to keep it as an evidence to the Sons of Disobedience, and let them stop their complaints against Me, that they may not die."

26 Moses consequently did as the EVER-LIVING commanded him. He did it.

The People decree Death to all who attempt to enter the Sanctuary.

27 The children of Israel after that spoke to Moses saying:—"We perceive that we shall expire; we shall perish, all of us will perish. Let all who approach to the sanctuary of the EVER-LIVING be killed, so that we may not all expire."

18 Then the EVER-LIVING commanded Aaron "You and your sons, and the house of your father with you, shall carry the spirit of consecration; and you and your sons with you shall carry the spirit of the priesthood, and your brothers of the tribe of Levi, of the standard of your father, shall also approach with you and attend upon you, and guard you,

and your sons with you, before the Tabernacle of the Witnesses. And they shall guard you, and guard all the Hall, together with the sacred furniture. But they shall not approach to the altar, for fear they, as well as you, should die; but they shall attend upon you and guard in watches the Hall of Assembly and all the services of the Hall, and a foreigner shall not approach with them. By them also the holy things shall be guarded, and the altar be guarded so that anger may never come upon the children of Israel. For I have taken to Myself your brothers of Levi from among the children of Israel, to give them as gifts to the EVER-LIVING, to perform the services of the Hall of Assembly. But you and your sons with you shall guard the priesthood, and all the matters of the altar, and of the House of the Veils, and perform the services prescribed for the priesthood. And the stranger who approaches shall die."

Confirmation of Endowments for the Priesthood.

The EVER-LIVING also said to Aaron "And I, see, I have given to you the guardianship of My High Things, and of all the sacred things of the children of Israel;—I have given them to you and to your sons to consecrate, and to preserve for ever.

"These shall be yours from the sacred offerings;—all the gifts offered by fire; all food-offerings, and sin-offerings; and all the presents which they make to Me. They are consecrated strictly to you, and to your sons. You shall eat them in the sanctuary. Every male may eat of them with you. They shall be sacred to you. You shall also take something from all the wave-offerings of the children of Israel for yourself and your sons, and for your daughters with you, as a perpetual Institution. All the clean in your house may eat of them.

"All the melted fat, and the best of the vintage, and the first of the corn which they present to the EVER-LIVING are given to you. The first fruits of all that their land produces which they bring to the EVER-LIVING, shall be yours. All who are clean in

- 14 your houses may eat of them. Every convict in Israel shall be yours.
- 15 Every thing bursting the womb of any species which they offer to the EVER-LIVING, whether of man or beast, shall be yours; but you must set free for a ransom the firstborn of man, and the firstborn of cattle you shall free for a sin-offering; and they shall be ransomed at a month old, at a valuation of five shekels of silver by the sacred shekel.¹
- 17 "You shall not, however, ransom the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, they are sacred; their blood is to be poured out on the altar, and their fat is to be burnt as an offering of pleasant perfume to the EVER-LIVING. But of their flesh, the breast shall be yours, for waving it,
- 19 and the right leg shall be yours. All the exalted offerings of the sanctuaries, which the children of Israel lift up to the EVER-LIVING, I give to you, and to your sons with you, as a perpetual Institution. It is a covenant of salt for ever before the EVER-LIVING for you and your posterity after you."

Endowments of the National Church.

- 20 The EVER-LIVING also said to Aaron, "You shall have no possession in the land, and there shall be no portion for you in it. I am your portion, and inheritance among the children of Israel.
- 21 "But to the sons of Levi I give all the tithe of Israel for an inheritance, in payment for the work they perform in the services of the Hall of Assembly, and if ever the children of Israel offer a sacrifice in the Hall of Assembly, they shall bear the sin to death; because the work of Levi is in the Hall of Assembly, and they shall bear its burden, as a perpetual Institution, for your posterity. Therefore they have no inheritance among the children of Israel, for the tithes of the children of Israel which they bring to lift up and present to the EVER-LIVING I give to the Levites as an inheritance; therefore I have said to them, you shall hold no inheritance among the children of Israel."

¹ V. 16. "It is ten grains" is an ancient editor's note.—F. F.

"(It is ten grains.)"

The Duties of the Levites.

The EVER-LIVING also spoke to 25 Moses, commanding;—

"Speak to the Levites and say to them,

"Since I have taken you from the 26 children of Israel, the tithe which I have given to you from them as your inheritance,—you shall present from it as a present to the EVER-LIVING, —a tenth of the tithe with which they are tithed, for your account. 27 You shall also lift up some of the grain from the corn, and a portion from the grapes. Thus you shall 28 present presentations to the EVER-LIVING, from all the tithes which are taken from the children of Israel; and give a part of those presentations to the EVER-LIVING, to Aaron the Priest. From all the presentations 29 presented to the EVER-LIVING, present a part of all the best that is consecrated for you.

"You shall therefore command 30 them,¹ when presenting the fat, to account some of it as for the Levites, like the offerings of corn, and the offerings of grapes; and they may eat 31 them in any of their villages, and houses, as their wages on account of their work in the Hall of Assembly, and they will not be committing sin 32 by taking away the fat, and the offerings of the children of Israel. They do no wrong, and they shall not die."

The National Sacrifice for Sin.

The EVER-LIVING also spoke to 19 Moses, commanding;—

"The following is a constitutional 2 law which JEHOVAH commands, saying;—Command the children of Israel to select for you a red heifer, perfect, and who has not a spot upon her, which has never been under a yoke. Let them 3 bring it to Aliazar the priest, and he shall take her outside the camp and slay her in their presence. Then 4 Aliazar the priest shall take some of her blood on his finger, and sprinkle the front of the Hall of Assembly seven times with the blood, and burn 5 the heifer in their sight with its skin, and flesh, and its dung.¹ He shall burn it to dissolution. Then the 6 priest shall take cedar and hyssop

¹ V. 30. The "them" here clearly refers to the Nation or Offshoots, not to the Levites. If this is not borne in mind the passage seems contradictory.—F. F.

wood, and scarlet wool, and ashes from among the cinders of the heifer.

- 7 "The priest shall then change his clothing, and wash his body with water, and afterwards return into the camp. But the priest shall be
8 unclean until the evening. Those who burnt her also shall change their clothes, and wash their bodies in water, and be unclean until the evening.
- 9 "Afterwards a clean man shall remove the ashes of the heifer and place them outside the camp in a clean place, and they shall be as a witness to the children of Israel to keep themselves from the impurity of sin.
- 10 "Then the remover of the ashes of the heifer shall strip off his clothes, and be unclean until the evening.

The Law against Contagion by a Corpse.

- "This also shall be a perpetual Institution to the children of Israel, and to the foreigners who reside
11 among them, that whoever touches the corpse of a man shall be unclean
12 for seven days. If he offers a sin-offering on the third day, then he shall be clean on the seventh day; but if he does not offer a sin-offering on the third day he shall not be clean on the seventh.
- 13 "Whoever touches a corpse,—the body of a man who died,—and does not make a sin-offering at the sanctuary of the EVER-LIVING, is defiled; and that person shall be excommunicated from Israel, because he has not washed the filth from off himself with water; he shall be unclean while the impurity is on him.

Sanitary Laws about Deaths.

- 14 "These are the laws about persons who have died in a dwelling. All who come in the dwelling are unclean for
15 seven days. Every vessel, also, which is open, unless there is a lid upon the
16 opening, is defiled. And whoever touches a man killed in fight, or the bones of a man, or killed accidentally,
17 shall be defiled for seven days. You shall consequently take to the defiled person some of the ashes of the fires of sin-offerings, and put them on
18 living water, in a cup, and take byssop and dabble with the water the

man who is to be purified, and sprinkle it upon the dwelling and over all the furniture, and over all the persons who may be there, and over the man who has touched the bones, or the slain, or the dead by accident, and
19 sprinkle the purification upon the defiled at the third day, and upon the seventh day, and make a sin-offering for him upon the seventh day, and he shall change his clothes and bathe in water, when he shall be purified at evening. But the man who is
20 defiled, and does not offer a sin-offering, that person shall be excluded from the entry into the Holy Assembly of the EVER-LIVING. The defiled not having washed his filth from off him, is unclean. Therefore this shall
21 be a perpetual Institution to you; and for this reason the filthy shall change their clothes, and who touches anything filthy shall be unclean until the evening; and all that touches
22 him who is unclean, shall be unclean, and the person he touches shall be unclean until the evening."

March to the Wilderness of Tzin.

All the congregation of the children
20 of Israel afterwards marched to the Wilderness of Tzin, in the first month, and settled in Kadesh. Now Miriam died there, and they buried her there. However water was deficient for the
2 nation, so they appealed to Moses
3 and Aaron, and the people disputed with Moses, and, complaining, they said;—"Oh that expiring we could die before the LORD! And why has
4 the LORD brought the congregation to this Wilderness,—we and our
5 cattle? And why did He bring us up from Mitzor to conduct us to this
6 vile place? It is not a place of vegetables, and figs, and cucumbers, and
7 pomegranates! and there is no water to drink!"

Moses and Aaron therefore went
8 before the crowd at the opening of the Hall of Assembly, and fell on their faces, and the Majesty of the EVER-LIVING appeared over them.

The Waters of Sifted: Water brought from the Rock.

Then the EVER-LIVING spoke to
7 Moses, commanding;—

"Take your staff, and convoke the
8 Parliament,—you and your brother Aaron,—and command the rock in

their sight, and it will give them water; and bring out water for them from the rock, and quench the thirst of the people and their cattle."

- 9 Moses therefore took his staff from the presence of the EVER-LIVING, as he was commanded; and Moses and Aaron addressed the crowd before the rock, and said to them;

"Listen now you rebels! out of this very rock water shall come for you."

- 11 Then Moses raised his hand, and struck the rock with his staff twice, and a rush of water came out, and quenched the thirst of the people and of their cattle.

- 12 But the EVER-LIVING said to Moses and Aaron:—"Because you have not been true to Me, to consecrate Me in the sight of the children of Israel,—you shall not bring this People into the land which I will give them."

- 13 These were the Waters of Strife,¹—where the children of Israel strove with the EVER-LIVING. But He was sanctified at them.

The King of Edom asked to Allow Israel to Pass.

- 14 Moses afterwards sent messengers from Kadesh to the Commander of Edom, to say;—

"Thus says your brother Israel, you know all the labours that we have met.

- 15 How our fathers went down to the Mitzeraim and resided in Mitzer many days, and how the Mitzerites ill-treated our fathers. But we appealed to the EVER-LIVING and He heard our voice, and sent a messenger,

- 16 and brought us from among the Mitzerites, and now we are at Kadesh a village at the edge of your borders.

- 17 Let us now pass through your country. We will not pass through farms and vineyards. We will not drink of water from the wells, but travel upon the Travelling Highway. We will not delay in our march nor extend to the right or the left when we cross your boundaries."

- 18 But Edom replied to him; "You shall not pass through me,—or I will advance with the sword, and fight you."

- 19 Then Israel answered;—"I will go up by the mountain road, and if I

drink water I will buy it, and I will give a price for biscuits. Nothing shall stick to my feet as I pass over."

But he replied; "You shall not pass through!" And Edom came out to fight with the People grievously, and with a strong hand. Thus Edom refused to give Israel a passage through his boundaries. So Israel turned away from them.

March to the Highlands.

Then the children of Israel marched, all the nation, to the peak of the Highlands, where the EVER-LIVING said to Moses and Aaron in the Highlands, on the borders of the land of Edom;—

Death of Aaron.

"Aaron shall be added to his people, because he shall not arrive at the land which I will give to the children of Israel, because you did not exalt My Presence at the Waters of Strife. Take Aaron and his son Aliazar, and ascend with them the Peak of the Highlands, where Aaron shall take off his robes, and you shall put them upon Aliazar his son. And afterwards Aaron shall die there."

Moses consequently did as the EVER-LIVING commanded, and ascended the Peak of the Highlands, in the sight of all the People. Then Moses stripped Aaron of his robes, and clothed Aliazar his son with them, and Aaron died there on the top of the Peak. Then Moses and Aliazar came down from the Peak.

And all the People saw the death of Aaron, all the house of Israel; so they wept for Aaron thirty days.

The Cananites of Arad attack Israel.

When the Cananites of the kingdom of Arad, who occupied the south, heard that Israel was coming by the road of the Atharim, they fought with Israel, and took some of them prisoners. Then Israel waved a vow to the EVER-LIVING, and said;—

"If you will give this people to my hand, then I will destroy their towns."

And the EVER-LIVING listened to the voice of Israel, and gave them the Cananites; so they destroyed them and their towns, and named the district Destruction.

¹ V. 13. *Mel Meribah* = "Waters of Strife." —F. F.

Retreat towards the Sea of Weeds.

- 4 Then they marched from the Peak of the Highlands towards the Sea of Weeds, and skirted the land of Edom, but the retreat depressed the spirit of the People, so the People spoke against GOD, and against Moses,—
- 5 "Why have you brought us up from the Mitzeraim to die in a desert, where there is neither bread, nor water, and our spirits depressed by this vile food?" The LORD therefore sent to the People inflammatory serpents, who stung the People, and a great number of the people of Israel died.

- 7 Then the People came to Moses and said, "We have sinned; because we have spoken against the EVER-LIVING and against you. Pray to JEHOVAH that He may send the serpents away from us."

- 8 So Moses prayed on account of the People. Then the EVER-LIVING said to Moses, "Make for yourself a Fiery Serpent, and put it up as a standard, —and it shall be that when anyone is stung, he can look upon it and live."

The Brazen Serpent made.

- 9 Then Moses made a serpent of brass, and set it up as a standard, and when anyone was stung by a serpent and looked upon that serpent of brass, he lived.

The March to Aboth and Ain.

- 10 The children of Israel afterwards marched, and encamped in Aboth.
- 11 Then they marched to Aye-on-the-fords, in the desert which is facing Moab, away from the rising sun.¹
- 12 From there they marched and encamped at the brook of Arad, From there they marched and encamped at the ford of Arnon which is in the desert that extends as a boundary for the Amorites; for the Arnon was the boundary between Moab and the
- 14 Amorites. As it is said in "The Book of the Wars of the Lord":²
- "At Suf he was parched, and the gorges of Arnon,
- 15 The cliffs that lean down from the dwellings of Ar,
And slope to the boundary of Moab,

¹ Note, V. 11. That is, upon the western side of Moab.—F. P.

² Note. I think the last clause of verse 13, and on to the end of verse 16, is an explanatory note of a copyist of a later time, and not part of the diary of Moses.—F. P.

And from there to the Well." 16
This is the Well where the EVER-LIVING said to Moses, "Let the people rest, and provide them water."
Then Israel sang this song, 17

Song at the Well.

"Spring up Well to refresh us;—
Dug by rejoicing princes; 18
By the People's Chiefs and
Ruler;—
A refreshing gift in the Desert!
And a gift from the rivers of GOD, 19
From the rivers of GOD in the hills.

From the heights it passed to the 20
valley;
To Moab's plain from the Peak
of Pisgah,
And clothed the face of the
waste!"¹

Ambassadors sent to Sihon.

Then Israel sent ambassadors to 21
Sihon, king of the Amorites, saying;—

Request to March through the Amorites.

"I wish to pass through your 22
country. I will not extend into the farms and vineyards. I will not drink water from the wells, and I will march on the Traveller's Highway

¹ Note upon verses 18—20. Part of v. 18 and all verses 19, 20 are in A.V., and R.V., translated as a description of marches, not as I do, as a part of the "Song at the Well." But to take those verses as geographical names is a clear contradiction to the context, which states that the Israelite army was on the borders of Moab and the Amorites, waiting for permission to pass over, not five marches—100 miles—from there; as five marches in Oriental reckoning would have been. Therefore I read them as a part of the song of thanksgiving for finding the well after the long waterless marches.

However, I here add the usual version of the verses as translated in a jargon of Hebrew and English, for those who prefer it.

A.V. Ch. xxi., v. 18 (part of) to 20: "And from the Wilderness they went to Mattanah: and from Mattanah to Nahaliet: and from Nahaliet to Bamoth: and from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh towards Jeshimon."

To further prove that verses 18 to 20 are a part of the Song of the Well, and not a series of geographical names, consult Ch. xxxiii., vv. 47—50, where in the Way-book of the Marchings no mention is made of any such places or journeys, as all former translators make the verses above seem to be.—F. P.

only, until I have passed over your boundaries."

Sihon Refuses and the Amorites are Defeated.

- 23 But Sihon would not allow Israel to pass over his borders; so Sihon collected all his forces and advanced to attack Israel in the desert. When he arrived at Yatz, he fought with Israel, but Israel defeated him by the sword, and seized the country from the Arnon as far as the Jabok, from the sons of Ammon,—for that is the
- 24 boundary of the Amorites. The Israelites also captured all the cities—Israel occupied all the villages of the Amorites,—with Heshbon and all its villages; for Heshbon was the capital of Sihon, the king of the Amorites, for formerly he had a war with the king of Moab, and took the whole of his country from his possession as far as the Arnon. Therefore the poets say;—

- "Bring straw to Heshbon,
And build a city for Sihon,
For a fire coming from Heshbon,
A flame from the palace of Sihon,
Has burnt up Ar of Moab,
Going up to the cliffs of Arnon!

- 29 Alas! for Moab, lost people of Kemoth!

Your sons are given to flight,
And your girls are destroyed,
With Sihon the Amorite king!

- 30 And the archers destroy from Heshbon to Dibon,
And waste from Noph as far as Mideba!"

- 31 Thus Israel occupied the country of the Amorites.

Iazer Captured.

- 32 Moses then sent infantry to Iazer, who captured it and its villages, and they drove out the Amorites who were there. Then they turned and ascended by the road from Heshbon, when Og, king of Bashan advanced to attack them, he and all his forces, in the battle of Adrai.

- 34 But the EVER-LIVING said to Moses;—"Fear him not! For I will give him into your hand,—him and all his People, and his country; and you shall do to him as you did to Sihon, king of the Amorites, who resided in Heshbon." They consequently defeated him, and his sons, and all his

forces, until there was not a detachment left to him, and they seized his country.

Then the children of Israel marched 22 and encamped again on the plain of Moab, at the ford of the Torrent, opposite Jerikho.

Balak sends for Balaam.

When Balak the son of Tzifor saw all 2 that Israel had done to the Amorites, Moab was greatly terrified at the 3 presence of the People,—for they were many,—and Moab was startled at the sight of the children of Israel. Therefore Moab said to the judges of 4 Midian, "Now this Crowd is licking up all round about us, like a bullock licks up the grass of the field!" So Balak the son of Tzifor, the king of Moab, was terrified. Consequently 5 he sent ambassadors to Balaam the son of Beor, of Pethor, which is by the river of the land of the sons of Amo, to invite him, saying;—

The Letter to Balaam.

"A nation has come out from the Mitzeraim and covers the face of the country, and it occupies my borders. So, now, I pray you to come and 6 curse this People for me, for it is stronger than mine, so that I may be able to defeat and drive it from the country; for I know that whoever you bless is lucky, and whoever you curse is unfortunate!"

The princes of Moab consequently 7 went, with the princes of Midian, with presents in their hands, and came to Balaam, and gave him the message of Balak, and he replied, 8 "Stay here to-night, and I will return to you the answer that the EVER-LIVING dictates to me." So the princes of Moab stayed with Balaam.

But a Divine Messenger came to 9 Balaam and asked, "Who are these men with you?"

And Balaam replied to the Angel, 10 "Balak the son of Tzifor, king of Moab, has sent to me, 'There is a People that 11 has come from Mitzer and it covers the face of the country. Now come, blast it for me, so that I may be able to fight with, and drive it away!'"

Then the Messenger replied to 12 Balaam, "You must not go with them, nor curse this People—for it is blessed."

13 Balaam therefore arose in the morning, and said to the princes of Balak, "Return to your own country, for the EVER-LIVING refuses to allow me to go with you!" So the princes of Moab arose and went to Balak, and said, "Balaam refused to come with us!"

14 However Balak proceeded to send again more princes, and of higher rank than the former, and they came to Balaam and said to him; "Balak the son of Tzifor says thus;—'Do not refuse, I pray you, to come to me, for I will honour you very greatly, and whatever you demand of me I will do; only come, I entreat you, to curse this People for me!'"

15 But Balaam replied to the servants of Balak, and said; "If Balak would give to me his palace full of silver and gold, I should not be able to pass beyond the command of the EVER-LIVING GOD, to do little or much.

16 But yet rest yourselves, I beg, here to-night, and I will learn what the EVER-LIVING may say again to me."

17 A Divine Messenger then came to Balaam at night and said to him, "If these men invite you, arise, go with them. But you shall execute the command that I shall command you!"

18 Therefore Balaam arose at day-break, and saddled his ass, and went with the princes of Moab. But GOD was angry because he went, and placed a Messenger of the EVER-LIVING in the path to oppose him as he rode on his ass, and the two youths with him, and the ass saw the Messenger of JEHOVAH stationed in the path with a drawn sword in his hand; so the ass turned out of the path and went on to the field. But Balaam struck the ass to turn her into the path. Then the Messenger of JEHOVAH placed himself in the hollow path of a vineyard, with a wall on both sides. But the ass saw the Messenger of JEHOVAH and she pressed against the wall, and squeezed the leg of Balaam against the wall, and refused to go forward. Then the Messenger of JEHOVAH passed on, and stationed himself in a narrow place where there was no room to turn to the right or to the left. But the ass saw the Messenger of JEHOVAH, and crouched down under Balaam. And Balaam was furious, and struck the

19 ass with his stick. Then the EVER-

LIVING opened the mouth of the ass, and she said to Balaam "What have I done to you, that you have struck me these three times?"

But Balaam answered the ass;—
 "Because you have vexed me! I wish there were a sword handy to me, that I might kill you on the spot!"

The ass, however, replied to Balaam,
 "Am I not your own ass, upon whom you have ridden from the day I was yours? Have I been accustomed to do this to you?" And he answered "No."

Then JEHOVAH opened the eyes of Balaam, and he also saw the Messenger of the EVER-LIVING standing in the path, with a drawn sword in his hand. And he bowed and made reverence before him.

But the Messenger of the EVER-LIVING said to him, "Why have you struck your ass these three times? I was sent to oppose you, for your conduct is perverse before me, and the ass saw me, and turned from my face these three times. If she had not turned away from me, I should most certainly have struck and slain you, but yet preserved her alive."

Then Balaam said to the Messenger of JEHOVAH, "I have sinned! But I did not know that you stood to meet me in the path. Yet now if I am wrong in your sight I will return home?"

The Messenger of the EVER-LIVING however, replied to Balaam, "Go with these men;—but except the words that I shall command you, utter nothing." So Balaam went with the princes of Balak.

When Balak heard that Balaam was coming, he went out to meet him to Ar of Moab, which is on the banks of the Arnon where his border ends, and Balak said to Balaam; "Did I not send to you to invite you? Why did you not come to me? Am I not quite able to honour you?"

But Balaam answered Balak;—
 "Although I have come to you, I am not now able to speak a word except what the EVER-LIVING puts into my mouth! That I must utter!"

The First Sacrifice at Balak and Balaam.

Then Balaam walked with Balak, and they went into the Palace

- 39 gardens, where Balak sacrificed an ox and a sheep, and sent them to Balaam, and to the princes who were with him. But in the morning Balak took Balaam, and ascended the tower of Bal, and showed from there the whole mass of the People.
- 23 Then Balaam said to Balak; "Build for me here seven altars, and prepare for me here seven bullocks and seven rams."
- 2 Balak accordingly did as Balaam said, and Balak and Balaam offered up a bullock and a ram on each altar.
- 3 Then Balaam said to Balak; "Stand here by your offerings, and I will go yonder to meet the EVER-LIVING to inquire; and whatever He may show me I will report to you."
- 4 So he went to a cliff, where the Divine power met Balaam, and he said to Him; "I have built seven altars, and offered a bullock and a ram on each altar."
- 5 The EVER-LIVING then put a speech into the mouth of Balaam, and said;—"Return to Balak and say thus;—"
- 6 So he returned to Balak, who stood by his offerings;—he, and all the Princes of Moab, and he there began his poem and said;—

Balaam's Prophecy.

- BALAAM. "From Aram, Balak, Moab's king brought me,—
From the hills of the East I have come."
- BALAK. "Curse for me Jacob; insult for me Israel!"
- BALAAM. "How can I curse, whom GOD has not cursed?"
- 8 How can I insult, whom JEHOVAH insults not?
- 9 Whom I see from the top of the rocks,
And from the hills I survey him—
A People dwelling alone,
And not mixed up with the nations!—
- 10 Who can number the dust of Jacob?
Who can count Israel's increase?
Let my life die the death of the righteous!
Let my last days be like to his!"
- 11 Then Balak exclaimed to Balaam, "What have you done for me? I instructed you to curse my enemies! And yet you have blessed them!"

But he answered and said, "Was 12 it not what the EVER-LIVING put into my mouth?—I was obliged to speak it!"

Balak, however, answered him, 13 "Come, then, with me to another place, where you can look and only see a part of the encampment, and not survey the whole;—and curse them from there!"

The Second Sacrifice of Balak and Balaam.

So he took him to the Field of 14 Towers, at the top of Pisgah, and built seven altars, and offered a bullock and a ram on each altar. Then he said to Balak, "Stand here 15 by the offerings and I will go yonder." And the EVER-LIVING met Balaam 16 and put a speech in his mouth, and said, "Return to Balak and say thus;—" So he went to him, 17 and found him standing by his offerings, and the princes of Moab with him, and Balak asked him, "What does the EVER-LIVING command?" Then he began his 18 poem and said;—

The Second Prophecy of Balaam.

- "Stand up, Balak, and hear!
Listen intently, son of Tzifor!
GOD is not a man to lie;— 19
Or a son of man to change his purpose!
HE has said!—and will HE not do?
And spoken!—will HE not perform?
Blessing, HE ordered me to 20
bless,—
And I cannot reverse it!
He perceived no fault in Jacob, 21
And saw not in Israel wrong!
The LIVING GOD is with him,
And a Kingly Cheer is his!
GOD brought him up from Mitzer; 22
He is like to a mighty bull!
There is no chain for Jacob,— 23
For Israel no subjector!
In time they will say of Jacob
and Israel,
What wonders GOD has done!
See the People! how it 24
advances!—
Like a lion it rears and stands!
It lies not down till the prey is
devoured,
And its thirst is quenched in
blood!"

- 25 Balak then exclaimed to Balaam,
 "Alas! cursing, you have not cursed!
 but blessing you have blessed!"
- 26 But Balaam responded, and said to
 Balak, "Did I not tell you this,
 saying—All that the EVER-LIVING
 commands to me I must do?"

The Third Sacrifice of Balak and Balaam.

- 27 And Balak answered to Balaam,
 "Come now,—I will take you to
 another place. Perhaps it may
 be right in the eyes of the Gods,
 and they may curse for me from
 there."
- 28 So Balak took Balaam to the top
 of the Gorge of Paur;—to the cliff
 opposite the desert.
- 29 There Balaam said to Balak,
 "Build for me here seven altars and
 prepare for me seven bullocks and
 seven rams." And Balak did as
- 30 Balaam told him and offered a
 bullock and a ram on each altar.
- 24 But Balaam saw that it was good in
 the eyes of the EVER-LIVING to bless
 Israel; therefore he went not, as at
 the other times, to call upon snakes,
 but turned his face towards the
 2 Wilderness, and seeing Israel
 encamped by tribes, and seeing
 the spirit of the EVER-LIVING
 3 above them, he began his poem
 and said;—

The Third Prophecy of Balaam.

FIRST STANZA.

- "Balaam the son of Beor, says,—
 And the man with opened eyes
 declares,—
- 4 Who heard the speaking GOD
 dictate,
 Who saw the ALMIGHTY Life;
 Entranced, but yet with opened
 eyes!—
- 5 How lovely, Jacob, are your
 halls,
 What tents are yours, O Israel!
- 6 They wave like rivers,
 Like watered gardens,
 Like groves that GOD has
 planted!
 Like cedars beside the brooks,
 Dew-drops hang from his leaves;
- 7 And his seed has plenty of
 water,—
 His king shall be greater than
 Agagi
 And his dominions exalted.

SECOND STANZA.

- "GOD brought him from Mitzer! 8
 What a mighty bull he is!
 He devours opposing nations,
 Grinds their bones, and crushes
 to splinters!
 He shall couch his paws like a 9
 lion,—
 Like a tiger—who dare arouse
 him?
 Who blesses you, myself will
 bless,
 And I will curse your curser!"

Balak then became furious with 10
 Balaam, and struck his hands
 together, and Balak exclaimed at
 Balaam,

"I invited you to curse my enemy,
 and yet you have blessed him these
 three times! So now be off, by 11
 yourself, to your own country! I said
 I would ennoble you;—but, however,
 the LORD keeps you from honours."

Balaam, however, replied to Balak, 12
 "Did I not also inform the ambas-
 sadors whom you sent to me, that if 13
 Balak should give me his palace full
 of silver and gold, I should not be
 able to pass beyond the command of
 the EVER-LIVING to do good or bad?
 Whatever the EVER-LIVING com-
 mands me, I must speak! And as I 14
 am going to my country, I will inform
 you what this people will do to your
 people hereafter." Then he began 15
 his poem and said;

The Doom of Moab.

- "Balaam the son of Beor says,—
 And the man with opened eyes
 declares,—
 Who heard the speaking GOD, 16
 proclaim,—
 Who knows the intention of the
 Highest,—
 Who saw the Almighty in a
 trance,—
 Who fell,—when his eyes were
 opened!
 I shall see Him,—but not now! 17
 I behold Him, but not near!
 He brings a Star from Jacob!
 And from Israel wields a Staff,
 That breaks the sides of Moab,
 And destroys his warlike sons.
 And he will seize upon Edom, 18
 And possess his enemy Seir,—
 For Israel forms his Host, 19
 And Jacob's son comes down,
 And cuts off escape from the
 Fort!"

- 20 Then he turned towards Amalek and continued his poem and said ;

The Doom of Amalek.

"Amalek was the first of the nations,
But his posterity shall be destroyed."

- 21 Next he looked towards the Keni and continued his poem and said ;—

The Doom of the Keni.

- 22 " You place and fix your house in the rock,
Yet the flame shall rage on the wall of your home! "

- 23 And concluding his poem he exclaimed,

- " Alas! who can stand against GOD?
For he strikes with a crushing hand!
Then woe to Ashur, and woe to Heber,—
For they also at last shall fail! "

- 25 Then Balaam arose and went and returned to his own country; and Balak also went away.

Israel Seduced by Moab's Girls.

- 25 But Israel remained at The Acacia Woods,¹ and the people polluted themselves by fornication with the women of Moab, who invited the people to the sacrifices of their gods. So the people ate, and worshipped their gods, and Israel joined itself to Bal-peor. Therefore the EVER-LIVING was angry with Israel, and the LORD said to Moses. " Seize the whole of the chiefs of these People, and hang them before the EVER-LIVING in open sunlight, so that the burning anger of the LORD may be turned from Israel."

- 5 Consequently Moses said to the rulers of Israel, " Each of you slay the men who have joined themselves to Bal-peor."

- 6 But a prince of the children of Israel went and brought to his brothers a Midianitess in the sight of Moses, and in the sight of all the Parliament of the children of Israel, while they were weeping at the door of the Hall of Assembly.

- 7 When Phinehas the son of Aliazer,

the son of Aaron, the priest, saw it, he arose from among the Parliament, and took a javelin in his hand, and went after the Israelite to his tent, and stabbed both the man of Israel and the woman through their bodies, and arrested the plague upon the children of Israel. But those who died from the plague were twenty-four thousand.

Promise to Phinehas for Zeal.

Then the EVER-LIVING spoke to 10 Moses, commanding;—

" Phinehas the son of Aliazer, the 11 son of Aaron the priest, has turned My anger from the children of Israel, by the zeal with which he was zealous for Me among them. There- 12 fore I command to give to him the bond of peace; and he and his heirs 13 after him shall have an enduring priesthood, because he was zealous for his God; therefore he shall expiate for the children of Israel."

But the name of the Israelite who 14 was killed when the Midianitess was killed, was Zimri, the son of Salwa, an ancestral prince of the house of Simeon; and the name of the 15 Midianitess was Kozbi, the daughter of Tzur, chief of a tribe of an ancestral house of Midian.

Order to attack Midian.

The EVER-LIVING spoke to Moses, 16 commanding;—

" Assail the Midianites, and cut 17 them off from you, for they troubled 18 you by their plots, which they contrived against you in the affair of Kozbi the daughter of a prince 19 of Midian, their sister, who was slain at the time of the plague, about the Peor matter; when the plague 20 was ended."

A Fresh Census ordered.

The EVER-LIVING afterwards also 26 commanded to Moses, and to Aliazer the son of Aaron the priest, saying: " Take a census of all the families 2 of the children of Israel, from the age of twenty years and upwards by the houses of their ancestors, all in Israel capable of army service."

Consequently Moses and Aliazer 3 the priest, ordered them in the plain of Moab, by the Torrent near Jeriko, saying;

¹ "Shittim," in Hebrew.

- 4 "Enrol them from the age of twenty years and upwards, as the EVER-LIVING commanded to Moses, when the children of Israel were brought up from the land of Mitzer."

Census of the Hereditary Nobles of Israel.

- 5 Reuben was firstborn son of Israel; of Reuben, Khanok; from him were the families of the Khanokites;
From Philua, the families of the Philuaites;
- 6 From Hezron, the families of the Hezronites;
From Karmi, the families of the Karmites;
- 7 These were the families of the Reubenites, and there were enrolled forty-three thousand, seven hundred and thirty.
- 8 And the son of Philua was Eliab.
- 9 And the sons of Eliab Nemuell, and Dathan, and Abiram,—from him came Dathan and Abiram who excited the Parliament that revolted against Moses and Aaron, in the revolt of Korah, when they rebelled against
- 10 the EVER-LIVING, but the earth opened her mouth and swallowed them and Korah into death, with all those persons to the number of one hundred and fifty men, who had
- 11 joined them. But the son of Korah did not die.
- 12 The sons of Simeon by their families were;—
From Namuel, the families of the Namuelites;
From Jamin, the families of the Jaminites;
From Jakin, the families of the Jakinites;
- 13 From Zarakh, the families of the Zarakhites;
From Shaul, the families of the Shaulites;
- 14 These were the families of the Simeonites;—twenty-two thousand, two hundred.
- 15 The sons of Gad by their families were;—
From Tziphon, the families of the Tziphonites;
From Khaghi, the families of the Khaghitites; *
From Shuni, the families of the Shunites;
- 16 From Azni, the families of the Aznites;

From Ari, the families of the Arites;
From Arod, the families of the 17 Arodites;

From Arali, the families of the Aralites;

These were the families of the sons 18 of Gad; there were enrolled of them forty thousand, five hundred.

The sons of Judah, Ar, and Ounan, 19 but Ar and Ounan died in the land of Canan.

These, however, were the sons of 20 Judah by their families;

From Shelah, the families of the Shelaites;

From Pheretz, the families of the Pheretzites;

From Zerakh, the families of the Zerakhites;

And there were of the sons of 21 Pheretz,

From Khatzran, the families of the Khatzranites;

From Khamal the families of the Khamalites;

These were the families of Judah 22 who were enrolled, seventy-six thousand, five hundred.

The sons of Issakar by their families 23 were;—

From Thola, the families of the Tholites;

From Phuwah, the families of the Phuites;

From Yashub, the families of the 24 Yashubites;

From Shimron, the families of the Shimronites;

These were the families of Issakar, 25 with an enrolment of sixty-four thousand, three hundred.

The sons of Zebulon by their 26 families were;—

From Sored, the families of the Soredites;

From Alan, the families of the Alanites;

From Yakhlal, the families of the Yakhlalites;

These were the families of the 27 Zebulonites; with an enrolment of sixty thousand, five hundred.

The sons of Joseph, by the families 28 of Manasseh and Ephraim were;—

The sons of Manasseh; 29
From Makir, the families of the Makirites;

But Makir begot Gilad—from Gilad were the families of the Giladites

These were the sons of Gilad, 30
From Aiazar the families of the Aiazarites;

- From Keleq, the families of the Khelaqites;
- 31 From Asrial, the families of the Asrialites;
- From Shekem, the families of the Shekemites;
- 32 From Shemida, the families of the Shemidaïtes;
- From Khefer, the families of the Kheferites;
- 33 From Tzilafkad, the son of Khifir, there were no sons, but only daughters, and the names of the daughters of Tzilafkad were Makhlah, and Neah, Khaglah, Milkah and Thirtzah.
- 34 These were the families of Manasseh enrolled, fifty-two thousand and seven hundred.
- 35 These were the sons of Ephraim by their families;
- From Shuthlakh were the families of the Shuthlakhites;
- From Beker, the families of the Bekerites;
- From Thakhan, the families of the Thakhanites;
- 36 And these were the sons of Shuthlakh;
- From Aran, the families of the Aranites;
- 37 These were the families of the sons of Ephraim, by enrolment, thirty-two thousand, five hundred. These were the sons of Joseph by their families.
- 38 The sons of Benjamin by their families were;—
- From Bola, the families of the Bolites;
- From Ashbel, the families of the Ashbelites;
- From Akhirm, the families of the Akhirmites;
- 39 From Shifafam, the families of the Shifafamites;
- From Khofam, the families of the Khofamites;
- 40 And there were sons of Bola, Arad, and Naman;
- From Arad, the families of the Aradites;
- From Naman, the families of the Namanites;
- 41 These were the sons of Benjamin by their families, by enrolment, forty-five thousand, six hundred.
- 42 These were the sons of Dan by their families;
- From Shukham, the families of the Shukhamites;
- These were the families of Dan by
- 43 their families, all the families of the

Shukhamites, by enrolment, were sixty-four thousand, four hundred;

The sons of Asher by their families 41 were;

From Imna, the families of the Imnites;

From Ishua, the families of the Ishuïtes;

From Beriah, the families of the Beriahites;

From the sons of Beriah; 45

From Kheber, the families of the Kheberites;

From Malkiel, the families of the Malkielites;—and the name of the daughter of Asher was Sarakh.

These were the families of the sons 40 of Asher, by enrolment, fifty thousand, three hundred.

The sons of Naphtali, by their 48 families, were;

From Yakhzal, the families of the Yakhzalites;

From Guni, the families of the Gunites;

From Itzer, the families of the 49 Itzrites;

From Shilam, the families of the Shilamites;

These were the families of Naph- 50 thali, by their families, by enrolment, forty-five thousand, four hundred.

These were enrolled of the sons 51 of Israel, six hundred and one thousand, seven hundred and thirty (601,730).

Division of the Land ordered.

The EVER-LIVING afterwards 52 spoke to Moses and said,

"You shall divide the country into 53 estates for them according to the number of the names. To the more 54 numerous you shall increase the portions, and to the lesser lessen the portions; each according to the enrolment shall be given their possessions. You shall distribute the 55 portions of land by lots. Upon the 56 decision of a die you shall decide the portion whether large or small."

The Noble Families of Rebi.

These also, were enrolled of Levi, 57 by their families;

From Ghershon, the families of the Ghershonites;

From Kahath, the families of the Kahathites;

From Merari, the families of the Merarites;

58 These are the families of the Levites;

The family of Libni, the family of Khabani; the family of Makhli; the family of Mushi; the family of Kharaki; and Kabath begot Amram, 59) and the name of Amram's wife was Yokabed, a descendant of Levi, who was born to Levi in Mitzer,¹ and she bore to Amram, Aaron, and Moses, 60) and Miriam their sister. And there were born to Aaron, Nadab and Abihua, and Aliazer, and Aithamar. 61) But Nadab and Abihua died in presenting strange fire in the presence of the EVER-LIVING.

62) Their enrolment was twenty-three thousand, all males from a month old and upwards. But they were not numbered among the children of Israel, for no portion was given to them among the children of Israel.

63) This was the census taken by Moses and Aliazer the priest, when they enumerated the sons of Israel in the plain of Moab near the

64) Torrent, by Jeriko. But among these there was not one who had been enrolled by Moses and Aaron the priest when they enumerated the children of Israel in the desert of 65) Sinai, for the EVER-LIVING had said; "They should die in the desert, and there should not remain a man of them, except Kaleb, the son of Jephthah, and Joshua, the son of Nun."

The End of Heiresses.

27) The daughters of Tzilaskad, the son of Khafer, son of Gilad, son of Makir, son of the family of Manasseh, son of Joseph,—(and the names of these girls were Makhlah, Neah, and Khaglah and Mikah, and Thirtzah.)

2) —approached, and placed themselves before Moses, and Aliazer the priest, and the Princes, and all the Parliament at the opening of the Hall of Assembly, saying;—

3) "Our father died in the desert, although he was not among the confederacy who revolted against the EVER-LIVING with the associates of Korah, who died for his sin, and he had 4) no sons. Why should the name of our

father be taken from among his family because he had not a son? Give us an inheritance among the brothers of our father."

Moses therefore presented it for 5) decision before the EVER-LIVING, and JEHOVAH commanded Moses 6) saying;—

"What the daughters of Tzilaskad 7) have asked of you grant.—Give them a share to inherit amongst the brothers of their father, and assign the inheritance of their father to them. You shall also command the 8) children of Israel, that, when a man dies and has not a son, you shall assign his estate to his daughters. But if he has no daughter you shall 9) assign his estate to his brother. But if he has no brother then you 10) shall give his estate to his father, or 11) to his next of kin of his own family, and he shall possess it, and this shall be an institution of justice, which the EVER-LIVING commands to Moses."

The Death of Moses fixed.

Then the EVER-LIVING said to 12) Moses, "Ascend this hill by the fords, and survey the country which I have given to the children of Israel. When 13) you have seen it, you shall be added to your fathers, yourself, as Aaron your brother was added, because you 14) rebelled openly in the Wilderness of Tzin, when the Parliament rebelled, in not sanctifying Me at the Waters, in their sight, at the Waters of Strife in the Wilderness of Tzin."

And Moses replied to the EVER- 15) LIVING and said; "Appoint a man, 16) LIVING God of the spirit of all flesh, over the Assembly, who may 17) go out before them and come in before them; and who can lead them out and bring them back, so that the Assembly of the EVER-LIVING may not be like sheep without a shepherd."

Joshua appointed to succeed Moses.

The EVER-LIVING replied to 18) Moses "Take to yourself Joshua the son of Nun; a man who has spirit in him, and strike your hand upon him, and place him before Aliazer the 19) priest, and before all the Parliament, and appoint him in their sight; and 20) put your Majesty upon him, so that all the representatives of the children of Israel may listen to him. Thus 21)

¹ V. 39. "Born to Levi in Mitzer," in the Hebrew idiom of language, does not mean to Levi personally, but simply a descendant of the Tribe. The length of time makes it impossible for her to have been Levi's personal child.—F. F.

let him stand in the presence of Aliazer the priest, who shall enquire for him by the decision of the Urim in the presence of JEHOVAH. At his command they shall come in, and at his command they shall go out, and all the children of Israel with him, and all their Parliament."

- 22 Moses therefore did as the EVER-LIVING ordered him, and took Joshua, and stationed him before Aliazer the priest, and before the Parliament, and struck his hand upon him, and he was appointed as the LORD commanded to Moses.

The Shewbread ordered, and Daily Offerings.

- 28 Then the EVER-LIVING spoke to Moses and said;

- 2 "Command the children of Israel and say to them; You shall take care to present to Me the Shewbread, as an acceptable offering, at the proper times. Also give them this order about the offering which they are to make to the EVER-LIVING of the two perfect lambs of a year old daily, as a perpetual burnt-offering.
- 4 They shall offer one lamb at daybreak, and offer the second in the afternoon; with the tenth of an ephah of fine flour mixed with a quarter of a hin of beaten oil; sacrifices such as were made constantly at Mount Sinai, for a delightful offering to the EVER-LIVING. With a drink-offering of a quarter of a hin for each lamb to pour as a drink-offering to JEHOVAH. And sacrifice the second lamb in the afternoon as a grateful, pleasant perfume to the EVER-LIVING.
- 9 "But upon the Sabbath day two perfect lambs of a year old, with two tenths of fine flour mixed with the oil and the drink-offering. That shall be the burnt-offering for the Sabbath, as well as the perpetual burnt-offerings with their drink-offerings.
- 11 "And on the first of the month you shall present as a burnt-offering to the EVER-LIVING, two bullocks from the fold, and one ram, with seven perfect he-lambs of a year old, and three tenths of fine flour mixed with oil as a food-offering for a bullock; and two tenths of fine flour mixed with oil as a food-offering with a single ram, and a tenth of an asheran of fine flour mixed with oil to one

lamb, as a sacrifice of pleasant scent to the EVER-LIVING, and their drink-offerings shall be half a hin for a bullock, and the third of a hin of wine for the ram, and a quarter of a hin of wine for a lamb. This shall be the burnt-offering month by month for every month of the year; with one ram of the goats for a sin-offering to the EVER-LIVING. It shall be offered along with the perpetual burnt-offering and the drink-offering.

"In the first month also,—on the fourteenth day of the month,—is the Passover of the EVER-LIVING; and on the fifteenth day of this month shall be a festival of seven days, when biscuits shall be eaten. On the first day proclaim a holy rest. You shall do no labouring work, but present as a sweet burnt-offering to the EVER-LIVING, two bullocks from the herd, and a ram, and seven lambs of a year old. Perfect ones shall be chosen; with a food-offering of three tenths of fine flour mixed with oil, for each bullock, and two tenths offered with the ram. A single tenth shall be offered with each lamb of the seven lambs. One he-goat also for a sin-offering, to expiate for you; you shall offer these beside the sacrifice at daybreak, which is offered continually. Do the same daily for seven days offering bread as a sweet, delightful perfume to the EVER-LIVING. It must be offered besides the perpetual burnt-offering, and drink-offering. Proclaim also that the seventh day shall be holy to you. You shall do no labouring work in it.

"And upon the Day of First-fruits you shall present a bread-offering from the land to the EVER-LIVING, when a holiday shall be proclaimed as a rest for you. You shall not do any labouring work in it; but present, as a burnt-offering, delightful to the EVER-LIVING, two bullocks from the herd and a ram with seven lambs of a year old, and as a bread-offering, three tenths of fine flour mixed with oil for each bullock, and two tenths with a ram, with a tenth of an asheran for each lamb, of the seven lambs; and a he-goat to expiate for you; beside perpetual sacrifices and the bread-offerings you offer daily, there shall be these with their drink-offerings.

20 "And in the seventh month you shall proclaim the first of the month holy to the EVER-LIVING. You shall do no servile work. Make it your
2 day of rejoicing to the LORD, and offer as a burnt-offering delightful to the EVER-LIVING a bullock from the fold, a ram, and seven perfect lambs
3 of a year old; and as a bread-offering three tenths of fine flour mixed with oil for the bullock,—two tenths with
4 the ram, and one tenth with each one of the seven lambs; and a ram of the
5 goats as a sin-offering to expiate for you; beside the burnt-offerings of the
6 month, and the food-offerings, and the perpetual sacrifices, and their bread-offerings, and drink-offerings as decreed, for a pleasant scent to the EVER-LIVING.

7 "And you shall proclaim the tenth of the seventh month holy to the EVER-LIVING, when you shall lower
8 your lives, and do no work; but offer in burnt-offerings to the EVER-LIVING as a sweet perfume, a bullock from the herd; a ram; seven perfect
9 lambs of a year old; and as a bread-offering three tenths of fine flour mixed with oil for the bullock; two
10 tenths for the ram; the tenth of an asheran for each one of the seven
11 lambs; with a ram of the goats as a sin-offering; beside the sin-offerings of expiation, and the perpetual sacrifices, and the food-offerings and drink-offerings.

12 "And you shall also proclaim the fifteenth day of the seventh month holy to you. You shall not do any labouring work in it, but feast a festival to the
13 EVER-LIVING for seven days. Then you shall present as a burnt-offering of delightful scent to JEHOVAH, thirteen bullocks; two rams; fourteen he-lambs for a year old. They
14 shall be perfect; with their food-offerings of three tenths of fine flour mixed with oil, to each bullock, of the thirteen bullocks; two tenths to
15 each ram of the two rams; and a tenth of an asheran to each of the
16 lambs, of the fourteen lambs; with a he-goat as a sin-offering; beside the perpetual food-offerings and drink-offerings.

17 "And upon the second day, twelve perfect bullocks from the herd; two
18 rams; fourteen lambs of a year old; with bread-offerings and drink-offerings for the bullocks, for the rams, and for the lambs by the rule as

decreed; with a ram of the goats as a sin-offering, beside the perpetual sacrifices with their bread and drink offerings.

"And upon the third day, twelve
20 perfect bullocks, two rams, fourteen lambs of a year old, with bread and
21 drink offerings with the bullocks, rams, and lambs, according to the rule decreed; and a goat for a sin-
22 offering; beside the perpetual sacrifices, and their bread and drink offerings.

"And upon the fourth day, ten
23 perfect bullocks, two rams, fourteen lambs of a year old; with bread and
24 drink offerings according to the rule decreed; and a he-goat for a sin-
25 offering, beside the perpetual sacrifices with their bread and drink offerings.

"And upon the fifth day;—nine
26 perfect bullocks, two rams, fourteen lambs of a year old; with bread and
27 drink offerings for the bullocks, for the rams, and for the lambs, according to the rule decreed; and a he-
28 goat for a sin-offering, beside the perpetual sacrifices, with their bread and drink offerings.

"And upon the sixth day;—eight
29 perfect bullocks, two rams, fourteen lambs of a year old; with bread and
30 drink offerings for the bullocks, for the rams, and for the lambs, according to the rule decreed; with a he-
31 goat for a sin-offering, beside the perpetual sacrifices, with their bread and drink offerings.

"And upon the seventh day;—
32 seven perfect bullocks, two rams, fourteen lambs of a year old; with
33 bread and drink offerings for the bullocks, the rams, and lambs, according to the rule decreed; and a
34 he-goat for a sin-offering, beside the perpetual sacrifices, with their bread and drink offerings.

"And upon the eighth day you
35 shall have a Festival. You shall do no servile work, but present as a
36 sacrifice of delightful scent to the EVER-LIVING a perfect bullock, a ram, and seven lambs of a year old; with bread and drink offerings for
37 the bullock, for the ram, and for the lambs, according to the rule decreed; with a he-goat for a sin-offering,
38 beside the perpetual sacrifices with their bread and drink offerings. You
39 shall sacrifice these to the EVER-LIVING in your Festival, beside your

vows, and free-will offerings, with your sacrifices, and your bread and drink offerings, and your thank-offering."

- 30 Moses consequently reported to the children of Israel all that the EVER-LIVING commanded to Moses.

The Law of Vows to God.

- 2 Then Moses addressed the chiefs of the tribes of the children of Israel, saying:

"This is the thing that the EVER-LIVING commands,

- 3 "A person who vows a vow to JEHOVAH, or swears an oath to bind his soul, shall not repudiate his word, but perform all that has come out of his mouth,

Law of Vows by Women.

- 4 "And a woman who has vowed a vow and bond to the EVER-LIVING, but who is yet in the house of her father in her youth; when her father hears of her vow, and the bond with which she has bound her soul, and her father is silent upon it, then every vow shall stand, and every bond shall stand, with which she has bound her soul. But if her father comes to forbid her at the time he hears of any vow or bond with which she has bound her soul, it shall not stand; and JEHOVAH will release her, because her father forbids it.
- 7 "But if she has a husband, and she takes a vow upon her, or rashly utters from her lips what might bind her soul; when her husband hears of it, if he keeps silent to her at the time he hears, then the vow and bond with which she has bound her soul shall stand; but if at the time her husband hears of it, he prohibits it; then the vow which she has vowed upon herself, and the rash utterance of her lips by which she has bound her soul, shall be annulled, and the EVER-LIVING will release her.
- 10 "But the vow of a widow, or a divorced woman,—all that they bind upon their souls shall stand upon them.
- 11 "Yet if in her husband's house she binds a bond upon her soul with an
- 12 oath; if when her husband hears of it he keeps silent to her, not forbidding it, then every vow, and every bond which she has bound upon her

soul shall stand. But if at the time her husband hears it he annuls them, all that came out of her lips as a vow, or a bond upon her soul, shall not stand. Her husband has annulled it, and the EVER-LIVING will release it. Every vow and every oath binding to afflict the soul, her husband may confirm and her husband may annul; but if her husband keeps silent to her from day to day, then he confirms them; for he was silent to her at the time he heard. But if he annuls them, after having heard of them, then he takes away any blame."

These are the laws that the EVER-LIVING commanded to Moses about husband and wife; and about father and young girl in the house of her father.

War with Midian commanded.

The EVER-LIVING spoke to Moses and said:—

"Avenge the children of Israel against the Midianites after you have enumerated My people."

Moses therefore spoke to the People saying:—

"Select from yourselves officers for a war with the Midianites, to advance against Midian, to execute the punishment of the LORD upon Midian. Send a thousand of the troops from each tribe of Israel to go to this war. So they massed from the tribes of Israel, a thousand from each tribe, twelve thousand strong for the war. So Moses sent those bands to the war, and Phinehas the son of Aliazer the priest, with the sacred furniture, and the gongs in his possession to encourage them. These made war against Midian as the EVER-LIVING commanded Moses, and slew every male. They also slew the kings of Midian in the slaughter, Avi, and Rekem, and Tzur, and Khur, and Raba, the five kings of Midian, and also slew Balaam the son of Beor with the sword.

Then the children of Israel captured the women of Midian, with their jewels, and all the cattle, and all their property, and dispersed all their heroes, and all the villages which they inhabited, and burnt all their furniture with fire, and carried off all the plunder, and all the spoil from the field and from the person. Then they brought the captives to Moses,

and Aliazer the priest, and to the Parliament of the children of Israel, along with the plunder, and the booty, to the camp on the plain of Moab, which was beside the Torrent near Jeriko.

13 Then Moses and Aliazer the priest, with all the princes of the Parliament went out to meet them outside the camp. But Moses was angry with the officers of the army, the colonels of regiments, and captains of companies, who returned with the army from the war, and Moses asked them:

"Why have you kept the women alive? What were they to the children of Israel under the advice of Balaam?—They seduced them to desert the EVER-LIVING in the affair of Peor, and they brought a pestilence upon the congregation of JEHOVAH. Now, therefore, kill every male child, and every woman who has known man sexually,—kill! But let every young girl who has not known a man sexually live for yourselves. Also pitch your tents outside the camp for seven days, all who have killed a person, or been wounded in battle. You must be cleansed from defilement at the sixth day, and on the seventh day, you and your prisoners, and all your clothing and every article of leather, and all fabrics of hair, and every article of wood, shall be cleansed."

The Law of Prize in War, and its Purification.

21 Then Aliazer the priest said to the commanders of the army who came from the war, "This is the Constitutional Law which the EVER-LIVING has commanded to Moses. All the gold and the silver, and the brass, and the iron, the tin, and the lead, all things which can resist fire, you shall put through the fire to purify them; but everything that is not able to endure fire shall be cleansed by passing through water, by washing in water. You shall also wash your clothes for seven days, and purify yourselves, and afterwards you may enter the camp."

Law of Dividing Booty of War.

25 The EVER-LIVING also spoke to Moses and said;

26 "You, and Aliazer, and the princes

of the fathers of the Parliament, take an account of the booty of the prisoners; both of the men and of the cattle, and divide the booty among 27 the captors of the brigade who brought it from the campaign, and among all their people. But take off a tax from 28 them for the EVER-LIVING from the soldiers who actually went into battle, one head from five hundred of the men, and of the cattle, and of the asses, and of the sheep. You shall take 29 it from their share, and give it to Aliazer the priest, as a tax for the EVER-LIVING. But from the share 30 for the children of Israel you shall take one from every fifty of the men, of the cattle, and of the asses, and of the sheep, and from all the animals, and give them to the Levites who form the guard of the sanctuary of the EVER-LIVING."

Moses and Aliazer therefore did as 31 JEHOVAH commanded to Moses; and the prize, beside the plunder that the People plundered in the army,—was of sheep six hundred and seventy-five thousand, and of cattle seventy-two thousand; and of asses sixty-one 32 thousand, and of persons, with the 33 girls who had not known man sexually, all the human individuals were thirty-two thousand. 34 35

But the half of the booty that came 36 to the army was;—from the number of sheep three hundred and thirty-seven thousand, and five hundred. And the tax of the LORD from the 37 sheep was six hundred and seventy-five; and of cattle thirty-six thousand; 38 and the tax to the LORD seventy-two. And of asses thirty thousand and five hundred; and the tax for the LORD was sixty-one. And of human 39 beings, sixteen thousand; and the tax for the EVER-LIVING thirty-two persons. 40

And Moses gave the taxes which 41 were the LORD'S, as a raised offering, to Aliazer the priest, as the EVER-LIVING commanded to Moses.

But the portion of the children of 42 Israel, which Moses took from the soldiers, and which was the share of 43 the Parliament,—was of sheep three hundred and thirty-seven thousand, and five hundred; and of cattle, 44 thirty-six thousand, and of asses 45 thirty thousand, five hundred; and of human beings sixteen thousand. 46 Moses also took from this share of 47 the children of Israel one from every

fifty, both of the men, and of the beasts, and gave them to the Levites of the guard who guarded the sanctuary of the EVER-LIVING, as the LORD commanded to Moses.

The Army Officers offer a Free Gift.

48 Then the officers of the regiments of the army—the colonels of regiments, and the captains of companies, presented themselves to Moses, and said to Moses;—

“Your servants were promoted to be the chief commanders in the campaign which is in our hand, and not a man of us is missing. therefore we present this gift to the EVER-LIVING, each from what he has found of articles of gold, anklets, and bracelets, seals, earrings, and beads, to expiate for our persons before the EVER-LIVING, for our lives.”

51 Moses and Aliazer the priest, therefore, accepted from them all these articles made of gold. And the weight of the gold presented to the EVER-LIVING by the colonels of the regiments, and the captains of companies, was sixteen thousand, seven hundred and fifty shekels; for the commanders in the army had each plundered for themselves; so Moses and Aliazer the priest accepted the gold from the commanders of regiments and companies, and brought it into the Hall of Assembly, as a remembrance from the children of Israel before JEHOVAH.

The Reubenites and Gadites ask for Yazer and Gilad.

32 But the number of cattle belonging to the sons of Reuben, and the sons of Gad was very numerous, and they saw that the district of Yazer, and the district of Gilad were places for cattle. So the sons of Gad and the sons of Reuben came to Moses and Aliazer the priest, and the princes of the Parliament, to say;—

3 “Ataroth, and Dibon, and Nimrah, and Heshbon, and Alalah, and 4 Shibom, and Nebo, and Ban,—the country that the EVER-LIVING has conquered before the Commonwealth of Israel,—is a place for cattle, and 5 your servants possess cattle. And,” they continued, “if then your servants have found favour in your eyes, give this district to your servants to possess and we will not pass over the Jordan.”

But Moses said to the sons of Gad, 6 and to the sons of Reuben;—

“Your brothers are going over the Jordan, and would you stay here? Why should you discourage the hearts 7 of the children of Israel from passing to the country which the EVER-LIVING has given to them? Your fathers 8 did the same, when I sent them from Kadesh-Barnea to survey the country, when they proceeded to the brook of 9 Ashkol, and examined the country, and discouraged the hearts of the children of Israel, so that they would not go to the land which the EVER-LIVING had given them, and the 10 anger of JEHOVAH burnt at that time, 11 and He declared, saying;—‘Them men who come up out of the Mitzeraim, from twenty years old and upwards, shall not see the country which I promised to Abraham, to Isaac, and to Jacob,—for they are not sincerely following Me;—except Kaleb the son 12 of Jephunah, the Kenezite, and Joshua the son of Nun, who sincerely followed the EVER-LIVING.’ The anger 13 of JEHOVAH consequently burnt against Israel, and they wandered forty years in the Wilderness, until all that generation who had done wrong in the sight of the EVER-LIVING had died. And now you arise 14 in the place of your fathers to continue the burning anger of the LORD against Israel, for you are turning 15 back from Him, and will cause Him to retain them in the Wilderness and consume all this people!”

But they pressed upon him and 16 said;—

“We will build folds to guard our sheep, and cities for our children, but 17 we ourselves are ready for action, and will advance ardently before the children of Israel to their districts wherever they may go. But our children can rest in the fortified towns, guarded from the inhabitants of the country. We will not return to our 18 homes until the children of Israel have each been put into possession of his estate. And we will not inherit 19 over the Jordan, nor westward, but our possessions shall be to the east of the fords of the Jordan.”

Then Moses replied to them; 20

“If you will do this,—if you will be ready for action before the EVER-LIVING in the war, and pass fully 21 armed over the Jordan before the EVER-LIVING until His enemies are

- 22 driven from before Him, then, when the country is subdued to JEHOVAH, you may return; and this district shall be given you from the EVER-LIVING, and from Israel, and this country shall be yours to possess it
- 23 in the presence of the LORD. But if you will not do so, then you will sin against the EVER-LIVING,—and you know the punishment for sin that will meet you. You can build towns for your children, and folds for your flocks,—and return when you have done so.”
- 25 The sons of Gad and the sons of Reuben replied to Moses saying;—“Your servants will do as Our Lord
- 26 commands. Our children, wives and property shall be here in the cities of
- 27 Gilad; but your servants will pass over a fully-equipped army before the EVER-LIVING, to war, as our Lord has said.”

The Parliament called to sanction the Proposals of Reuben and Gad.

- 28 Then Moses convoked Aliazer the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel,—and Moses said to them, “If the sons of Gad and the sons of Reuben pass over the Jordan fully equipped for the war of the EVER-LIVING, and subdue the country before you, then you shall give them the land of Gilad for a
- 30 possession. But if they do not go over ready for action, then they shall only inherit in the land of Canan.”
- 31 The sons of Gad, and the sons of Reuben answered, saying;—“Your servants will do what the
- 32 EVER-LIVING has said. We will pass over fully equipped before the EVER-LIVING to the land of Canan, and we will possess our inheritance on this side of the Jordan.”
- 33 So Moses gave to the sons of Gad and the sons of Reuben, and the half tribe of Manasseh, the son of Joseph, the kingdoms of Sihon, king of the Amorites, and the kingdoms of Og, king of Bashan. The land and its towns, with the surrounding country of the villages.
- 34 So the sons of Gad built Diban, and
- 35 Ataroth, and Arar, and Ataroth-Shufan, and Jazer, and Igbakkah, and Beth-minrah, and Beth-horon;—
- 36 fortified towns, with folds for sheep.
- 37 And the sons of Reuben built Heshbon, and Alalah, Kiriathaim,

and Athbano, and Athbal-maon, 38 changing its name, and Sibma, and they called Bethmoth, Shemoth. These were the towns they built.

Then the descendants of Makir, the 39 son of Manasseh, marched to Gilad and captured it, and drove out the Amorites who were in it, so Moses 40 gave Gilad to Makir, the descendants of Manasseh, and he occupied it.

Then Yair the son of Manasseh 41 marched and captured some forts, and called them the forts of Yair.

Then Nobakh marched and cap- 42 tured Kaneth, and its villages, and named it Nobakh, after his own name.

Record of Israel's Marches from Egypt to the Jordan.

These are the marches of the 33 children of Israel who came under the direction of Moses and Aaron from the land of the Mitzeraim by their armies. (For Moses registered 2 their advance by marches, by instructions from the EVER-LIVING; and these are the marches they advanced by.)

They marched first from Ramases, 3 in the first month, upon the fifteenth day of the first month;—

After the morrow of the Pass- over, the children of Israel advanced brandishing arms in the sight of all Mitzeraim, whilst the Mitzerites were 4 burying those whom JEHOVAH had killed among them,—all their first-born. And JEHOVAH also executed justice upon their gods.

So the children of Israel marched 5 from Ramases, and pitched their tents at Skuth. Then they marched 6 from Skuth and pitched at Atham, which is on the border of the desert. Then they marched from Atham, and 7 pitched and occupied the Mouth of Hakhiroth,² which is opposite Balzeton, and pitched before the fortress. Then they marched from Hakhiroth 8 and passed over through the sea to the desert, and advanced in that direction three days to the Desert of Atham, and pitched at Marah. Then 9 they marched from Marah and came to Ailam, and there were at Ailam

¹ Vv. 1 and 2. Verse 2 is an ancient Editor's note, introducing the record of Moses, not part of his text, apparently, as the change of person shows.—F. F.

² V. 7. Hakhiroth, “the Mouth of the Shallows.”—F. F.

twelve springs of water, and seventy palm trees, so they pitched there.

10 Then they returned from Ailam and pitched at the Sea of Weeds.¹ Then they marched from the Sea of Weeds, and pitched in the Desert of Sin.

12 Then they marched from the Desert of Sin, and pitched in Dafakah.

13 Then they marched from Dafakah,

14 and pitched in Alush. Then they marched from Alush, and pitched in Rephidim; but there was no water there for the people to drink. Then they marched from Rephidim, and pitched in the Desert of Sinai. Then they marched from the Desert of Sinai, and pitched in Kibroth Hathavah. Then they marched from Kibroth Hathavah, and pitched in Khatzeroth.

18 Then they marched from Khatzeroth, and pitched in Rithmah. Then they marched from Rithmah, and pitched in Rimon-fartz. Then they marched from Rimon-fartz, and pitched in Libnah. Then they marched from Libnah, and pitched in Risah. Then they marched from Risah, and pitched in Kahlatha. Then they marched from Kahlatha, and pitched at Mount Shafr. Then they marched from Mount Shafr, and pitched in Kharadah. Then they marched from Kharadah, and pitched in Makhloth.

26 Then they marched from Makhloth, and pitched in Thakhath. Then they marched from Thakhath, and pitched in Tharakh. Then they marched from Tharakh, and pitched in Mithaka. Then they marched from Mithaka, and pitched in Khashmona.

30 Then they marched from Khashmona, and pitched in Moseroth. Then they marched from Moseroth, and pitched in among the Beni Yakan. Then they marched from the Beni Yakan, and pitched in the vale of Gadgad.

33 Then they marched from the vale of Gadgad, and encamped in Yatbatha.

34 Then they marched from Yatbatha,

35 and encamped in Aberona. Then they marched from Aberona, and encamped in Atzin-gaber. Then they marched from Atzin-gaber, and encamped in the desert of Tzin.²

37 Then they marched from Kadesh, and encamped at the Peak-hill, on

the borders of the land of Edom, and Aaron the priest ascended the Peak-hill¹ by the order of the EVER-LIVING, and died there, in the fortieth year from the coming of the children of Israel out of Mitser, on the first of the fifth month. And Aaron was a hundred and twenty-three years old at his death on the Peak-hill.

The Cananites of Arad oppose Israel.

When the Cananite king of Arad heard that the children of Israel were advancing by the south country, he occupied the Peak-hill.

So they marched from the Peak-hill, and encamped at Tzalmonah. Then they marched from Tzalmonah, and encamped at Foonan. Then they marched from Foonan, and encamped at Aboth. Then they marched from Aboth, and encamped at Avi, at the Passes, on the border of Moab. Then they marched from Avi, and encamped at Diban-Gad. Then they marched from Diban-Gad, and encamped at Alman, towards Diblathim. Then they marched from Alman to Diblathim, and encamped at the Hills of the Passes, opposite to Nebo. Then they marched from the Hills of the Passes, and encamped at the plain of Moab, on the Jordan. Then they extended along the Jordan from Beth-Yeshimoth to the Acacia Meadows² upon the plains of Moab.

There the EVER-LIVING spoke to Moses on the Plains of Moab,² opposite Jeriko, commanding;—

Commands on the Invasion of Canan.

"Speak to the children of Israel, and say to them;

"Now you are about to pass over the Jordan to the land of Canan, you shall drive out all the possessors of that country before you, and destroy them, and their towers, and destroy all their bronze idols, and desolate all their High-places, and seize the country; for I have given the land to you to possess. But you shall divide the land by lots to your families. To

¹ Sea of "Weeds"; in Heb., "Suf"—F. F.
² ("Which is Kadesh.") The words in the parentheses are a note of an ancient editor to explain the text, not part of the Masala record.—F. F.

¹ Ar-Ahar.—F. F.

² The Acacia Meadows, in Hebrew "Abal shittim."

- the large you shall increase the portions, and to the small you shall lessen the portions. Whatever lot falls to any one shall be his, and apportioned to him in the tribe of his fathers.
- 55 But if you do not drive out the inhabitants of the land who occupy it, the remainder of them will be pricks in your eyes, and thorns in your sides, and a torment to you in the land where you reside. And I will do to you as I intended to do to them."

The Bounds of the Promised Land.

- 34 The EVER-LIVING also spoke to Moses to say:—
- 2 "Command the children of Israel and say to them;
- "Now you are come to the land of Canan;—the land which has fallen to you to inherit,—the land of Canan with her surroundings. And they shall be yours on the south side from the Wilderness of Tzin, on the borders of Edom.
- "These are your borders south; from the end of the Salt Sea eastward; and along from there your boundary towards the south shall be from the ascent of Akrabim, and across to Tzin, then turn up from the south to Kadesh Barnea, and proceed to the sheep-fold, and pass over to the Dam, and the border shall turn from the Dam to the River of Mitzer, and thence go westwards to the sea-shore, and the Great Sea be your boundary. That shall be your west border.
- 7 "And this shall be your boundary on the north; you shall mark out from the Great Sea, at the Hill of Hills.¹ From the Hill of Hills you shall mark out to the Pass of Khamath, and take a line to the borders of Tzadda. Thence your northern boundary shall start and proceed to Khatzar-ainan; that shall be your border to the north.
- 10 "Then you shall mark your eastern boundary from Khatzar-ainan to Shafnah; and the frontier shall run from Shafnah with Riblah on the east, to Ain, where the line shall descend and extend to the eastern shoulder of the Lake of Kinereth. Thence the frontier shall run by the Jordan and extend to the Salt Sea. This shall be your country with its surrounding bounds."

¹ Lebanon.—F. F.

The Allotment of Palestine to the Nine and a Half Tribes.

Therefore Moses commanded the 13 children of Israel, saying:—

"This is the country which you shall divide by lot; which the EVER-LIVING has commanded to give to the nine and a half tribes; because the 14 tribe of Reuben have taken for their ancestors' house; and the tribe of the sons of Gad for their ancestors' house with the house of Ephraim and the half tribe of Manasseh, have taken their share;—these two tribes and 15 the half tribe, have taken their shares before the Jordan, opposite Jeriko.¹

The EVER-LIVING also spoke to 16 Moses, commanding:—

"These two men shall divide the 17 land for you,—Aliazer the priest, and Joshua the son of Nun, with one prince from each of the tribes who shall superintend the division of the land; and these are the names of the 18 men;

"From the tribe of Judah, Kaleh 19 the son of Jehunah;

"From the tribe of the sons of 20 Simeon, Shamucl the son of Amihud;

"From the tribe of Benjamin, 21 Alidad the son of Kislou;

"From the tribe of the sons of Dan, 22 Prince Buki, the son of Izli;

"From the sons of Joseph:—From 23 the tribe of the sons of Manasseh, Prince Khaniel the son of Afod;

"From the tribe of the sons of 24 Ephraim, Prince Kamual, the son of Shiftan;

"From the tribe of the sons of 25 Zebulon, Prince Alizafan, the son of Parnak;

"From the tribe of the sons of 26 Issakar, Prince Faltiel, the son of Azan;

"From the tribe of the sons of 27 Asher, Akhihud, the son of Shalmi;

"From the tribe of the sons of 28 Naphthali, Prince Fidahl, the son of Amihud;

"The EVER-LIVING commands 29 these to divide the land of Canan to the children of Israel."

¹ V. 15. "Before the Jordan, opposite Jeriko," is evidence that in this allotment we have the actual words of Moses, who wrote his narrative on the eastern side of Jordan;—"on the east towards the sunrise") is a Jerusalem editor's note, written as an explanation for readers on the West of Jordan, centuries after the death of Moses.—F. F.

Cities ordered for the Levites.

- 35** The EVER-LIVING spoke to Moses at the plain of Moab by the Jordan opposite Jeriko, saying:
- 2** "Command the children of Israel, that they must give to the Levites, as a heritable portion, towns for residence, with pastures around those
- 3** towns, for the Levites. And the towns shall be for their residence, and the pastures for their cattle and their animals. The pastures which you are to give to the Levites outside the walls of the towns shall be a space
- 5** of two thousand cubits. You shall thus measure from the outside wall of the towns, on the eastern side, two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side, two thousand cubits; with the town in the centre. These shall be the pasture lands of these towns.
- 6** "You shall also assign to the Levites these towns;—six cities of refuge to be provided for man-slayers. And beside them provide forty-two
- 7** cities—a total of forty-eight. All these towns shall be assigned to the Levites, being for them, and their pasturage.
- 8** But the towns that you assign from the children of Israel shall be according to their numbers, large, and according to their fewness, small,—each according to the extent of the district which they inherit shall give towns to the Levites. According to their shares, they shall assign equivalent towns to the Levites."

Cities of Refuge ordered.

- 9** The EVER-LIVING also spoke to Moses, commanding;—
- 10** "Speak to the children of Israel and say to them;
- "You are now about to pass over the Jordan to the land of Canan.
- 11** Therefore appoint for yourselves Cities of Refuge, that man-slayers, who have cut off a life by accident,
- 12** may fly to them. And they shall be your Cities of Refuge from the Avenger, so that the fugitive may not be killed, until he has stood in the presence of
- 13** a jury for trial. Therefore shall you appoint six Cities of Refuge for yourselves. You shall appoint three of the Cities on this side the Jordan, and three Cities in the land of Canan,
- 15** to be Cities of Refuge, for the children

of Israel and for foreigners residing among you. These three cities shall be Cities of Refuge for everyone who has cut off a life by accident. Thus: **16** if he strikes any with an instrument of iron, and he dies, he is a man-slayer; the man-slayer would be killed; or if he throws a stone which **17** wounds mortally, and the wounded dies, he is a man-slayer; the man-slayer would be killed; or strikes **18** with an instrument of wood a deadly blow, and the wounded dies from it, he is a man-slayer; the man-slayer would be killed. The Avenger **19** would kill the wounder; he would kill the wounder when found. He would kill him.

"But if from enmity he stabs or **20** shoots at one from a hiding place, and kills, or from hatred strikes with **21** his hand, and kills; he shall be killed who has struck the wound; The Avenger of Blood shall kill the wounder when he finds him.

"But if undesignedly, not from **22** enmity, one stabs or shoots another with any instrument, not treacherously, or kills with a stone, not having **23** seen;—or it falls upon a person who dies,—whom he did not hate, and did not seek to injure,—then the jury **24** shall judge between the accused and the Avenger, according to these rules; and the jury shall deliver the accused **25** from the hand of the Avenger. But the jury shall assign him to the City of Refuge to which he shall go, and stay there until the death of the High Priest who has been consecrated with the Oil of Consecration.

"But if the man-slayer goes beyond **26** the boundaries of the City of Refuge to which he has fled; and the Avenger **27** of Blood meets him outside the bounds of the City of Refuge, then the Avenger of Blood may kill the slayer, without blood being upon himself; for he ought to have remained in the **28** City of Refuge until the death of the High Priest. But after the death of the High Priest the man-slayer may reside in his own district.

The Constitutional Law of Murder

"These shall be Constitutional **29** Laws to your descendants, in all your residences:—

"Whoever cuts off a life, the slayer **30** shall be slain on the evidence of two witnesses; but upon the evidence of one you shall not condemn a person

31 to death. And you shall not take any ransom for a life; the man-slayer who mortally injures, shall die a death.

32 You shall also not accept a ransom from the refugee to a City of Refuge, to return to rest in the country, until

33 the death of the priest, so that you may not corrupt the land you reside in; for blood pollutes the land, and the land will not cover the blood that is shed upon it, except by the shedder's blood; consequently you shall

34 not defile the land you dwell in,—amidst which I encamp,—for I, the EVER-LIVING, encamp in the midst of the children of Israel."

The Law of the Marriage of Heiresses.

36 The ancestral chiefs of the family of the sons of Gilad, the descendant of Makir, the son of Manasseh of the family of the son of Joseph, came before Moses and the presence of the Princes, the ancestral chiefs of the children of Israel, and said;

"The EVER-LIVING commanded Our Prince to apportion the land by lot to the children of Israel, and the Prince was commanded by the EVER-LIVING to give the share of Tzilafad,

3 our brother, to his daughters. But they may take any one of the sons of the tribes of Israel for a husband, and carry away their shares from the shares of our families, and thus lessen the portions of the tribe to which they belong, and take away from our

4 allotted share. And when the Jubilee comes to the children of Israel, then that portion will be added to the portion of the tribe to which they have gone, and the share of the

tribe of their fathers will lose their shares?"

Consequently Moses commanded 5 the children of Israel by instruction from the EVER-LIVING, saying:—

"The argument of the sons of the tribe of Joseph is fair. This is the 6 order of the EVER-LIVING to the daughters of Tzilafad:—They may decide to be wives to anyone who is good in their eyes; but their husband shall be only from a family of their father's tribe, so that the portions of 7 the children of Israel may not be removed from tribe to tribe, for all the portions of the ancestral houses of the children of Israel shall be kept together. Therefore any daughter 8 inheriting an estate in any of the tribes of the children of Israel, shall become the wife of one from her father's clan, so that the children of Israel shall each inherit the share of his father; for no estate shall 9 change from tribe to tribe. After each portion has been allotted, it shall be kept in the same tribe of the children of Israel."

The daughters of Tzilafad accord- 10 ingly did as the EVER-LIVING commanded to Moses. And the daughters 11 of Tzilafad, Makhla, Thirza, Khagla, and Milka, and Noah, were given as wives to the sons of their uncles, of 12 the family of the sons of Manasseh, the son of Joseph, they were their wives. Thus their portions remained in the tribe of Manasseh their father. These were the commands, and the 13 institutions which the EVER-LIVING ordained through the medium of Moses, to the children of Israel, at the plains of Moab, by the Jordan, beyond Jeriko.

END OF THE BOOK OF NUMBERS.

DEUTERONOMY.

(ALEH HE DIBARIM MOSHEH.)

THE SPEECHES OF MOSES.

INTRODUCTION.¹

1 The following are the Speeches which Moses addressed to all Israel, before the passage over the Jordan, in the desert, extending from Suf, between Paran, and Thofel, and Laban, and Khatzroth, and Zahb.²

3 It was during the fortieth year, in the eleventh month, upon the first of

¹ This Introduction was probably written by Ahiazer, the High Priest, for the Sacred Copy kept in the Ark of the Covenant.—F. F.

² V. 2, in parentheses, is an explanatory note of an old Hebrew editor.—F. F.

³ (It is eleven days' journey from Horeb, when marching by the way of Mount Salt to Kadesh-Barnea.)

the month, Moses related to the children of Israel all that the EVER-LIVING had commanded him for them; after he had defeated Sihon, King of the Amorites, who lived in Heshbon, and Og King of Bashan, who lived at Ashtaroth, in Adarai, on that side¹ of the ford of the Jordan, in the land of Moab, Moses began to publish the law, and said;—

¹ That is the eastern side. This geographical description proves this Introduction to have been written before Joshua invaded Palestine, and shows the age of the Orations, and is an internal proof that we have them now as Moses wrote and spoke, except for a few inserted explanatory notes which I shall indicate as my version proceeds.—F. F.

SPEECH I.

History of the Exodus.

- 6 Our EVER-LIVING GOD spoke to us in Horeb, saying;—"You have remained long enough on this mountain.
- 7 Turn and march, and proceed with all your camps to the highlands of the Amorites, and all their neighbours in the dry lands of the hills, and thence to the plains and desert along the shore of the sea of the land of Canaan, and from Lebanon, as far as the great river Frath."¹
- 8 Attend! I have opened the country to you! Go and seize the land which the EVER-LIVING promised to give to your fathers, to Abraham, to Isaac, and to Jacob,—to give it to them and to their posterity after them.
- 9 But I told you at that time, I myself could not support you alone!
- 10 And now your EVER-LIVING GOD has increased you, and, see! you are to-day like the stars of the sky in number!
- 11 And the EVER-LIVING the GOD of your fathers will add to you, beyond this, a thousand times, and will
- 12 bless you, as He promised.—How can I alone bear your troubling? and carry your contentions? Go!
- 13 Choose for yourselves skilful, clear-sighted, and educated men to control you, and I will appoint them your chiefs.
- 14 When you answered me, "What you have said is good; what you have said, do it!"
- 15 I therefore chose as the chiefs of your tribes, skilful and educated men, and gave them to you as your chiefs; colonels of regiments, and captains of companies, and captains of fifties, and captains of tens; with magistrates
- 16 for your tribes. I also ordered your judges at that time saying;—
- "Listen between your brothers, and decide just judgments between a man and his brother, and the foreigners
- 17 among you. Do not regard social station in deciding, whether low or high. Listen not in fear of the station of a man; for justice belongs to GOD HIMSELF. But any matter that is too difficult for you, bring to me, and I will hear it."

¹ Euphrates.—F. F.

I instructed you also at that time 18 as to what things you ought to do.

Then we marched from Horeb and 19 proceeded through all that great and terrible desert, which you saw on the way to the Hills of the Amorites, when our EVER-LIVING GOD commanded us to advance to Kadesh-Barnea, where I said "You are now 20 arrived at the Hills of the Amorites, which our EVER-LIVING GOD is giving us. Look! your EVER-LIVING 21 GOD has provided the country before you to possess. Go up, seize it as the EVER-LIVING GOD of your fathers commands you,—fear not, nor be terrified." But all of you approached 22 me, and said, 'Let us send men before us to examine the country, and to report to us about the road by which we can go up to it; and about the cities that we must go to.' And 23 the request seemed good in my opinion, and I appointed twelve princes,—one from each tribe;—and 24 they turned and went up to the hills, and descended to the vale of Eshkol, and examined it, and took into 25 their hands some of the produce of the country and came back to us, and reported the matter, saying; "It is a beautiful country that our EVER-LIVING GOD has given us." But you 26 were not willing to go up; and rebelled against the order of your EVER-LIVING GOD; and murmured 27 in your tents and exclaimed, "Because the EVER-LIVING hated us He brought us out of the land of the Mitzeraim, and would give us into the hands of the Amorites to destroy us!—Alas for 28 our advance! Our brothers have depressed our hearts, by saying they are a people finer and taller than us! Their cities are large and fortified up to the skies; and we also saw the sons of Anak there!"

But I replied to you, "Be not terri- 29 fied, nor fear them. Your EVER-LIV- 30 ING GOD Who goes before you, He will fight for you, in the way He did in your sight among the Mitzeraim, and 31 in the desert where you saw how the EVER-LIVING carried you as a man carries his child, along all the way that you went, until He brought you to this spot." But on that occasion 32

33 you were not relying upon your
 EVER-LIVING GOD, Who marched
 before you in the journey to choose
 your encampments, as a fire at night,
 to show the way you should go, and
 34 as a cloud by day. And the EVER-
 LIVING heard the sound of your
 words and was angry, and declared,
 35 saying; "This vile generation shall
 never see the beautiful land which I
 promised to give to their fathers;
 36 only Caleb the son of Jefonah shall
 see it; and I will give to him and
 his sons the country which he
 travelled through, for he went up
 confidently, following the EVER-
 37 LIVING." The EVER-LIVING was also
 angry with me on account of you,
 and said, "You shall not go there!
 38 Joshua the son of Nun, your lieutenant,
 shall go. Encourage him, for he
 39 shall put Israel into possession. But
 your infants whom you said would
 be captured; and your sons who
 to-day know neither good nor evil,—
 they shall go there and I will give it
 to them, and they shall possess it.
 40 But you, turn back and march to the
 desert, towards the sea of Suf!"
 41 Then you were grieved and replied;
 "We have sinned against the EVER-
 LIVING!—We will now go up and
 conquer, according to all that the
 EVER-LIVING GOD commanded!"
 And each one of you put on arms,
 42 and went up to the hill. But the
 EVER-LIVING said to me, "Order
 them, Go not up, and fight not, for I
 am not with you;—therefore you will
 fly before your enemies."
 43 So I spoke to you, but you would
 not hear, and you rebelled against
 the order of the EVER-LIVING, and
 were insolent, and went up to the
 44 Hill,—and the Amorites who occupied
 the Hill advanced against you, and
 drove you, like bees would do, and
 routed you like a tempest to the
 45 valley. So you returned, and wept
 before the EVER-LIVING. But the
 EVER-LIVING would not hear your
 46 voice, nor listened." Consequently
 you were detained at Kadesh for
 many days. You remained there a
 2 long time; then turned back and
 marched to the desert towards the
 Sea of Suf, as the EVER-LIVING com-
 manded me, and wandered about
 the hill of Sair a long time.
 2 At last the EVER-LIVING said to
 3 me; "You have wandered about
 this hill enough! Turn to the north,

and command the People saying to 4
 them, 'Pass over the borders of your
 brothers, the sons of Esau, who dwell
 in Sair. But they will be afraid of
 you, so carefully guard yourselves.
 And injure them not; for I will not 5
 give you a foot's space of their country,
 because I have given Mount Sair to
 Esau as a possession. You must 6
 buy food from them with money, and
 eat it; and also purchase water from
 them for money, and drink it; for 7
 your EVER-LIVING GOD has blessed
 you in every work of your hand,
 whilst you travelled this great desert
 these forty years; your EVER-LIVING
 GOD has been with you, and you
 have wanted for nothing.'" We 8
 consequently passed by our brothers
 the sons of Esau, who occupy Sair,
 by the road of the Arabah, to Ailath,
 and Atzian-gaber, where you turned
 off and traversed the road of the
 desert of Moab.

There the EVER-LIVING said to 5
 me, "Do not trouble Moab, but keep
 yourselves from fighting. Turn, for
 I have not granted you his country,
 because I have given Ar to the sons
 of Lot as a possession."¹

But now arise and pass the Vale 13
 of Yared, and at the passage of
 the Vale of Yared, including the 14
 period of the march from Kadesh-
 Barnea, until the time you crossed
 the Vale of Yared, was thirty-eight
 years, until all the generation of
 fighting men belonging to the camp
 were dead, as the EVER-LIVING
 threatened them. For the hand of 15
 the EVER-LIVING was against them
 to destroy them out of the camp until
 they perished. And when all the 16
 fighting men had died from among
 the People, then the EVER-LIVING 17
 spoke to me, and said, "Now cross 18

¹ Vv. 10 to 13 are an ancient editor's note,
 not a part of the text of Moses. It was prob-
 ably added by Ezra, when he edited the
 Pentateuch, after the return from Babylon,
 as all the other notes which I consequently
 transfer to the foot of the pages.—F. F.

(The Amim formerly occupied it, a 10
 great and numerous nation, and tall, like
 Anakim; they considered themselves also 11
 to be Rephaim like the Anakim,—but the
 Moabites called them Amim. And the 12
 Khorites dwelt in Sair before them, but
 the sons of Esau expelled them, and drove
 them from the place, and occupied it in
 their stead, as Israel did in the country
 they seized which the EVER-LIVING gave
 to them.)

over to-day the boundaries of Moab at Ar. But when you approach the sons of Amon, neither distress nor hurt them, for I will not give the country of the sons of Amon to you to possess, for I have given it to the sons of Lot as a possession.¹

24 "Rise! march! and cross the River Arnon! See! I have given you Sihon, King of Heshbon, the Amorite, and his country to break, assail, and defeat it in war! I have broken him this day,—putting the dread and fear of you upon the face of the nations, under every sky, who may hear the reports about you. They tremble and faint before you!"

26 Then I sent ambassadors from the desert of the East to Sihon, King of Heshbon with proposals of peace, and said;—

27 "I wish to pass across your country by the king's highway, I will not deviate right or left. You shall sell food for money, and I will eat it; and pay money for the water you give and I drink it. I will only pass over with my troops. Do to me as the sons of Esau did who dwell in Sair, and the Moabites who inhabit Ar, until I have crossed the Jordan, to the land which our EVER-LIVING GOD has given us."

30 But Sihon, King of Heshbon, was not willing we should cross over him, for your EVER-LIVING GOD had stupefied his mind, and emboldened his heart, that by it He might give him into your hand, as He has now done.

31 The EVER-LIVING GOD also said; "See! I have begun to give up Sihon and his country before you; seize it! take his land for a possession!"

¹ Vv. 20 to end of 23 are a note of an ancient editor, probably Ezra, not part of the original text of Moses.—F. F.

20 (This also was considered a country of the Rephaim, because the Rephaim resided there formerly, but the Amorites called them Yim-yimim. They were a great and numerous people, like the Anakim, but the EVER-LIVING destroyed them before those, who drove them out, and inhabited in their place; as He did for the sons of Esau who occupy Mount Sair, who expelled the Khorites formerly, and drove them out, and dwell in their place until this day. The Avites also resided in the fortresses until the powerful Kaphtorites came from Kaphtor and defeated them, and they reside after them.)

Then Sihon advanced to meet us, he and all his force to fight at Jahaz. But our EVER-LIVING GOD delivered him to us; and we struck him and his son and all his forces; and at that time we captured all his towns, and devoted all his cities, nor allowed the men, women or children to escape. However, the cattle we seized for ourselves, and the plunder of the cities which we captured; from Aroar on the banks of the Arnon, and the town in the valley, and as far as Gilad—there was not a city that was too strong for us,—our EVER-LIVING GOD delivered the whole to our approach (except the country of the Ammonites), all along the vale of Jabbok, with the towns of the Highlands, and all that our EVER-LIVING GOD commanded.

Then we turned and went up towards Bashan, and Og, king of Bashan advanced to meet us with all his forces, to fight at Adarai.

Then the EVER-LIVING said to me, 2—"Fear him not, for I have given him into your power, with all his forces, and his country; and you shall do to him as you did to Sihon, king of the Amorites, who lived in Heshbon."

So our EVER-LIVING GOD also subjected to us Og, king of Bashan and all his forces, until not a remnant remained to him. We also captured all his towns, in the same campaign;—there was not a city we did not take,—from the sixty towns in the district of Argob, to the capital of Og in Bashan.—All which towns were fortified with high walls, gates and bars,—beside a great many towns of the Perizites. We devoted them as we did to Sihon, king of Heshbon;—we devoted every city, men, women and children; and all the cattle, and plunder of those towns we seized for ourselves. We thus took, in the same campaign, their country from the possession of the two kings of the Amorites which are this side of the Jordan, extending from the vale of Arnon to the Hill of Hermon.¹ All the towns of the plain, and all Gilad, and all

¹ V. 9. The parenthesis is the note of an ancient commentator, probably Ezra's, not part of the original text.—F. F.

(The Zidonians call Hermon, Shirion, and the Amorites call it Shenir.)

- Bashan, to Salkah, and Adarai;—
 12 towns of the dominions of Og in
 Bashan.¹ These countries we con-
 quered in that campaign, extending
 from Aroer which is on the river
 Arnon. Half Mount Gilad and its
 villages I gave to the Reubenites
 13 and Gadites. But the remainder of
 Gilad and all Bashan, with the
 dominions of Og, I gave to the half
 tribe of Manasseh;—all the plain of
 Argob, and all Bashan which is
 called the land of the Rephaim.
 14 Yair the son of Manasseh took all the
 district of Argob, as far as the borders
 of the Ghesurites and the Makath-
 ites, and he called them after his own
 15 name;—Yair's Towns.²—But I gave
 16 Gilad to Makir. To the Reubenites
 and Gadites I also gave a part of
 Gilad, to the middle of the vale of
 Arnon, the river as a boundary as
 far as Jabok, with its river to the
 17 border of the Ammonites; and the
 plain of the Jordan as a boundary,
 from Kineroth as far as the Sea of
 the Plain,—the Dead Sea,—down to
 the hill-foot of Pisgah, from the east.
 18 But I commanded you at the time,
 saying, "Your EVER-LIVING GOD has
 given you this country to possess, but
 you must march fully equipped in
 the front of your brothers the chil-
 dren of Israel, with all your forces.
 19 However the women and children,
 and cattle, (for I know you have
 many cattle,) may remain in the
 20 cities which I have given you, until
 the EVER-LIVING has settled your
 brothers like yourselves, and they
 are also in possession of the country
 which their EVER-LIVING GOD will
 give to them, beyond the Jordan;
 then you may each return, and each
 dwell upon the estates I gave you."
 21 I also commanded Joshua at that
 time, saying, "Your eyes have seen
 all that your EVER-LIVING GOD has
 done to these two kings;—the EVER-

¹ V. 11, in parentheses, is an ancient editor's note, probably Ezra's, not part of the speech of Moses.—F. F.

² (Og, king of Bashan was of the remnant of the race of the Rephaim. He can be seen lying upon a couch of iron which is preserved in Rabath of the Ammonites. Its length is nine cubits, and breadth four cubits, by the common cubit.)

³ The parenthesis is the note of an old Hebrew editor, not part of the oration of Moses.—F. F.

(As they are to this day.)

LIVING will do the same to all the kingdoms which are over there. Fear them not, for your EVER-LIVING 22 GOD will fight for you."

And at that time I implored the 23 EVER-LIVING, saying, "ALMIGHTY 24 LORD You have now begun to show to Your servant Your grandeur, and Your Strong Hand. What POWER in Heaven or on earth can do as You have done with YOUR MIGHT? Let 25 me, I pray, go over, and see this beautiful country that is beyond the Jordan;—those beautiful hills and Lebanon!" But the EVER-LIVING 26 was angry with me because of you, and would not listen to me, and the EVER-LIVING said to me,—“Let this be enough for you. Continue not to speak to Me again about this matter. Go up to the top of Pisgah, and 27 your eyes westward, and northward, and southward, and eastward, and see it with your eyes;—for you shall not pass over this river Jordan.

“Therefore command Joshua, and 28 encourage, and strengthen him, for he shall go over before the people, and he shall conquer for them the 29 country that you will survey."

We were then staying, in the valley near Beth-peor. Consequently, now, Israel, listen 4 to the constitutions and decrees which I will teach you to practise, that you may live, and go, and possess the country which the EVER-LIVING GOD of your fathers will give you. You shall not add to the 2 matter that I command you, nor shall you detract from it, but keep the commands of your EVER-LIVING GOD, as I have commanded you. Your eyes saw what the EVER-LIVING 3 did because of Bal-peor,—how the EVER-LIVING destroyed every man who went after Bal-peor among you. But you who kept fast to your EVER- 4 LIVING GOD are all of you alive to-day!

Attend to me as I teach you the 5 constitutions and decrees which the EVER-LIVING, my GOD, commands you to practise when you arrive in the country which you are going to possess, and guard them, and practise them;—for they will make you wise and intelligent in the eyes of the Peoples who hear of all these constitutions, who will say; "This is a wise and intelligent People—this Great Nation!" For what nation is 7

so great that its gods approach to it, as our EVER-LIVING GOD does to us whenever we appeal to Him? And what nation is so great as to possess institutions and just laws, like the whole of this Law which I place before you to-day? Only guard yourselves, and guard your souls carefully, from forgetting the events that your eyes have seen, and from turning your heart away all the days of your life; and teach them to your children, and to your children's children.

10 Upon the day when you stood before your EVER-LIVING GOD at Horeb, when the EVER-LIVING commanded me. "Collect the People to Me, and I will let them hear My words, that they may learn to fear Me all the time they live on the earth, and

11 teach their children." So you approached and stood below the hill, whilst the hill burned with fire up to the heart of the skies, with darkness,

12 cloud, and gloom. There the EVER-LIVING spoke to you from the midst of the fire. You heard a VOICE speaking to you!—but no Image appearing! A VOICE alone!—And it informed you of the Covenant which He commanded you to practise;—the Ten Commandments,—and wrote them upon two tables of stone.

14 But to me, the EVER-LIVING ordered at that time to teach you the constitutions and decrees, which you were to practise in the land into which you would pass, to possess it.

15 Therefore you must guard your minds very carefully,—for you did not see any SHAPE on the day the EVER-LIVING spoke with you in Horeb from the midst of the fire,—

16 from wickedly making for yourselves a carved SHAPE,—any Image; or

17 model of Man or Woman; or form of any beast that is upon the earth; form of any bird which flies in the

18 sky; form of any reptile on the ground; form of any fish that is in the waters lower than the earth;—

19 Or, if you raise your eyes heavenward, and see the sun, or the moon, or the stars,—all the host of the skies,—and bow to, and worship them, and serve those which your EVER-LIVING GOD has apportioned to all the nations under all the skies;

20 —but the EVER-LIVING selected you, and brought you from the iron works of the Mitzeraim, to be a People for

21 Himself,—as you are to-day. Yet

the EVER-LIVING was angry with me over your affairs, and swore to prevent me crossing the Jordan, and to prevent me arriving at the beautiful country which your EVER-LIVING GOD has given to you to possess! For I must die in this country,—I 22 may not pass over the Jordan!—but you will pass over, and possess that beautiful land!

Guard yourselves from forgetting 23 the covenant of your EVER-LIVING GOD, which He contracted with you, for fear you should make for yourselves a carved image,—contrary to the command of your EVER-LIVING GOD; for your EVER-LIVING GOD is 24 a consuming fire;—HE is a jealous GOD!

When you have begotten children 25 and children's children, and are in the country, and have corrupted yourselves, and make carved images, and do evil in the eyes of your EVER-LIVING GOD, provoking Him;—I call 26 to witness to-day the Heavens and the Earth to witness to you, that perishing you shall perish quickly from off the land which you pass over the Jordan there to possess;—your time shall not be prolonged in it;—but you shall certainly waste away; and the EVER-LIVING will scatter 27 you among the nations, and you shall remain a small number among the nations where the EVER-LIVING has driven you. And you shall there 28 serve gods made by human hands!—of wood, and stone; who cannot see, or hear, or eat, or breathe! But if 29 you should from there entreat your EVER-LIVING GOD, and decide to seek HIM with all your heart, and with all your soul,—when all these 30 events meet you in future times, in your misery you should return to the EVER-LIVING, your GOD, and listen to His voice,—a GOD of Mercy is the 31 EVER-LIVING, your GOD,—He will not desert you, and will not turn from you, and will not forget the covenant with your fathers, which He swore to them.—Therefore 32 search, now, the former times that were before you,—from the day when GOD created man upon the earth,—and from one extreme of the heavens to the other extreme of the heavens,—has there ever been such a great event as this?—or has there been heard its like?— a People who heard the VOICE of 33

34 GOD speaking from amid the fire, as you heard it,—and lived? or that GOD attempted to go and take for Himself one nation from the breast of another nation, with trials, with miracles, and portents, and war, and with a strong hand, and a directing arm, and great manifestations, such as all those your EVER-LIVING GOD has made in your sight upon the Mitzeraim for you?

35 Then see, and learn that the EVER-LIVING is GOD,—and except Him

36 NONE!—From the heavens you have heard HIS VOICE!—when He taught you,—and upon earth you have seen His Great Fire!—and heard His commands from the midst of the

37 fire; because He loved your fathers, and chose their race after them, and

brought you by His great might to His PRESENCE from among the Mitzeraim, and will drive great and 38 more powerful nations than you before your face, to bring you to,—to give you,—their country as a possession,—as at this day! Therefore 39 learn to-day,—and fix it in your heart,—that the EVER-LIVING, He is GOD in heaven, and upon the earth,—and except HIM there is no other! —So keep His institutions, and His 40 commandments, as I order you to-day, that you may prosper, and your children after you;—and then your days will be long upon the land which your EVER-LIVING GOD will give to you for all time.¹

¹ Vv. 41—43 are a note of an ancient editor, not a part of the text of Moses. This note was most probably written by Ezra.—F. F.

- 41 (At this period Moses selected three cities over the Jordan towards the sun-rise, for the man-slayer, who might kill his neighbour accidentally, whom he had not previously hated, to fly to,—that he might fly to one of those CITIES OF GOD and live.
- 42 They were Betzer in the desert in the district of Misher, for the Reubenites, and Ramoth in Gbilad, for the Gadites, and Golan in Bashan, for the Manassites.)²

² Vv. 44—48 are also a note of an ancient editor, probably Ezra, as the remark that Moses was on the Eastern side of Jordan indicates the commentator as looking from the Western side—say, Jerusalem. All these are internal proofs of the authenticity of the main text.—F. F.

(This was the Law which Moses put 44 before the children of Israel.)

The following are also Constitutional 45 Enactments, and Decrees, which Moses dictated to the children of Israel at their coming out from the Mitzeraim, at the ford of the Jordan, in the valley opposite Beth-peor, in the country of Sihon, king 46 of the Amorites, who resided in Heshbon, whom Moses and the children of Israel defeated upon their coming out from the Mitzeraim, when they seized his country, 47 and the country of Og, king of Bashan, both kings of the Amorites, who were beyond the Jordan, toward the rising of the sun, extending from Arar, which is 48 upon the bank of the river Arnon, to the Hill of Shian,—that is Hermon,—and all the plain beyond the Jordan towards the sun-rise, and to the Sea of the Plain, below the feet of Pisgah.

END OF THE FIRST ORATION.

SPEECH II.

Upon the Covenant of Sinai.

- 5 Moses again assembled all Israel and said to them;—
Listen, Israel, to the constitutions and decrees which I proclaim in your hearing to-day,—both to learn them, and preserve them by practising.
- 2 Our EVER-LIVING GOD contracted
3 a covenant with us in Horeb. Not with our fathers did the EVER-LIVING contract that covenant, but with us, ourselves; those in this place,
4 all of us alive to-day. The EVER-LIVING spoke face to face with you at the Hill, from the midst of the fire.
- 5 I stood between the EVER-LIVING and you at that time to report to you the dictation of the EVER-LIVING, for you were afraid at the presence of the fire, and could not ascend to Him, and He said;—
- 6 I. "I am your EVER-LIVING GOD Who brought you out of the land of Egypt,—from the house of bondage. You shall have no other gods except Myself.
- 7 II. "You shall not make for yourselves an Image,—any likeness of what is in the heavens above, or what is on the earth beneath; or what is in the waters lower than the land.
- 9 You shall not bow down to them nor serve them, for I, your EVER-LIVING GOD, am a jealous GOD, punishing the sins of the parents upon their children to the third and fourth generation, of those who hate Me; but I show mercy to thousands of generations of those who love Me and keep My commandments.
- 11 III. "You shall not take the Name of your EVER-LIVING GOD in vain, for the EVER-LIVING will not hold him guiltless who takes His Name in vain.
- 12 IV. "Regard the Sabbath Day to keep it holy; as the EVER-LIVING
13 GOD commanded you. You may labour six days and do all your business, but the seventh day is a rest to your EVER-LIVING GOD; you shall not do any business upon it;—you, or your son, or your daughter, or your servant, or your handmaid, or your ox, or your ass, or any of your

cattle, or your hired man, who may be in your house,—because your workmen, and your maid servant shall rest like yourself. Remember also that you were slaves in the land of the Mitzeraim, but your EVER-LIVING GOD brought you out from there with a strong hand, and a directing arm,—therefore your EVER-LIVING GOD commanded you to make the Day of Rest.

V. "Honour your father and your mother, as your EVER-LIVING GOD commanded you, so that your days may be lengthened, and that you may prosper upon the land which your EVER-LIVING GOD gives to you.

VI. "You shall not murder. 17

VII. "You shall not fornicate. 18

VIII. "You shall not steal. 19

IX. "You shall not bring up false evidence against your neighbour. 20

X. "You shall not covet your neighbour's wife; you shall not long for your neighbour's farm, or his slave, or his handmaid, his ox, or his ass, or anything that is your neighbour's."

The EVER-LIVING dictated these 22 commands to the whole assembly of you, from the midst of the fire, of the cloud, and of the gloom;—a GREAT VOICE,—and did not desist there, but wrote them upon two tables of stone, and gave them to me.

But when you heard the VOICE 23 from the midst of the darkness, and the mountain burning with fire,—then all the Chiefs of your tribes, and your nobles approached to me, and 24 said;—

"Now we have seen our EVER-LIVING GOD;—His Majesty and His Greatness;—and have heard His VOICE, His VOICE from the midst of the fire to-day. We have seen that GOD can speak with mankind, and lives. Therefore, now, why should 25 we die? For this Great Fire will consume us, if we ourselves remain longer to hear the Voice of our EVER-LIVING GOD,—we shall die, for who 26 is there of any race who has heard the Voice of the Living GOD speaking from the midst of the fire, like us, and has lived? Go yourself near 27 and listen to all that our EVER-LIVING GOD says, and then report to us all

that our EVER-LIVING GOD dictates to you, and we will listen to it, and do it."

- 28 And the EVER-LIVING heard the voice of your speeches when you spoke to me, and the EVER-LIVING said to me;—"I have heard the voice of this People speaking to you. All they have said is beautiful! What would I give if there were such a heart in them to attend to Me, and to keep all My commands for all time? Then there would be prosperity to them and to all their children for ever!—Go! tell them to return to their tents. But you, stay here, and I will dictate to you all My Commands, and the Constitutions, and Decrees, which you must teach them to practise in the country which I will give them to possess." Therefore you must practise them as your EVER-LIVING GOD commanded you;—you shall not turn away to the right or the left.
- 33 You shall walk in every way as your EVER-LIVING GOD commanded you, so that you may live, and prosper, and lengthen your days in the country which you shall possess.
- 6 And these are the commands, and constitutions, and decrees which your EVER-LIVING GOD commands you to learn to practise in the land to which you will pass over to possess.
- 2 So you must fear your EVER-LIVING GOD, and preserve all the Constitutions, and Commandments, which I command you;—you and your children, and the children of your children, all the time of your life. Listen, therefore, Israel! and keep and practise them,—so that you may prosper, and so that you may increase greatly, as your EVER-LIVING GOD promised to your fathers,—upon entering into the land flowing with milk and honey!
- 4 Listen, Israel! Our EVER-LIVING GOD is a Single LIFE. Therefore love your EVER-LIVING GOD with all your heart, and with all your soul, and with all your strength. And let these words that I command you to-day be in your heart; and teach them to your sons, and speak about them when sitting in your house,—and in travelling on your journeys,—and when lying down,—and when rising up. Bind them also as ornaments upon your hands, and as frontlets between your eyes, and write them upon the doors of your house,

and upon your gates. And then when your EVER-LIVING GOD brings you to the country which He promised to your fathers,—to Abraham, to Isaac, and to Jacob,—to give to you great and beautiful cities that you built not; and houses full of furniture that you did not make; and many fortresses which you did not fortify; vineyards and olive yards which you did not plant;—where you may eat and be satisfied,—take care to yourselves lest you forget the EVER-LIVING Who brought you from the land of the Mitzeraim,—from the house of bondage!

Fear your EVER-LIVING GOD, and serve Him, and swear by His Name. You must not go after other gods,—than GOD;—those of the Peoples around you,—for your EVER-LIVING GOD is a jealous GOD. Guard yourselves lest the anger of your EVER-LIVING GOD should burn against you, and He should destroy you from off the face of the land.

You shall not try your EVER-LIVING GOD, as you tried Him in Masah. You shall carefully preserve the commands of your EVER-LIVING GOD, and His proofs, and His constitutions that He ordered you. And you shall practise Justice, and Right in the sight of the EVER-LIVING, so that you may prosper and possess that beautiful country where the EVER-LIVING promised to your fathers to repulse all your enemies before you;—as the EVER-LIVING will do.

When your son enquires of you hereafter, asking; "Why did the EVER-LIVING GOD order these Proofs and Constitutions and Decrees for you?" You shall answer to your son;—"We were slaves to Pharaoh in Mitzeraim, and the EVER-LIVING brought us out from among the Mitzerites with a strong hand. And the EVER-LIVING produced great wonders, and portents, and inflicted sufferings on the Mitzerites, upon Pharaoh and upon all his family in our sight; but brought us from there, and brought us up to give us this country which He had promised to our fathers. Therefore the EVER-LIVING commanded us to practise all these constitutions, and to fear our EVER-LIVING GOD, for our benefit, all the time of our lives,—as at this day. And it is right for us that we should

continue to practise the whole of these commands before our EVER-LIVING GOD, as He commanded us."

- 7 For your EVER-LIVING GOD will bring you to the country which you are now going to seize, to plunder nations more numerous than yourselves,—the Khithites and the Ghergashites and the Amorites, and the Cananites, and the Amorizites, and the Hivites, and the Jebusites—seven nations more numerous and stronger than yourselves, whom your EVER-LIVING GOD will deliver up before you, and you will defeat them. Destroy them, and make no treaty with them; and do not pity them!
- 2 Do not marry with them; give not your daughter to his son, nor take his daughter for your son,—for it will turn your heart from following ME, and you will serve other gods;—when the anger of the EVER-LIVING will burn against you, and He will destroy you quickly. Consequently you shall do this to them;—you shall throw down their altars; and break their columns; and smash their shrines; and melt their cast images in the fire; because you are a People devoted to your EVER-LIVING GOD. Your EVER-LIVING GOD chose you to be a People for Himself,—separated from all the Peoples who are upon the face of the earth!—Has He not increased you more than all the Peoples? The EVER-LIVING did not unite with you because you were the most numerous of the Peoples,—but chose you when you were the least of all the Peoples; and the EVER-LIVING loved you because of keeping the oath which He swore to your fathers,—therefore the EVER-LIVING brought you out with a strong hand, and freed you from the House of Bondage, from the hand of Pharaoh king of the Mitzeraim!
- 9 Therefore know that the EVER-LIVING is GOD;—the GOD Who faithfully keeps His covenant, and shows favour to those who love Him and regard His commands, for a thousand generations; but repays His enemies, those who hate Him, to their face, by destroying them. He will not delay to repay those who hate Him to their face. Therefore preserve the Commandments, and the Constitutions, and the Decrees which I command you to-day, and practise them.
- 12 For there will be a reward if you

listen to these decrees, and preserve, and practise them,—for your EVER-LIVING GOD will keep the covenant, and the favour which He promised to your fathers, and will love you, and bless you, and increase the fruit of your body, and the fruit of your grounds; your corn, your grapes, and your oil;—your cattle shall breed, and your sheep bring forth upon the ground which He promised to your fathers to give to you! You shall be more blessed than any People! Neither male nor female shall be sterile among you, nor your cattle barren. And the EVER-LIVING will turn from you every disease and sickness of the Mitzerites,—the sufferings that you know;—He will not lay them upon you, but will put them on all who hate you; therefore you shall consume all the Peoples whom your EVER-LIVING GOD gives to you. Your eye shall not have pity on them;—nor serve their gods, for they will be your snare.

If, however, your heart should say to you, "These nations are more numerous than I,—I am not able to dispossess them;" fear them not! Remember what your EVER-LIVING GOD did to Pharaoh and to all the Mitzerites;—the great calamities that your eyes saw, and the wonders, and the portents, and the strong hand, and the directing arm with which your EVER-LIVING GOD brought you out! Your EVER-LIVING GOD will do the same to all the Peoples before whom you are afraid! Your EVER-LIVING GOD will also send upon them fever, to destroy the remnants who hide themselves from you! You shall not be pursued by them, for your EVER-LIVING GOD is among you,—a GREAT GOD OF LIGHT. Your EVER-LIVING GOD, however, will drive these nations before you little by little,—you shall not be able to master them quickly, for fear the beasts of the field should multiply upon you. But your EVER-LIVING GOD will displace them before you, and dissolve with much confusion until they perish. And He will deliver their kings to your hand, and you shall destroy their names from under the skies;—not a man can stand before you, until you have desolated them. You shall burn their carved gods with fire. You shall not desire the gold and silver they are made of, or take it for

yourself, for fear you should be ensnared by it; for it is hateful to
 26 your EVER-LIVING GOD;—therefore you shall not bring their foul practices into your house,—but you shall be pure,—for what contaminated them will contaminate you; and what defiled them will defile you.—There-
 fore be pure.

8 You must regard all the commands, that I order you to-day, in practice, so that you may live and increase, and go to seize the country that the EVER-LIVING promised to your
 2 fathers. But remember how all the way your EVER-LIVING GOD led you these forty years in the desert, to try you, to prove you, to examine you, whether you would keep His Com-
 mands from your heart or not.
 3 Therefore He afflicted you, and hungered you, and fed you with manna, which you had not known,—nor had your fathers known,—so that He might teach you "that man lives not by bread alone,—but that man lives by all that comes from the mouth of the EVER-LIVING."
 4 Your clothes were not rags, nor your feet shoeless in those forty years;
 5 and you knew in your heart that as a man instructs his son, your EVER-
 6 LIVING GOD instructed you; there-
 fore keep the Commands of your EVER-LIVING GOD, and walk in His
 7 paths, and fear Him; for your EVER-LIVING GOD brings you to this beautiful land,—a land of brooks of water, springs, and torrents, coming out of
 8 the valleys, and out of the hills;—a country of wheat and barley, and vines and figs, and pomegranates; a
 9 land of olive oil and honey! A country where you will not eat from stores! Bread shall never fail at all in it. A land where the rocks have iron, and from whose hills you can

dig copper! Where you can eat and 10 fill yourselves, and bless your EVER-LIVING GOD over the beautiful land He has given to you!

Take care of yourselves lest you 11 should forget the EVER-LIVING, your GOD. Only keep His Commandments, and Decrees, and Institutions, which I command you to-day, for fear when 12 you eat and are full, and have built yourselves beautiful houses, and reside in them, and your cattle, and your 13 sheep multiply, and your silver and gold have increased, and all your pos- sessions have grown,—and your heart 14 rises,—then you might forget your EVER-LIVING GOD Who brought you up out of the land of the Mitzeraim, —from the House of Bondage. Who 15 led you through this great desert where you saw the fiery serpents and scorpions, and the dry waterless land, —where He brought you water from the flinty rock,—feeding you in the 16 desert with manna which your fathers had never known;—so that He might try you, with the purpose of ultimately benefiting.

You, however, may say to your 17 heart, "I have obtained this power by my own courage, and the vigour of my hands."—Yet remember it was 18 your EVER-LIVING GOD Who gave you that courage, and granted that power, so that He might establish the covenant which He swore to your fathers,—as He does to-day.

But if ever it comes that you forget 19 your EVER-LIVING GOD, and go after other gods, and serve and worship them,—I bear witness to you to-day, that you shall perish, like the 20 nations the EVER-LIVING destroyed from before you,—thus you shall perish,—because you did not listen to the voice of your EVER-LIVING GOD.

END OF THE SECOND ORATION.

SPEECH III.

Why Israel was Chosen.

- 0 Listen, Israel! you are about to cross the Jordan to seize nations greater and more powerful than yourself, great cities fortified up to the skies! A People great and tall, sons of the Anakim whom you know, and of whom you heard, "Who can stand before the sons of Anak!" But learn to-day that your EVER-LIVING GOD, Who goes before you as a consuming fire, will devastate them, and He will defeat them before you, and you shall drive out and destroy them from the hills, as the EVER-LIVING commanded you.
- 4 When your EVER-LIVING GOD has driven them away from you, think not to say to your heart, "For my righteousness, the EVER-LIVING has brought me to possess this country; for because of the vices of these tribes the EVER-LIVING has driven them before you!"
- 5 Not for your righteousness, nor for the rectitude of your heart did you come to possess their country, but because of the wickedness of those nations your EVER-LIVING GOD drove them out before you; and for the same reason He established the covenant which He swore to your fathers,—to Abraham, to Isaac, and to Jacob.—Consequently learn that your EVER-LIVING GOD has not given you to possess that beautiful country because of your righteousness;—for you are a stiff-necked
- 7 people. Remember! forget not how you have provoked your EVER-LIVING GOD in the desert, from the day He brought you out of the land of the Mitzeraim, until you arrived at this spot,—you have been rebels against
- 8 the EVER-LIVING! In Horeb also you provoked the EVER-LIVING; and the EVER-LIVING was angry with you
- 9 to destroy you, when I went up the mountain to receive the two tables of stone,—the Tables of the Covenant which the EVER-LIVING made with you;—when I stayed forty days and forty nights, eating no bread and
- 10 drinking no water; when the EVER-LIVING gave to me the two tables of stone, written by the finger of GOD;

and upon them, all the Commandments which the EVER-LIVING dictated to you on the Hill, from the midst of the fire, at the time of the public assembly. And there, at the end of forty days and forty nights, the EVER-LIVING gave to me the two tables of stone;—the Tables of the Covenant.

When the EVER-LIVING said to me, "Arise! Go down from this Hill!—for your People, whom I brought out from among the Mitzeraim, have gone to corruption! They have turned quickly from what I commanded them. They have cast an Idol for themselves!"

The EVER-LIVING also spoke to me saying, "I have observed this people, and see that it is a perverse people. Fly from Me, and I will destroy and sweep their name from under the heavens, and I will make from you a powerful nation, and a greater than they."

I consequently turned and descended from the Hill, and the Hill burnt with fire. But the two tables of stone were in my two hands. Then I looked and perceived that you had sinned against your EVER-LIVING GOD, having made for yourselves a Cast-metal Calf,—turning yourselves soon from the path which the EVER-LIVING commanded you. So I raised the two tables, and threw them from my two hands, and broke them in your sight.

I afterwards fell before the EVER-LIVING, as at first, for forty days and forty nights; I ate no bread nor drank water, because of all the sin that you had sinned, in doing wrong in the sight of the EVER-LIVING, to provoke Him; for I was afraid in the presence of the anger and indignation which stirred the EVER-LIVING against you to destroy you; but my EVER-LIVING GOD heard me again at that time. The EVER-LIVING also, was very angry with Aaron, and would have destroyed him, but I prayed at the same time for Aaron himself; and your sin,—the calf that you had made,—I took and melted in fire, and beat it, grinding as small as fine dust, and threw the dust upon

the brook that flowed from the
 22 Hill. At Thabarah again, and at
 Masah, and Kibroth-Hathavah, you
 23 were provoking the EVER-LIVING.
 And when the EVER-LIVING sent
 to you at Kadesh-Barnea, an order,
 saying, "Go up and seize the
 country which I have given you,"
 again you rebelled against the order
 of your EVER-LIVING GOD, and
 were not true to Him, and would
 24 not listen to His voice. You were
 always rebels from the EVER-LIV-
 25 ING, from the day I knew you! I
 fell, however, before the EVER-
 LIVING for those forty days and
 those forty nights,—I fell down,—
 because the EVER-LIVING said He
 would destroy you. But I prayed
 26 to the EVER-LIVING and said, "AL-
 MIGHTY LORD, do not wreck Your
 People, and Your inheritance, whom
 You redeemed by Your greatness,
 —whom You brought up from the
 Mitzeraim with a strong hand.
 27 Remember your servants Abraham,
 and Isaac, and Jacob. Turn not to
 afflict this People for its wickedness
 28 and for its sin; lest the country from
 which You brought them should
 say; "Because the EVER-LIVING was
 not able to bring them to the land
 which He promised, and because He
 hated them He brought them out to
 29 kill them in the desert. They are
 also Your People, and Your Inheri-
 tance, whom You brought out by Your
 Great Power, and with a directing
 arm."
 10 Then the EVER-LIVING said to me,
 "Cut two tables of stone, like the
 former ones, and come up to ME to
 the Hill. Also make an ark of wood.
 2 And I will write upon the tables the
 Commandments that were upon the
 former tables, that you broke, and
 3 you can put them in the ark." I
 consequently made an ark of acacia
 wood, and cut two tables of stone,
 like the first ones, and ascended the
 Hill with the two tables in my hands,
 4 and He wrote upon the tables the
 same writing as upon the former
 ones,—the Ten Commandments,—
 which your EVER-LIVING GOD pro-
 claimed on the Hill, from amid the
 fire, on the day of the Public
 Assembly. Then the EVER-LIVING
 5 gave them to me. So I turned
 and descended from the Hill, and
 placed the two tables in the ark
 that I had made,—and they are

there, as the EVER-LIVING instructed
 me.¹

I then remained on the Hill, as at
 10 the previous time, forty days and
 forty nights, and the EVER-LIVING
 listened to me also again, that He
 should not desire to wreck you. So
 11 the EVER-LIVING said to me, "Arise!
 Proceed! March before the People,
 and let them go on and seize the country
 which I promised to their fathers to
 give to them."

And now, Israel, what your EVER
 12 LIVING GOD asks of you is;—That
 you should fear your EVER-LIVING
 GOD, and walk in all His ways, and
 love Him, and serve your EVER-LIVING
 GOD, with all your heart, and all
 your life; and to keep the command-
 13 ments of the EVER-LIVING, and all
 His institutions, which I have com-
 manded you this day for your own
 benefit.

Look! The heavens, and the
 14 heaven of the heavens,—the earth
 and all it contains, belong to your
 EVER-LIVING GOD. Yet the EVER-
 15 LIVING chose to love your fathers,
 and He selected their race after them
 from all the Peoples,—as at this day,
 —therefore circumcise the flesh of
 16 your hearts, and never stiffen your
 necks, for your EVER-LIVING GOD is
 17 a GOD OF GODS, and ALMIGHTY OF
 ALMIGHTIES, the GREAT GOD, the
 POWERFUL, and the ENLIGHTENER;
 —Who will not regard appearances,
 and will not take bribes! Who does
 18 justice to the orphan and the widow,
 and loves to give bread and clothes to
 the stranger. Therefore you should
 19

¹ Vv. 6—9 are a note of an ancient editor, not a part of the speech of Moses. They are probably a note of Ezra's, made after the return from Babylon, but have been by a transcriber widely misplaced, for they have not the least connection with the subject of the text.—F. F.

(Afterwards the children of Israel
 6 marched from the Wells of the son of
 Yakan, to Moserah, where Aaron died, and
 was buried, and Aliazar his son was made
 priest in his stead. From there they
 7 marched to Gudgudah, and from Gud-
 gudah to Yatbathali, a country of water
 brooks. At that period the EVER-LIVING
 8 separated the tribe of Levi to bear with
 Aaron the Ark of the Covenant of the
 EVER-LIVING, to stand before the EVER-
 LIVING to officiate, and to bless in His
 Name—until to-day. Consequently there
 9 is not a portion or an inheritance for
 the tribe of Levi with its brothers. The
 EVER-LIVING is its inheritance, as your
 EVER-LIVING God said to it.)

love the stranger, for you were a stranger in the land of the Mitzeraim!

20 Fear your EVER-LIVING GOD; serve Him, and hold to Him, and

21 swear by His Name. He led you, and He is your GOD, Who produced for you those great things, and the revelations that your eyes saw.

22 Your fathers went down to the Mitzeraim as seventy persons, and now your EVER-LIVING GOD has collected you as a multitude like the stars of the heavens!

11 Therefore love your EVER-LIVING GOD, and carefully regard Him, and His Institutions, and His Decrees, and His Commands for all time; and learn them to-day. For you are not children who have not known, and have not seen the corrections of your EVER-LIVING GOD,—His greatness, and His strong hand, and His directing arm, and His wonders, and the events that He effected in the midst of the Mitzerites,—upon Pharaoh, king of the Mitzeraim, and all his country; and what He did to the army of the Mitzerites, to their horsemen, and to their chariots;—how the sea,—the Sea of Suf,—rushed over their heads when they followed after you,—how the EVER-LIVING destroyed them on that day. Also what He did for you in the desert, until you arrived at this spot; and what He did to Dathan and Abiram, the sons of Aliab, the son of Reuben;—how the earth opened her mouth and swallowed them, and their homes, and their tents, and the whole of their supporters, slaying them in the centre of all Israel.

7 For your eyes have seen all the great events that the EVER-LIVING has done,—therefore attend to all the commands that I command you to-day, so that you may be hearty, and go and seize the country that you are advancing to possess; and so that you may lengthen your stay upon the land which the EVER-LIVING swore to your fathers to give to them, and to their race;—a land flowing with milk and honey.

10 For the country you are going to possess is not like the land of the Mitzeraim, whence you have come, where you sowed your seed, and watered it on your feet, like a vegetable garden;—but the country you are advancing to possess is a land of hills and vales, and of rain from the skies, refreshed with water;

—a land that your EVER-LIVING GOD visits;—the eyes of your EVER-LIVING GOD are continually upon it, from the first of the year until the last of the year.—So it will happen, if you attentively listen to my commands that I command you to-day, and love your EVER-LIVING GOD, and serve Him with all your heart, and with all your life, that I will give rain upon your land at the season of sprouting, and of ripening, and you shall harvest your corn, and your fruit, and your oil. I will also give herbage upon your fields for your cattle, that you may eat and be satisfied. But guard yourselves from seducing your hearts, and turning to serve other gods, and worshipping them. For then the anger of the EVER-LIVING will burn against you, and He will shut the skies, and there will be no rain, and the land will not give its increase, and you will soon perish from upon the beautiful country which the EVER-LIVING gave you. Therefore fix these words upon your hearts, and upon your souls, and bind them as ornaments upon your hands, and let them be as frontlets between your eyes, and teach them to your children, to talk about in your homes, in your families, and in your journeys on the road, and at your lying down, and rising up! Write them also upon the doors of your house, and upon your gates,—so that you may increase your days, and the days of your children upon the ground which the EVER-LIVING promised to your fathers to give to them as long as the skies endured over the earth!—For if you carefully keep all these commands which I command you to practise, and love your EVER-LIVING GOD, and walk in all His ways, and adhere to Him, then the EVER-LIVING will drive all those nations from before you, and you shall possess nations greater and stronger than yourself,—every place that the sole of your foot treads shall be yours,—from the desert to Lebanon, from the river, the river Frath¹ backwards to the sea, shall be your boundaries.

None shall stand before you; you shall terrify and chase them. Your EVER-LIVING GOD will give all the country to you which you have travelled through, as He promised.

¹ Euphrates.—F. F.

- 26 Attend! I will place before you
 27 to-day CURSING and BLESSING. The
 Blessing which you have heard in
 the commands of your EVER-LIVING
 GOD, which I command to you this
 28 day; and the Cursing, if you do not
 listen to the commands of your
 EVER-LIVING GOD, but turn from the
 path which I command to you this
 day, to walk after other gods whom
 you have not known.
- 29 So when your EVER-LIVING GOD
 has brought you to the country that
 you go to possess, you shall place the
 Blessing upon the Hill of Gherizim,
 and the Cursing upon the Hill of
 30 Aibal.—Are they not over the Jordan,
 following the path of the
 declining sun?—in the land of the
 Cananites, who reside in the west
 opposite Gilgal, at the side of the
 31 Oakwood of Morah?—When you
 cross the Jordan to go to seize the
 country which your EVER-LIVING
 GOD will give to you,—you shall seize
 32 it and settle in it. But take care to
 practise the whole of the institutions,
 and the legislation which I have
 placed before you to-day:—
- 12 These are the Institutions and the
 Legislation which you shall carefully
 practise in the land which the EVER-
 LIVING, the GOD of your fathers, will
 give to you to possess all the time
 that you live upon the earth.
- 2 You must absolutely destroy all
 the columns which the nations whom
 you drive out, worship. Their gods
 upon the hills, and heights, and upon
 the mountains, and which they call
 3 upon under every shadowy tree. You
 shall also throw down their altars,
 and break their pillars, and burn
 their shrines in fire, and smash the
 images of their gods, and destroy
 their names from the places where
 they are.
- 4 You shall not do so to your EVER-
 5 LIVING GOD; for at the place which
 your EVER-LIVING GOD may choose
 from any of your tribes to place His
 Name there, to fix it, you shall go
 6 to it, and bring there your burnt-

offerings, and sacrifices, and your
 services, and the presents of your
 hands, and your vows, and the first
 fruits of your herds, and flocks; and
 you shall eat them there before your
 7 EVER-LIVING GOD, and cheer your-
 selves in all the success of your
 hand,—you, and your families, when
 your EVER-LIVING GOD blesses you.
 You shall not offer as we do here
 8 to-day,—all that is right in your own
 sight,—for you have not yet arrived
 9 at the REST, and the Inheritance
 which your EVER-LIVING GOD will
 give to you. But when you pass over
 10 the Jordan, and occupy the country
 that your EVER-LIVING GOD will
 divide among you, and rest from all
 your enemies around, and dwell
 securely, then to the place where
 11 your EVER-LIVING GOD shall choose
 to fix HIS NAME, you shall bring all
 that I have commanded you,—your
 burnt-offerings, and sacrifices, your
 gifts and the presents of your hand,
 and all your free vows, that you vow
 to the EVER-LIVING. You shall enjoy
 12 yourselves there before your EVER-
 LIVING GOD, you, and your sons and
 daughters, and men servants, and
 maid servants, and the Levite who
 is in your village, for he has not a
 share or estate among you. You
 13 must guard yourselves from offering
 your burnt-offerings in every place
 you see, except in the place which
 14 the EVER-LIVING may choose in one
 of your tribes,—there you shall offer
 your burnt-offerings, and there you
 shall do all that I have commanded
 you. However, you may, to all the
 15 desires of your life, sacrifice and eat
 flesh according to the blessings which
 your EVER-LIVING GOD has given
 you, in all your villages. Both the
 clean and the unclean may eat of
 them,—like as of the gazelle and the
 stag,—except that they shall not eat
 16 the blood;—that shall be poured
 upon the ground like water. You
 shall not eat in your villages from
 the offering of your corn, and fruit,
 and oil, or of the firstlings of your
 herd or flock, or of any vow which
 you vow as free-will offerings, or of
 presents from your hands,—you shall
 18 only eat such in the presence of
 your EVER-LIVING GOD, at the
 place which your EVER-LIVING GOD
 chooses to Himself; you and your
 son and your daughter, and your
 man servant and maid servant, and

¹ This poetic and striking indication of these localities is an internal evidence that these sublime orations are the work of Moses, and written and spoken by him on the East of the Jordan, and he pointed to the West as he uttered the words. Had they been the work of a forger in Jerusalem, as some modern sceptics assert, he would never have used the words and gesture indicated.—F. F.

- the Levite who is in your village, shall enjoy yourselves before your EVER-LIVING GOD in all the prosperity of your hand.
- 19 Take care that you do not forget the Levite all your time upon the earth, for your EVER-LIVING GOD will extend your boundaries, as He promised—and you say, "I would eat flesh," because your life wishes for flesh, you may eat it;—eat flesh
- 20 whenever your life needs it, for the place where your EVER-LIVING GOD may choose to fix His Name may be far from you, therefore you may sacrifice from your herd and from your flock that the EVER-LIVING gives you, as I commanded you, and may eat in your villages of all that your life desires;—
- 21 but only as the gazelle and the stag are eaten,—thus the clean and the unclean may eat, they may both eat.
- 22 Only refrain from eating the blood; for the blood is the life; and you shall not eat the life with the flesh.
- 23 You shall not eat it; you shall pour it upon the earth like water. You shall not eat it; for it is well to you, and to your children after you, that you should do right in the sight of the EVER-LIVING. Only what you have consecrated by yourself, and your vows, you shall take up and bring to the Place which the EVER-LIVING has chosen; and you shall offer your burnt-offerings with the flesh and the blood upon the altar of your EVER-LIVING GOD; for the blood of your sacrifice shall be poured upon the altar of your EVER-LIVING GOD, and you shall eat the flesh.
- 24 Listen attentively to all these words that I command you, so that you may prosper, and your children after you for ever, while you do fair and right in the sight of your EVER-LIVING GOD.
- 25 When your EVER-LIVING GOD has defeated the nations where you are going, driving them before you, and you possess them, and reside in their country, guard yourselves from enquiring about them,—from turning to enquire about their gods, and asking, "How did these nations serve their gods? for I would do the same myself." You shall not do so with your EVER-LIVING GOD, for all the offerings to the EVER-LIVING which you take up to offer to your GOD, as well as those of your sons and your

daughters shall be burnt with fire to your GOD.

You must carefully practise all the 13 doctrines which I have commanded you. You must not add to them, nor shall you take away from them.

When a Preacher arises among 2 you, or a dreamer of dreams, and gives you a proof, or an evidence, and the proof or the evidence which 3 he has declared to you comes, to persuade you to walk after other gods, whom you have not known, and to serve them;—listen not to the 4 words of that Preacher, or to that dreamer of dreams, for your EVER-LIVING GOD is trying you to learn if you are lovers of your EVER-LIVING GOD with all your heart, and soul. You must walk after your 5 EVER-LIVING GOD, and fear Him, and keep His Commandments, and listen to His voice, and serve Him, and adhere to Him. Therefore that 6 Preacher, or that dreamer of dreams, shall be put to death, for advising to turn from your EVER-LIVING GOD, Who brought you from the land of the Mitzeraim, [and freed you from the House of Bondage, for he would seduce you from the path your EVER-LIVING GOD commanded you to walk in,—so you must burn the evil from your breast.

If your brother, the son of your 7 mother, should seduce you,—or your son, or your daughter, or the wife of your bosom, or your friend who is like your life;—should say privately, "Let us go and serve other gods," whom you have not known, nor your fathers;—some of the gods of the 8 Peoples who are around you,—close to you,—or far from you,—from one boundary of the land to the other boundary of the land,—do not incline to him, or listen to them. Let not your eye feel pity for them, and do not grieve or feel compassion for them,—but kill! Your hand shall be 10 the first to bring them to death, and the hand of all the people after you, who shall stone them with stones;— 11 for they shall die,—because they sought to seduce you from your EVER-LIVING GOD, Who brought you from the land of the Mitzerites, from the House of Bondage. Then all Israel 12 will hear, and fear, and not continue to practise that sin in your midst.

If you shall hear that at any city 13 where your EVER-LIVING GOD has

granted you to reside, it is said,
 14 "There came men, sons of Belial,
 from your midst, and seduced the
 residents of our city, saying;—Let
 us go and serve other gods, whom
 15 we know not," then you shall enquire,
 and investigate; and if the truth of
 16 the report is established, about that
 abomination in the midst of you, you
 shall strike the residents in that
 town with the edge of the sword, and
 devote it with all that are in it, and
 put the cattle to the edge of the
 17 sword; and collect the whole of
 the furniture to the middle of its

market-place, and consume all its
 furniture completely to your EVER-
 LIVING GOD, and it shall be a ruin
 for ever,—it shall not be built again.
 And nothing of the accursed things 18
 shall stick to your hands, so that the
 EVER-LIVING may turn away from
 His burning anger, and grant you
 mercies, and benefit you, and increase
 you, as He promised to your fathers,
 so long as you listen to your EVER- 19
 LIVING GOD, and keep all His Com-
 mandments which I command you
 to-day, and do right in the sight of
 your EVER-LIVING GOD.

END OF THE THIRD ORATION,

SPEECH IV.

Laws against Sins and Self-Degradation.

- 14 You are the children of your EVER-LIVING GOD; you shall not cut yourselves, nor shave your eyebrows for
 2 the dead. For you are a People consecrated to your EVER-LIVING GOD; and the EVER-LIVING chose you to be a People separated from all the Peoples who are upon the face of the earth.
 3 You shall eat no fith.
 4 These are the beasts that you may eat, the ox, the sheep kind and the goat kind, the stag and gazelle, and roebuck, and chamois, and antelope
 6 and springbok, and bison, with all cattle that divide the hoof and chew the cud,—those animals you may
 7 eat. But of these, who chew the cud you may not eat, although they divide the hoof; the camel, and the kangaroo, and the rabbit, who chew the cud, but do not divide the hoof;—
 8 they are unclean to you, with the hog, although it divides the hoof, yet it does not chew. It is unclean to you. You shall not eat of its flesh or touch its dead body.
 9 You may eat of these among all that are in the waters,—all that have
 10 fins and scales you may eat, but of all that have not fins and scales, you may not eat. They are unclean to you.
 11 You may eat every clean bird,
 12 But you may not eat of these,—the eagle, and the osprey, the buzzard
 14 and kite; with their species, and the whole of the raven species; and the
 15 ostrich, and the night-hawk, and the sea-gull, and the cormorant, with
 16 their species; with the pelican, the snake-eater, and the bittern, and the vomiter, and the eagle-vulture, and
 18 the turkey-buzzard, with the stork, and the snorter, with their species;
 19 and the hoopoo and the bat; and all the winged spawners are unclean to
 20 you,—you may not eat them. You
 21 may eat every clean bird, but you may not eat any self-dying carcass;—
 give them to the foreigner who resides among you to be eaten, or sell to
 merchants; for you are a People consecrated to your EVER-LIVING GOD.

You shall not boil a kid in its mother's milk.

You shall tithe the whole of the 22 produce of your grain, as it comes from the field year by year, and you 23 shall eat of it before your EVER-LIVING GOD, in the place that He chooses to fix His Name,—both of your corn, and wine, and oil; and of the blessings of your herd and flock, so that you may learn to reverence your EVER-LIVING GOD at all times. But if the journey is too long for you 24 to be able to carry it because the place which your EVER-LIVING GOD has chosen to fix His Name is too far from where your EVER-LIVING GOD has blessed you,—then you shall 25 convert it into money, and take the money in your hand, and go to the place that your EVER-LIVING GOD has chosen for Himself, and expend that 26 money in all that your life requires,—in oxen, and sheep, and fruit, and flesh, and in all that your life demands, and eat them there before your EVER-LIVING GOD, and enjoy yourself with your family. But you shall 27 not forget the Levite who is in your villages, for he has no inheritance and share with you. At the end of 28 the third year you shall bring the whole of the tithe of your produce in that year, and leave your villages. The Levite shall also come, for he 29 has no share or inheritance, with you, and the foreigner, along with the fatherless, and the widow who are in your villages, and they shall eat, and be satisfied, because your EVER-LIVING GOD has blessed you in all the work of your hands which you have done.

At the end of seven years, there 15 shall be a releasing, and this is the 2 kind of releasing.—Every possessor of mortgaged land which his neighbour has mortgaged shall release it, he shall have no claim against his neighbour or his brother, because it is a Release by the EVER-LIVING. You may have a claim against 3 foreigners, but you must release from your hand what belongs to your brothers for nothing, for you will not 4 be poor yourself, because blessing, the EVER-LIVING will bless you in

- the country which your EVER-LIVING GOD will give to you to possess.—
- 5 That^s is, if you listen to the voice of your EVER-LIVING GOD, and continue to practise the whole of His Commandments, which I command you
- 6 to-day; for your EVER-LIVING GOD will bless you, as He has promised, and you shall lend to many nations, but you will not borrow; and you shall rule over many nations, but they shall not rule over you
- 7 Yet there will be poor among you one brother with another in your villages, in the country which your EVER-LIVING GOD gives you. Harden not your heart, nor close your hand
- 8 from your poor brother; but open your hand to him, and lend, according to his necessity what is needful to
- 9 him. Guard yourself from saying to your vile heart, "The seventh year, the year of release, is near,"—and your eye is cruel to your poor brother, and you will not lend to him,—when he will cry against you to the EVER-LIVING, and it will be a sin to you.
- 10 Lend freely to him! and let not your heart grudge against lending, but rely upon this fact that your EVER-LIVING GOD will then bless you in all you do, and in all sent
- 11 from your hand! For the poor will never be wanting in the breast of the land;—therefore I have commanded you saying, "Open your hand freely to your distressed brother,—to your poor,—in the land!"
- 12 When your relative is sold to you,—a Hebrew man or a Hebrew woman,—he shall serve you six years, but in the seventh year you shall set him
- 13 free from you. But when you set him free from you, you shall not
- 14 send him away destitute. You shall reward him liberally from your flock, and from your corn, and from your oil cask, which your EVER-LIVING GOD has blessed. You shall give to
- 15 him,—and shall remember that you were a slave among the Mitzeraim, and your EVER-LIVING GOD freed you,—therefore I command this thing to-day.
- 16 But if it occurs that he says to you, "I will not go from you, for I like you and your house, for I have been
- 17 satisfied with you," then you shall take an awl, and fix him by his ear to your door, and he shall always be your servant,—that is, until your death. That is how you shall do.

It shall not be hard in your sight to send him from you into freedom, for you shall only purchase your servant by the year for six years;—then your EVER-LIVING GOD will bless you in all your work.

Every first-born which your herd, 19 or your flock bears, remember you must dedicate to your EVER-LIVING GOD. You shall not work the first-born of your cow, nor shear the first-born of your ewe,—you shall eat them 20 year by year before your EVER-LIVING GOD, in the place that the EVER-LIVING chooses, you and your family. But if there be a defect or 21 lameness in it, or bareness, or any disease, you shall not sacrifice it to your EVER-LIVING GOD; you must eat it 22 in your villages, the clean and the unclean together, as you do the gazelle and stag;—only you must not 23 eat their blood. Pour it upon the earth like water.

Regard the harvest month¹ and 16 offer the Passover to your EVER-LIVING-GOD; for in the harvest month your EVER-LIVING GOD brought you out of the land of the Mitzeraim at night;—therefore sacri- 2 fice as the Passover to your EVER-LIVING GOD of the flock and herd in the place which your EVER-LIVING GOD has chosen to fix His Name there.

You shall not eat any ferment upon 3 it for seven days. You must eat unfermented bread only; for you came out from the Mitzeraim in haste, therefore you shall remember the day you came out from the land of the Mitzeraim, all the days of your life, and nothing fermented shall be 4 seen in all your boundaries for seven days, and you shall not leave any of the flesh which you sacrifice at the beginning of the evening of that day until the morning. You will not be 5 permitted to sacrifice the Passover in any of the villages which your EVER-LIVING GOD gives to you;—but only 6 at the place which your EVER-LIVING GOD may choose to fix His Name there, may you sacrifice the Passover, at the afternoon as the sun declines, at the time you came out from the Mitzeraim. 7 So you shall roast and eat it in the place which your EVER-LIVING GOD has chosen for Himself,—as you turned on that morning and went to your tents.

¹ Abb.—F. F.

- 8 You shall eat unfermented bread with your GOD for six days, and on the seventh day you shall assemble to your EVER-LIVING GOD. You shall do no business upon it.
- 9 Count seven Sabbaths from the beginning of putting the sickle to the corn;—count to the end of seven Sabbaths. Then you shall make the Festival of Sab'aths to your EVER-LIVING GOD, and enjoy yourselves before your EVER-LIVING GOD; you, and your sons, and your daughters, and man and maid servants, and the Levite who is in your village, and the foreigner, and the fatherless, and the widow, who are among you, at the place that your EVER-LIVING GOD has chosen to fix His Name in.
- 12 For you must remember you were slaves among the Mitzeraim,—therefore preserve and practise these institutions.
- 13 You must also make yourselves a festival of seven days after the

harvesting of your corn and vintage, and enjoy yourselves in that feast; 14 you, your son, and your daughter, and your man and maid servants, and the Levite and the foreigner, and the fatherless, and the widow, who are in your villages. You must feast for 15 seven days to your EVER-LIVING GOD in the place that the EVER-LIVING may choose, because your EVER-LIVING GOD has blessed you in all your products, and in all the work of your hand;—therefore you must be glad.

All your men shall see the Pre- 16 sence of your EVER-LIVING GOD three times in a year, in the place He may choose; at the Feast of Unfermented Bread;¹ and at the Feast of Weeks; and the Feast of Tabernacles; and 17 you shall not see the Presence of the EVER-LIVING empty-handed.

¹ Literally, "of biscuits."—F. F.

END OF THE FOURTH ORATION.

SPEECH V.

Local Government.

- 18 You shall appoint Judges and
Recorders for yourselves in every
village which your EVER-LIVING
GOD gives to you, to control you, and
to govern the People with honest
19 government. You shall not distort
justice. You shall not regard sta-
tions. You shall not take bribes;—
for bribes blind the eyes of the
intelligent, and pervert the decrees
20 of justice. You shall follow perfect
justice, so that you may live and
possess the country that your EVER-
LIVING GOD has given to you.
- 21 You shall not plant shrines, or any
trees, at the side of the altar you make
22 to your EVER-LIVING GOD; nor shall
you erect for yourselves columns, as
standards, to your EVER-LIVING GOD.
- 17 You shall not sacrifice to your
EVER-LIVING GOD an ox or a sheep
in which there is any defect,—any-
thing bad,—for that would be an
insult to your EVER-LIVING GOD.
- 2 If there should be found in any of
your villages which your EVER-
LIVING GOD gives you, a man or a
woman who does wrong in the sight
of the EVER-LIVING by slighting his
3 Covenant, and going and serving
other gods, and worshipping them,—
or the sun, or the moon, or any of
the hosts of the skies contrary to my
4 command,—and it is reported to
you; when you hear it, then you
should enquire carefully, and if the
truth of the thing is confirmed, that
such an outrage has been done in
5 Israel, you shall bring out that man
or that woman, who have done
that wicked thing, to the gates,
and stone them to death with stones.
- 6 They shall be put to death on the
evidence of two or three witnesses.
Upon the evidence of one witness,
7 they shall not be put to death. The
hands of the witnesses shall be first
upon them, to kill them;—then the
hands of all the People afterwards.
You shall thus burn that wickedness
from among you.
- 8 If a case should occur among you
difficult to decide between blood and
blood, between right and right, and
between stroke and stroke,—an affair
of a contention in your gates,—you
shall take it up to the place which
your EVER-LIVING GOD has chosen
for Himself, and go to the priests, to
9 the Levites, and to the Judge who
may be in your times, and appeal, and
they will give you their decision, and
10 you must act on the order they give
at the place which the EVER-LIVING
has chosen. You shall act strictly ac-
cording to all they direct. You shall not
11 turn from the order that he communi-
cates to you, to the right or to the left.
And the person who acts insolently
12 against the decree of the priest ap-
pointed to serve your EVER-LIVING
GOD there, and the Chief Judge,—that
man shall die! Thus you shall burn
that evil out of Israel, and all the
13 People will hear, and fear, and no
longer be contumacious.
- When you arrive in the country
14 which your EVER-LIVING GOD has
given to you, and possess it and
reside in it, and say to yourselves;—
“I will place a king over myself, like all
the nations who are around,” you
15 shall only place over you the king
whom your EVER-LIVING GOD may
choose for Himself. You shall
place a king over you from your
brothers; you are not permitted to
appoint a foreigner over yourselves,
a man who is not your brother.
- Further he shall not collect horses
16 to himself, and he shall not take the
People back to the Mitzeraim, be-
cause of its abundance of horses,
for the EVER-LIVING has commanded
you not to contemplate to return by
that way for ever.
- He shall not collect wives about
17 himself, nor turn his heart to silver
and gold, to accumulate them ex-
cessively.
- When he is set upon the throne for
18 his kingship, there shall be written
out for him a Duplicate of the Law,
from the book in the custody of the
Levitical priests, and he shall keep
19 it with him, and read in it every day
of his life, so that he may learn to
fear the EVER-LIVING his GOD,—to
guard the whole of the command-
ments of the LAW, and to administer
these Institutions; so that his heart
20 may not rise above his brothers, and

that he may not turn from its commands to the right or to the left; so that he may extend his days in his kingship, he and his sons in the circuit of Israel.

- 18 There shall be no share or inheritance to the Levitical Priests or any of the tribe of Levi with Israel. The EVER-LIVING is their inheritance and
 2 feeder; therefore they shall have no inheritance among their brothers;—the EVER-LIVING is their inheritance,
 3 as I said to you; therefore there shall be decreed for the priests something from each sacrifice sacrificed by the people, whether ox or sheep. There shall be given to the priest the fore
 4 leg, jaws, and breast. You shall give to them the first-fruits of your corn also; the first-fruits of your oil; and the first fleece of your flock. For your EVER-LIVING GOD chose them from all your tribes to stand to serve to the Name of the EVER-LIVING, they, and their children for all time.
 6 And when a Levite comes to one of your villages, in any part of Israel, although he is a stranger there, and comes from any village where he formerly lived, he may serve to the Name of the EVER-LIVING, his GOD, like all his brothers who are fixed there in the Presence of the EVER-LIVING. They shall eat share and share alike, of equal value on account of their ancestry.
 9 When you enter the country that your EVER-LIVING GOD has given you, you shall not learn the depravities of those heathens. You shall not take with you your son or daughter to a throwing over a fire, to divinations, and enchantments, or
 11 for witchcraft, or incantations, or enquiry of spirits, or fore-tellers, or questioning the dead;—for the EVER-LIVING loathes all these practices; and to sweep away all these practices your EVER-LIVING GOD has driven them from before you. You must be perfect before your EVER-LIVING
 14 GOD;—for those heathens, whom you will drive out, listened to cloud-makers, and to diviners,—but you must not,—consequently give yourselves to the EVER-LIVING, your GOD.
 15 Your EVER-LIVING GOD will raise up a Prophet like me for you from among your brothers, after me;—listen to him.
 16 You all requested one from your EVER-LIVING GOD, at Horeb on the

day of the Public Meeting, saying; "We cannot continue to hear the voice of the EVER-LIVING GOD, nor longer to see this great fire, for fear of death." When the EVER-LIVING
 17 replied to me, "What they have said is good. I will raise for them, from 18 amongst their brothers, ONE LIKE YOU; and will put words into his mouth, and he shall report to them all I command them. And any man 19 who will not listen to the messages which he delivers in MY NAME, I will drive out from My People.

"But the Prophet who shall pre- 20 sume to deliver a message in MY NAME, which I have not commanded him to deliver, or who shall speak in the name of other gods;—that Prophet shall die!"

But perhaps you may say in your 21 heart,—"How can I distinguish such a message as what the EVER-LIVING has not spoken? When the Prophet 22 delivered it in the Name of the EVER-LIVING,—although he was not commanded?"

When the event does not happen, —then the EVER-LIVING has not spoken. The Prophet has spoken it, in his presumption;—fear him not.

When your EVER-LIVING GOD has 19 destroyed those heathen of whom your EVER-LIVING GOD has given you the country, and has driven them out, and you dwell in their cities and their houses, you shall separate three 2 cities to yourselves in the midst of the country that your EVER-LIVING GOD gives you to possess. You shall then 3 make roads for your use to these three cities, from the boundaries of the country which your EVER-LIVING GOD has divided amongst you, so that any man-slayer can fly to them.

However, this is the kind of man- 4 slayer who may fly there and live;—he who has struck his neighbour unintentionally, when he did not previously hate him.—For instance one 5 who went with his neighbour to a wood to cut timber, and the iron flew from the handle of the axe in cutting the timber; or the iron flew from the tree and caught his neighbour, and he dies. He may fly to one of these cities, and live, lest the Avenger of 6 Blood pursue after the man-slayer, whilst his heart is hot, and overtake him, owing to the length of the way, and deprive him of life, before he has been condemned to death,—for he

7 did not hate before the event. Consequently I command you to appoint three cities to be provided for yourselves. But if your EVER-LIVING GOD extends your boundaries, as He promised to your fathers, and gives to you the whole of the country which He promised to give to your fathers, you shall also attend to all these orders, to do what I have commanded you to-day, and love your EVER-LIVING GOD, and walk in His ways, at all times. Therefore add three other cities beside these three. Because you shall not shed innocent blood in the breast of the land that your EVER-LIVING GOD has given you to inherit, for that blood would he upon yourselves.

11 But if it happens that a man hates his neighbour, and waits for him, and arises against him, and strikes at his life so that he dies, and then flies to one of those CITIES OF GOD; the Magistrates of that city shall send, and apprehend him there, and deliver him to the hand of the Avenger of Blood, and he shall be killed. Your eye shall not pity over him, for you must burn out innocent blood from Israel, that you may prosper.

14 You shall not remove the boundary of your neighbour, which your chiefs placed to your estate, when they divided the country which your EVER-LIVING GOD gave you to possess.

15 A single witness shall not be received against a person for any offence, or for any sin. For every offence that may be committed, the evidence of two witnesses, or of three must establish it.

16 When anyone makes a quarrel with a man, to do him an injury, both the persons between whom the dispute is, must appear before the presence of the EVER-LIVING, and before the Priests and Judges who may be in 18 their times; and the judges shall

enquire carefully to ascertain who is the false witness,—giving false evidence to injure his brother,—and shall do to him as he intended to do to his brother;—and burn that wrong from their midst, so that when others hear they may fear and not continue to do similar wrong amongst you. Your eyes shall consequently not pity. Life for life; eye for eye; tooth for tooth; hand for hand; foot for foot.

1 When a corpse is found fallen in a field in the land which your EVER-LIVING GOD gives you to possess, and it is not known how killed, your chiefs and magistrates shall go and measure to the towns that are round about the corpse, to ascertain the town that may be nearest to the corpse. Then the head man of that town shall take a heifer from the herd, which has not worked,—which has not drawn wheels,—and the head man of that town shall cause the heifer to be taken down to a vale with a constantly flowing brook, which has not been cultivated nor reaped, and break the neck of the heifer at the brook.

Then the priests of the sons of Levi shall approach,—for the LORD your GOD chose them to officiate, and to bless in the name of the EVER-LIVING, and every contention and every dispute shall be decided by them, with all the Magistrates of the surrounding towns;—to the corpse, and wash their hands over the broken-necked heifer at the brook, and severate and say; "Our hands have not shed this blood, and our eyes did not see it. Cover it to the people of Israel whom you have chosen, LORD, and lay not innocent blood on the breast of your People of Israel." Then the blood shall be covered for them, and you will burn the innocent blood from amongst you,—for you must practise justice in the eyes of the EVER-LIVING.

1 Ch. xix.—xxi. These first nine verses of Ch. xxi. have been evidently misplaced by some transcriber, and should be at the end of Ch. xix., as I now place them, as they complete the subject dealt with by Moses. I therefore restore them to their proper position. The reader, however, will probably ask my reasons for these alterations which I make in the arrangement of the text in Ch. xix.—xxi. They are as follows: I had always felt that the accepted order of the matter had become confused by some very ancient transcribers, and therefore consulted scholars whom I believed to be fully competent to assist me in a rectification, by which I proposed to bring the thought of the speeches of Moses in those chapters to a perfectly consecutive current of meaning. All agreed with me that the old text had been confused, but would not venture to decide whether my new proposed arrangements were correct. I was disappointed, so at last appealed to my talented friend the Reverend John Bowen, B.D., Rector of St. Lawrence, Pembroke-shire, who is an accomplished Classic and Oriental Scholar, and he kindly consented to co-operate with me, and I accepted his exact and careful amendments to my suggestions, feeling convinced that they were right. The confusion of the text at the various points noted

DEUTERONOMY.

In my margin, I think, arose at the time when our present text was copied on to a roll of skins, from the original stone plates or tablets upon which Moses engraved the Speeches for record in the Ark of Witnesses, as stated by Aliazer, his Editor, in Ch. xxxi., v. 24, of Deuteronomy. The Scribe then evidently confused the order of the plates. The fact that the various passages implicated contain about the same number of words, I take as an indication that my view is the right one. My learned and judicious friend, the Rev. J. Bowen, however, informs me that a previous commentator upon this part of Deuteronomy, who had noted the confusion in the records, has suggested an even earlier period for its origination. He believed, and Mr. Bowen seems to agree with him, that it was made at the time when, in accordance with the command of Moses, the Law was engraved, "deeply cut," upon the pillars set up, and covered with some enduring chemical plaster, in the Vale of the Jordan, upon the passage of Joshua and his Army. That there the autographic tablets of Moses were in these paragraphs misarranged, and subsequent transcribers failed to rectify the error. I leave my readers to decide which theory has the best weight of evidence to support it.—F. F.

END OF THE FIFTH ORATION.

SPEECH VI.

The Third of War.

- 20 When you go to war with your enemies, and see horses and chariots, —a people more numerous than yourselves, fear them not,—for your EVER-LIVING GOD is with you, Who brought you from the land of the Mitzeraim.
- 2 And when you are preparing for the war, the Priest shall come forward and address the People and say to them,
- 3 "Listen, Israel! You are now preparing for war with your enemies. Let not your heart shrink. Fear not, nor be startled, nor terrified at them!
- 4 for your EVER-LIVING GOD marches with you, to fight for you against your enemy, and save you."
- 5 The Magistrates, also, shall address the People, saying; "What man is there who has built a new house, and not dedicated it? Let him go and return to his house, for fear he should be killed in the war, and another man should dedicate it.
- 6 "And what man has planted a vineyard and has not reaped it? Let him go and return to his home, for fear he should be killed in the war, and another man reap it.
- 7 "And what man is engaged to a woman, and has not married her? Let him go and return to his home, for fear he should be killed in the war, and another man marry her."
- 8 The Magistrates shall even add to this address to the People, and ask;— "What man fears with a timid heart? Let him go and return to his house, and not depress the hearts of his brothers, like his own heart."
- 9 And when the Magistrates have ceased speaking to the People, then they should appoint officers to the regiments to command the People.¹
- 10 When you approach a city to war against it, you shall propose peace to it; and if they will adopt peace, and open to you, then all the people found in it shall be subject to you, and serve you. But if they will not accept peace with you, but make war against you, then assail them; for your EVER-LIVING GOD has given them into your hands, and destroy all the men by the edge of the sword. The women and children, however, and the cattle, and all that may be in the city, all

the booty, you may seize for yourselves, for you may use the booty of your enemies which your EVER-LIVING GOD gives to you.

When you advance to war with your 21 enemies, and your EVER-LIVING GOD gives them into your hand, and you take them captive, and see amongst 11 the captives there is a beautiful woman, and you have a desire for her to take her to yourself as a wife, you shall take her into the sanctuary 12 of your house, and uncover her head, and pare her nails, and she shall put 13 off the clothing in which she was captured, and reside in your house, and weep for her father and mother the space of a month, and after that you can go to her and marry her, and she shall be your wife. But if it then 14 happens that you do not like her, you shall free her for life,—you shall not sell her for money,—you shall not treat her as a slave, because you have degraded her. You must do the same 20 to all the cities afar from you, which are not of cities of these nations here.

But in the cities of these Peoples, 16 that your EVER-LIVING GOD has given to you to divide, you shall not preserve a living breath, but devote 17 them;—the Hitites, and the Amorites, and the Cananites, and the Perizites, the Hivites and the Jebusites,—according to the command of your EVER-LIVING GOD. The reason is,— 18 so that you may not learn from them to practise all the depravities which they practise against GOD, and thus you would sin against your EVER-LIVING GOD.

When you besiege a city for a long 19 period, warring with it to capture it, you shall not destroy the fruit trees by assailing them with the axe, for you can feed from them, therefore you shall not cut them down, for the trees of the field sprang from the ground before you came to the siege. However the trees that you know are 20 not trees for food, you may destroy and fell, and build towers with them against the city which is warring with you, until you subdue it.

¹ Vv. 10—14 of Ch. xxi. should come in, as I now put them, at Ch. xx. v. 9, they having been misplaced into Ch. xi. by some old copier. See also note on Ch. xxi. forward.—F. F.

END OF THE SIXTH ORATION.

SPEECH VII.

Domestic Felony.

- 21 When a man has two wives, and loves the one and dislikes the other, and they bear children to him, both the loved and the disliked, and the son of the disliked one is the eldest, 16 when it comes to the time for his sons to inherit, he cannot make the son of his darling the eldest in place of the son of the disliked, who is eldest, but he must acknowledge the son of the disliked, who is the eldest, and give to him two parts of all he possesses, for he is the first fruits of his love. He is justly first-born.
- 18 When a man has a disobedient and rebellious son, who will not listen to the voice of his father or the voice of his mother, but disobeys them and will not listen to them, his father and mother shall take him and conduct him to the Magistrates of the town, and to the open court, and say to the Magistrates of the city, "This son of ours is disobedient and rebellious. He will not listen to our voice. He is depraved and drunken."
- 21 Then all the people of his town shall stone him with stones, and kill, —and that evil will be burnt out from your breast,—and Israel will hear and fear.
- 22 When a person has committed a crime condemnable to death, you shall kill him and hang him upon a tree. You shall not however leave him upon the tree, but bury him the same day, for GOD abhors the hung, consequently you shall not defile your country that your EVER-LIVING GOD has given you to possess.
- 22 You shall not see the ox or sheep of your neighbour straying, and hide it from him. You shall drive them 2 back to your neighbour. But if you cannot find your neighbour in your vicinity, or do not know him, then you shall preserve them in your own premises; but if it occurs afterwards that your neighbour enquires for them from you, then return them to him.
- 3 You shall also do the same with his ass, and the same to his clothing, and the same with everything lost by your neighbour,—which he has lost

and you have found. You shall not use them secretly.

You shall not see the ass or ox of 4 your neighbour that has fallen on the road, and hide yourself from them. Going to the spot, you shall lift them up for him.

A woman shall not wear a man's 5 dress; and a man shall not dress like a woman, for your EVER-LIVING GOD abhors all who do thus.

When you find a bird's nest before 6 you in the path, or on any tree, or chicks upon the earth, or eggs, and the mother sitting upon her chicks, or upon her eggs, you shall not take the mother with her young. You must 7 drive off the mother, but you may take her young for yourself;—so that it may be well with you and you may extend your days.

When you build a new house, you 8 shall make a battlement on the circuit of the roof, so that you may not bring blood upon your house, if anyone falls from it.

You shall not double-crop your 9 farm; that would spoil the full development of the seed you sow, and the produce of the farm.

You shall not plough with an ox 10 and an ass yoked together.

You shall not weave silk, wool, and 11 flax together.

You may make tassels upon the 12 four corners of the cushions that you sit upon.

When a man takes a wife, and on 13 going to her hates her, and puts insulting reports upon her, and brings a bad name upon her, by saying, "I married this woman, and when I approached her I found she was not a maiden!" then the father and 15 mother of the girl shall take and bring the maiden, with the proofs of her maidenhood, to the Magistrates of the village, and the father of the 16 girl shall say to the Magistrates;— "I gave my daughter to this man as a wife, but he hates her; and now 17 he sets up insulting reports, saying, 'I did not find your daughter a maid,' but here is the proof of her chastity." Then they shall spread the garment before the Magistrates of the town, and the Magistrates of the town shall 18

- 19 take that man, and punish him, and fine him a hundred silvers, and give them to the father of the girl, because he had brought a bad name upon a virgin of Israel, but she shall be his wife, he shall not be able to divorce her for his life.
- 20 But if that report is true, that the youth found her not to be a virgin,
- 21 then they shall take the youth to the door of the house of her father, and then the men of her village shall pelt her with stones, and kill her, because she has acted disgracefully in Israel, by prostitution, in the house of her father. And thus you shall burn that evil from amongst you.
- 22 When a man is found fornicating with a married woman,—they shall die, both of them. The man who committed adultery with the woman, and the woman. Thus you shall burn that evil from Israel.
- 23 When a young maiden who is engaged to a man, meets a man in a town, and he fornicates with her,
- 24 bringing both of them to the gate of the town, and stone them with stones, and kill the girl, because she did not cry out in the town; and the man because he has degraded the wife of his neighbour. Thus you shall burn that evil from your breast.
- 25 But if the man meets the betrothed girl in the fields, and the man overpowers her and ravishes her, then the man alone who has ravished her shall die; and you shall do nothing to the girl. The girl has committed no sin for death, for as a man rises against his neighbour and murders him, so is this crime, for he met her in the field,—and the betrothed girl cried out, but none heard her.
- 28 When a man meets a young maiden, who is not engaged, and takes her and seduces her,—when he is discovered, that man who corrupted her shall give to the father of the girl fifty silvers, and she shall be his wife afterwards. Because he degraded, he shall not be able to divorce her all his days.
- 23 A man shall not marry the wife of his father; and not lift up the skirts of his father.
- 2 A eunuch, and an emasculated man, shall not enter a public meeting of the EVER-LIVING.
- 3 The child of incest shall not enter a public meeting of the EVER-LIVING. They shall not enter into a public

meeting of the EVER-LIVING'S for ten generations.

An Ammonite and a Moabite shall not enter a public meeting of the EVER-LIVING'S; they shall never enter into a public meeting of the EVER-LIVING'S for ten generations, because they did not supply you with bread and water upon the march when you came from among the Mitzeraim, and because they hired against you Balaam the son of Beor from the centre of Aram of the rivers¹ to curse you. But it did not please your EVER-LIVING GOD to listen to Balaam, so your EVER-LIVING GOD turned the cursing into a blessing; for the EVER-LIVING, your GOD, loves you. You shall not seek their peace or benefit all your days for ever.

You shall not exclude an Edomite, for he is your brother. You shall not exclude a Mitzerite, because you were a foreigner in his country. The children that they produce may be naturalized with the EVER-LIVING after three generations.

When you go to war with your enemy, keep yourselves from any vile practice. If there happens to be with you a man unclean from any accident at night, let him go outside the camp, and not come into the middle of the camp, and at the approach of evening let him bathe in water, and at the decline of the sun he may enter the heart of the camp. You shall therefore provide a trench near your camp, where you can make a cesspool.

You shall also have a spade with your weapons, so that when you turn yourselves to the cesspool and have evacuated, you can carefully cover up your excrement; for your EVER-LIVING GOD marches in company with your camp to protect it, and to defeat your enemies before you, therefore your camps must be clean, that He may not see anything unsightly about you, and turn away.

You shall not deliver up a slave who has taken refuge with you from his master to his master. Let him reside amongst you in the place he chooses, in one of your villages, to benefit himself. You shall not drive him out.

You shall not make a prostitute of a daughter of Israel.

¹ Mesopotamia.—F. F.

- There shall not be a sodomite among the sons of Israel.
- 19 You shall not bring the wages of a harlot, or the hire of a ruffian to the house of your EVER-LIVING GOD for any vow; for your EVER-LIVING GOD loathes both of them.
- 20 You shall not take interest from your brothers;— interest upon money; interest upon food; interest upon anything which can be lent at interest. You may charge interest to foreigners;—but from your countrymen you shall not take interest, so that your EVER-LIVING GOD may bless you in every endeavour of your hand in the country which you are going to possess.
- 21 When you vow a vow to your EVER-LIVING GOD, you shall not delay to pay it, for the EVER-LIVING your GOD will demand it from you;— and that would be a sin to you. But 23 if you do not vow, it will be no sin. You must carefully perform the 24 utterance of your lips; whatever you vow to your EVER-LIVING GOD, you must give whatever you have promised with your mouth.
- When you go into your neighbour's 25 vineyard, you may eat grapes to satisfy your wish, but you shall not put any into your basket.
- When you go through your neigh- 26 bour's corn fields, you may pluck the ears with your hand,—but you shall not cut from your neighbour's corn with a sickle.

END OF THE SEVENTH ORATION.

SPEECH VIII.

*Laws of Marriage and Domestic
Life.*

- 24 When a man takes a wife and marries her, if she does not find favour in his eyes, because there are found repulsive qualities in her;—let him write her a letter of divorce, and put it into her hand, and send her from his house, so that she can go from his house and depart, and be the wife of another. But if the other man hates her, then let him write her a letter of divorce, and put it in her hand, and send her from his house; or if the second man dies who took her to him as a wife, she shall not be allowed to return to the first who divorced her, to be married as his wife, after she has sinned, for that would be loathsome in the presence of the EVER-LIVING. Therefore you shall not defile the land which your EVER-LIVING GOD gives you to inherit.
- 5 When a man has recently taken a wife he shall not go out with the army, and no expedition shall be laid upon him for any thing. He shall be freed for his home for one year, and enjoy the wife he has married.
- 6 You shall not take in pledge a millstone or its carriage;—for that would be to pledge a life.
- 7 When a man is discovered stealing a person who is his brother of the sons of Israel, and has caused him to be bound and sold;—that thief shall be put to death. Thus you shall burn that crime from amongst you.
- 8 Regarding contagious diseases, take especial care to do all that I have instructed you. The priests and the Levites must take care to do according to the rules I commanded them.
- 9 Remember that your EVER-LIVING GOD did to Miriam on the march out of Mitzeraim.
- 10 When as a creditor you lend your neighbour anything, you shall not go into his house to advance upon the pledge. You shall stand outside, and the man to whom you lend shall bring to you the pledge at the outside; and although the man is poor you shall not take his bed as the

pledge. You shall return to him, 13 from his pledge, at the decline of the sun both his bed and blanket, that he may bless you;—and it will be righteousness to you in the presence of your EVER-LIVING GOD.

You shall not oppress the poor and 14 helpless of your brothers in their wages, nor the foreigner who is in your country, or your villages. You 15 shall pay them their wages daily, when the sun shall set upon them, for they are poor, and their life depends upon them,—so that they may not cry to the EVER-LIVING against you; for it would be a sin against you.

You shall not kill parents on 16 account of their children; nor children on account of their parents. A man shall only be put to death for his own crimes.

You shall not refuse justice to the 17 orphan of a foreigner; nor shall you distort it against the widow of a foreigner, but remember that you 18 were slaves to the Mitzrites, but your EVER-LIVING GOD released you from that; therefore I command you not to do those things.

When you reap your harvest on 19 your farm, and have forgotten a sheaf in the field, you shall not return to take it. It shall be for the stranger, the fatherless, and the widow, so that your EVER-LIVING GOD may bless you in all the work of your hand.

When you strip your olives you 20 shall not pick after yourself; that shall be done by the stranger, the fatherless, and the widow.

When you gather your vineyard, 21 you shall not glean after yourself; that shall be for the stranger, the fatherless, and the widow; for you 22 must remember you were a slave in the land of the Mitzeraim; therefore I command you to do these things.

When there is a dispute between 25 men, and they appear before the Judge, he shall examine between right and right, and wrong and wrong; and when he has decided between 2 the assailant and the assailed, he shall cause him to be punished in his own presence according to the extent of his crime. You may inflict 3

forty strokes,—not more; for fear if you strike him beyond these many lashes, your brother should become degraded in your sight.

- 4 You shall not muzzle a bullock when thrashing.
- 5 When brothers reside together and one of them dies, and does not leave a son; the wife of the dead man shall not be wife to a stranger. Her brother-in-law shall go to her himself, and marry his brother's wife, and the first son that she bears he shall bring up with his dead brother's name, so that his name may not be wiped out
- 7 from Israel. But if the man refuses to marry his sister-in-law,—then his sister-in-law shall go to the court of the judges and say to them, "My brother-in-law who could raise up a name to his brother in Israel, is not willing to do his duty."
- 8 The Judge of the town shall then summon him, and examine him about it, when he shall appear and say, "I am not willing to take her."
- 9 Then the sister-in-law shall approach to him in the sight of the

Judges and pull the shoe from his foot and spit in his face and insult him and say, "So let them do to the man who will not build up his brother's house!" And he shall be nicknamed in Israel, "The Slipshod-man."

When men are fighting together, a man and his neighbour, and the wife of one approaches to help her husband by a stroke of her hand, and puts out her hand and seizes him by the genitals,—her hand shall be cut off,—your eye shall not spare her.

There shall not be in your bag weight and weight; full weight and short weight.

There shall not be in your house measure and measure; full measure and short measure. You shall have a just and right weight; you shall have a just and right measure; so that your time may be extended in the land which your EVER-LIVING GOD gives to you, for the EVER-LIVING your GOD abhors all who do those wicked things.

END OF THE EIGHTH ORATION.

SPEECH IX.

**Upon Conduct in the Promised Land,
and Ritual for Freewill Offerings.**

- 17 Remember what Amalek did to you on your march, as you came from 18 the Mitzeraim. How he met you in the road and assailed your rear,—all the sick who were following you,—when you were weary, and harassed you,—and he did not regard the ambassadors,—therefore when your EVER-LIVING GOD has given you peace from all your enemies around, in the country that your EVER-LIVING GOD has given you to divide into estates, wipe out the memory of Amalek from under the skies. Do not forget.
- 26 When you come into the country which your EVER-LIVING GOD has given you to divide, and possess, and live in, you shall take the first fruit of all the produce of the ground that comes from the land which your EVER-LIVING GOD gives you, and put it in a basket and carry to the place where the EVER-LIVING, your GOD, chooses to fix His Name, and go to the priest who may be in those days, and say to him ;
- " I have to-day brought to the presence of the EVER-LIVING, your GOD, what the land has produced which the EVER-LIVING promised to our fathers to give us."
- 4 Then the Priest shall take the basket from your hand, and set it before the altar of your EVER-LIVING GOD. You shall then kneel and say in the presence of your EVER-LIVING GOD ;
- " My ancestor was a wandering Aramite and he went down to the Mitzeraim, as a foreigner, with a few persons ; but he became there a great, strong and numerous nation. Then the Mitzerites wronged us, and oppressed us, and imposed a cruel slavery upon us ; but we cried to the EVER-LIVING GOD of our fathers, and the EVER-LIVING heard our voice, and looked upon our affliction, and our sorrow, and our oppression ;

and the EVER-LIVING brought us out 8 from among the Mitzeraim with a strong hand, and a directing arm, and with great signs and wonders, and revelations, and conducted us to 9 this place, and gave us this country ; —a land flowing with milk and honey. So now, see! I have brought some 10 produce of the ground which the EVER-LIVING has given to me, and have placed it before your EVER-LIVING GOD."

Then you shall bow down before 11 your EVER-LIVING GOD, and enjoy yourself with all the good things that your EVER-LIVING GOD has given you, and your family,—yourself, and the Levite, and the stranger who is amongst you.

Then afterwards fully tithe the 12 whole that is titheable of your produce in the third year. You shall tithe yearly, and give to the Levite, to the foreigner, to the fatherless, and to the widow, and they shall be fed in your villages, and be satisfied.

You shall also declare before your 13 EVER-LIVING GOD ;—

" I have eaten the consecrated part with my family, and I have also given of it to the Levite, and to the foreigner, and the fatherless, and the widow, according to all Your commands which You have commanded me. I have not passed over from Your commands, and I have not evaded. I have not used any part in self- 14 indulgence ; I have not consumed any part in depravity ; I have not given any part to the dead ; I have listened to the voice of the EVER-LIVING GOD ; I have done all that He has commanded me. Look down 15 from Your Holy Dwelling, from Heaven, and bless Your People of Israel, and the land that You have given to us, as You promised to our fathers,—the land flowing with milk and honey."

This very day your EVER-LIVING 16 GOD commands you to practise these institutions, and these decrees, and to preserve and do them, with all your heart, and with all your soul.

- 17 The EVER-LIVING has told you to-day He will be your GOD, and that you must walk in His paths, and preserve His institutions, and His commands, and His decrees,—and
18 to listen to His voice. The EVER-LIVING has also told you to-day to be His Separated People,—as He com-
manded you,—and to preserve all His orders, and to fix yourself high 19 over all the heathen, so as to make yourself glorious, and famous, and beautiful; and that you should become a People sacred for your EVER-LIVING GOD — as He commanded you!

END OF THE NINTH ORATION.

SPEECH X.

Confirming all Laws by the Parliamentary Consent, and Denouncing Punishments on Disobedience.

27 Then Moses and all the Judges of Israel commanded the People, saying;—

“Preserve all the commands which I have ordered you to-day. And at the time you pass over the Jordan to the country that your EVER-LIVING GOD will give to you, set up great stones, and spread them over with plaster, and engrave upon them the whole of the commands of these laws, when you pass over and arrive in the country which the EVER-LIVING, your GOD, has given you;—a land flowing with milk and honey,—as the EVER-LIVING GOD promised to your fathers.

4 “And when you have passed over the Jordan you shall set up those stones, as I command you to-day, upon the Hill of Aibal, and plaster

5 them with plaster. You shall also build an altar there to your EVER-LIVING GOD,—an altar of stones,—you shall not use iron upon them.

6 You shall build the altar to your EVER-LIVING GOD of whole stones, and shall offer upon it a burnt-offering to the EVER-LIVING, your GOD.

7 You shall also sacrifice thank-offerings, and feast there, and enjoy yourselves before the EVER-LIVING.

8 Then write upon the stones the whole of the words of this Law, engraved deeply.”

9 (Moses and the Levitical Priests also proclaimed to all Israel, saying;—)

“To-day be silent, and listen, Israel. You are to become the People of the EVER-LIVING, your GOD! Therefore listen to the voice of your EVER-LIVING GOD, and put in practice the Commands and Institutions that I command you to-day.”

11 (And Moses further commanded the People at that time, saying;—)

12 These shall stand upon Mount Gherezim to bless the People;—

Simeon, and Levi, and Judah, and Issakar, and Joseph, and Benjamin.

And these shall stand upon Mount Aibal, for the cursing;—Reuben, Gad, and Asher, and Zebulon, and Dan, and Naphthali.

And the Levites shall speak with a loud voice and say to every man of Israel;—

“Cursed be the man who makes a statue or a casting, hateful to the LORD, the product of the hands of a mechanic, and sets it up in secret.”

(Then all the People shall answer and say;) “He shall be.”

“Cursed be whoever insults his father or his mother!”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever removes his neighbour’s land mark.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever misdirects a blind man in his road.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever refuses justice to the foreigner, orphan, or widow.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever commits adultery with his father’s wives;—who raises the covering of his father.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever copulates with any beast.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever fornicates with his sister, the daughter of his father, or the daughter of his mother.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever fornicates with his mother-in-law.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever strikes his neighbour in secret.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever takes a bribe to kill an innocent person.”

(Then all the People shall say;) “He shall be.”

¹ Ch. xxvii., vv. 1, 9, and 11 are an editorial note of Allazer to explain the proceedings.—F. F.

26 "Cursed be whoever does not stand by the commands of this Law to practise them."

(Then all the People shall say;) "He shall be."

28 But if you attentively listen to the voice of your EVER-LIVING GOD, and take care to practise all the commandments that I command you to-day, then the EVER-LIVING, your GOD, will give you superiority over every nation on earth, and all these blessings shall come to you, and surround you, because you listen to the voice of your EVER-LIVING GOD:

The Blessings of Obedience.

3 You shall be blest in the city, And blest in the field;
4 Blest in the fruit of your body, And blest in the fruit of your farm;
And blest in the fruit of your cow, And blest in the cast of your cattle, And breeds of your sheep.
5 Blest in your basket, And blest in your cask.
6 Blest in your going, And blest in your coming.
7 JEHOVAH will make your opponents To stumble before you,— They shall advance by one path, And fly from you by seven!
8 The EVER-LIVING will command blessing to your barns, and to every work of your hand, and will bless you in the country that your EVER-LIVING
9 GOD has given you. JEHOVAH will establish you as a People sacred to Himself, as He promised, if you keep the commands of your EVER-LIVING
10 GOD and walk in His paths. Then every People of the earth will see that the NAME of the EVER-LIVING has been fixed upon you, and they
11 will fear you, when the EVER-LIVING causes you to abound in benefits; in the fruit of your body; and the fruit of your cattle; and the fruit of your fields; in the land which the EVER-LIVING promised to your fathers to
12 give you. The EVER-LIVING will open His best treasures from the skies for you to give rain to adorn your land, and to bless every work of your hand.

Many nations shall borrow of you, 13—but you shall not borrow!—for the LORD will make you the Head, and not the Tail! and you shall continually rise higher and not be depressed, —whilst you attend to the commands

of your EVER-LIVING GOD, which I command you to-day to preserve and practise.—Therefore turn not from 14 any of the things that I have commanded you to-day, yesterday, and before that, but walk after your EVER-LIVING GOD, and serve Him.

But if you will not listen to the 15 voice of your EVER-LIVING GOD, to continue to practise the whole of His Commands and Institutions, as I instruct you to-day, then these curses will come upon, and surround you:—

The Curses of Rebolt from God.

You shall be cursed in the city, 16 And cursed in the field!
Cursed in your basket, 17 And cursed in your cask!
Cursed in the fruit of your body, 18 And fruit of your farms, The cast of your cattle, And breeds of your sheep!
You shall be cursed in your going, 19 And cursed in your coming!
The EVER-LIVING will send you 20 cursing, blundering, and blame in every attempt of your hand, till you waste and rapidly perish before the evils assailing you, and become desolate!

These things shall pursue, until 21 you cease from the land that you go to possess!

The LORD will strike you with con- 22 sumption, and fever, and wasting, and burning; and with sword, and blight, and jaundice, and pursue until you perish! And the skies over your 23 head shall be brass; and the ground beneath you iron! The LORD will 24 rain powder on your land; and dust from the skies shall fall upon you, until you are a desert! The LORD 25 will give you to defeat before your enemies! They shall meet you on a single road,—but you shall fly before them by seven roads; and be in terror of every government on earth! And your carcases shall be 26 food to all the birds of the sky, and to the beasts of the earth; and none will drive them off! And the EVER- 27 LIVING will inflict the ulcer of the Mitzeraim upon you, and tumours, and scurvy, and the incurable itch; and 28 the EVER-LIVING will afflict you with madness, and blindness, and bewilderment of heart! And you shall grope 29 for a window, as a blind man gropes in the darkness, and shall not

find your way;—and you shall also
 be wronged, and robbed, daily; and
 find no defender! You shall wed a
 wife, and another man lie with her!
 You shall build a house, but not
 dwell in it! You shall plant a vine-
 yard, and not eat of it! They shall
 kill your ox in your sight, but will not
 allow you to eat of it! They will
 steal your ass before your face, and
 never return it! Your sheep will be
 given to your enemies, and no one
 will help you! Your sons and your
 daughters will be sold to foreign
 nations,—your eyes shall see it,—and
 long for them every day, and possess
 them not!

33 A People whom you have not known
 shall consume the produce of your
 34 farms, and all your acquisitions; and
 you shall be plundered, and oppressed
 at every time, and be maddened by
 the sights your eyes shall see.

35 The EVER-LIVING will inflict you
 with a bad ulcer on your knees, and
 on your legs, which you cannot cure,
 from the sole of your foot to your
 crown! The EVER-LIVING will make
 you, and the kings you have raised
 over yourselves, go to a nation which
 neither you nor your fathers have
 known, and there you shall serve
 37 vile gods of wood and stone; and
 become a word of reproach and
 abuse among all the Peoples where
 the EVER-LIVING drives you!

38 You shall take much seed out to
 the field, and reap little, for the locust
 39 shall destroy! You shall plant a vine-
 yard,—but not drink its wine, nor
 collect its grapes,—for the worm shall
 40 consume them. Olive groves shall
 be in all your fields, but you shall
 not refresh yourselves with oil,—for
 41 the olives shall drop off! You shall
 beget sons and daughters,—but they
 shall not be yours, but shall go to
 slavery!

42 The caterpillar shall seize all your
 trees, and the fruits of your fields!

43 The foreigner who is amongst you
 shall climb up above you from station
 to station,—but you shall sink lower
 44 and lower! He shall lend to you,—
 he shall be the head, and you shall
 be the tail!

45 And all these curses shall come
 upon you, and pursue, and hunt you
 to destruction, because you have not
 listened to the voice of your EVER-
 LIVING GOD, to preserve His Com-
 mands and the Institutions which He

ordained for you, and which should
 have been a guide and instruction to
 you, and to your posterity for ever.
 But as you served not your EVER-
 47 LIVING GOD with delight and gladness
 of heart in your abundance of all
 things;—therefore you shall serve
 48 your enemies, whom the EVER-
 LIVING will send to you,—in heat
 and raging thirst, and nakedness,
 and want; and an iron yoke shall be
 put upon your neck, until you perish!
 The EVER-LIVING will arouse against
 49 you a nation from afar, flying like an
 eagle from the end of the earth;—a
 nation whose language you have not
 heard; a furious nation, who will not
 respect the presence of the old, nor
 pity the young;—and it shall devour
 51 the produce of your cattle, and the
 produce of your fields, until you are
 ruined; until you shall possess neither
 corn, nor wine, nor a calf from your
 cow, nor lamb from your sheep, until
 you are brought to ruin! And you
 52 shall be oppressed in all your villages,
 and your walls, towers and fortifica-
 tions in which you trusted shall be
 thrown down in the whole country,—
 and you shall be harassed in every
 village of the land which your EVER-
 LIVING GOD gave to you! And you
 shall eat the fruit of your body,—the
 53 flesh of your sons and your daughters,
 —whom your EVER-LIVING GOD had
 given you,—in the siege and distress
 with which your enemies shall distress
 you! The friend who was very dear
 54 and delightful to you shall turn his
 eyes evil to his brother; and to the
 wives of his bosom, and to the re-
 mainder of his children who are left,
 to give one from amongst them as
 55 food for his children, so that the rest
 may eat from the corpse with him in
 the siege and distress with which
 your enemies distress you in all your
 cities! The delicate lady who allowed
 56 not the sole of her foot to touch the
 earth from delicacy and refinement,
 shall look with evil eyes upon the
 husband of her bosom, and her sons,
 and her daughters, and the new-born
 57 child that comes on her lap, and her
 children whom she has borne, that
 she may eat them in the absolute
 famine in secret, in the siege and
 distress with which your enemies
 shall distress you in your gates.—If
 58 you do not take care to practise the
 whole of the things of this Law, written
 in this book, and to reverence the

59 glory of this magnificent Revelation
of your EVER-LIVING GOD; for the
EVER-LIVING will make your own
punishments, and the punishments
of your posterity, astounding by these
60 great inflictions and diseases, and
sicknesses, and prostrations; and
will turn upon you all the maladies
of the Mitzerites which you feared
when present with them,—and they
61 shall stick to you;—besides numerous
diseases, and many plagues that are
not written in the record of this Law.
The EVER-LIVING will bring them
62 upon you, until you are desolate, and
are a small remnant, instead of being
like the stars of the heavens for
number, because you have not listened
to the voice of your EVER-LIVING
63 GOD. And as the EVER-LIVING
was before delighting over you to
benefit you, and to increase you,—
then the EVER-LIVING will delight
to destroy, to desolate, and to bear
you away from the ground which you
64 have come to possess! And the
EVER-LIVING will scatter you amongst
all the Peoples, from one end of the

earth to the other end of the earth;
—and there you shall serve vile gods,
which neither you nor your fathers
knew, of wood and stone! And amid 65
those heathens you shall have no
quiet or comfort to the soles of your
feet, but the EVER-LIVING will give
you there a trembling heart, and
languishing eyes, and a wretched
spirit; and your life shall be in sus- 66
pense to you in the present, and you
shall tremble night and day, and
have no certainty for your existence.
In the morning you shall say; "I 67
wish it were evening!" and in the
evening you shall exclaim, "I wish it
were morning," because of the fear of
your heart that terrifies you, and from
foreseeing what your eyes perceive!

The EVER-LIVING will also cause 68
you to return to the Mitzeraim, by
that mournful way, which I have told
you never to retrace, or to look upon;
—and you will there offer to sell
yourselves to your enemies as men
and women slaves,—and none will
buy you,

END OF THE TENTH ORATION.

SPEECH XI.

Exhortation to Obedience, and Appointment of Joshua as Commander.

- 69 (The following are records of the Covenant that the EVER-LIVING commanded Moses to make with the children of Israel in the country of Moab, in addition to the Covenant that was recorded with them in Horeb.)
- 29 (Moses accordingly assembled all Israel and said to them;—)¹

You saw all that the EVER-LIVING did in your sight, in the land of Mitzeraim, to Pharaoh and to all his officers, and to all his country, 2 their great defeats which your eyes saw,—the wonders, and the great manifestations upon them.

3 But the EVER-LIVING did not give you a heart to understand, and eyes to see, and ears to hear, until to-day.

4 Although you wandered forty years in the desert, you were not deficient in clothing upon yourselves, and your shoes were not stripped from your feet. You did not eat bread or drink wine or beer, so that you might learn that I am your EVER-LIVING GOD.

6 Then you came to this place and met Sihon king of Heshbon, and Og king of Bashan, and you advanced to fight, and slew them, and took their country, and give it to be divided by the Reubenites, and Gadites, and the half tribe of Manasseh. Therefore remember the contents of this covenant and practise them, so that you may reflect upon all you are bound to do,

9 You are to-day all of you stationed before the EVER-LIVING, your GOD;—your nobles, your governors, your judges, and your officials, every man of Israel; your children, your wives, and the foreigners who are amongst you;—the hewers of wood, and drawers of water for you;—to assent to the Covenant of your EVER-LIVING GOD, and to swear to what the EVER-LIVING, your GOD, has agreed with 12 you to-day, so that you may rise up

from to-day to be a People for HIM, and HE may be a GOD to you, as HE promised you, and as HE swore to your fathers,—to Abraham, to Isaac, and to Jacob. Since it is not I 13 alone who made this Covenant and this confirmation with you, that is 14 established here with us to-day before the EVER-LIVING our GOD, and which is confirmed to us here to-day. For 15 you know that we resided in the land of the Mitzeraim, and that you were slaves amongst the heathen whom you served; and you saw their cor- 16 ruptions, and their idols, of wood, and stone, of silver and gold, that they have! Take special care to 17 yourselves, man or woman, or family or tribe, who has a heart, from turning to-day from our EVER-LIVING GOD, to go and serve the gods of those Heathen,—lest there should be a root bearing poison and anguish amongst you.

But should anyone listening to the 18 words of this oath say to himself in his heart, "I shall prosper, although I walk in the ideas of my heart, for my cup is full when I am thirsty!"—the EVER-LIVING will not be ready 19 to forgive him, but the LORD's anger and indignation will smoke at that person, and HE will heap upon him all that is written in this record, and the EVER-LIVING will wipe his name from under the skies, and the LORD 20 will set him apart for evil, in every tribe of Israel, for all the curses of the covenant written in the record of this Law. And the future genera- 21 tions of your sons, who may arise after you, and the strangers who come from distant countries and see the afflictions of the country, and the curses with which the EVER-LIVING has cursed it, shall exclaim, 'Brim- 22 stone and salt burn all the country! It is not sown—does not grow,—and produces no vegetation, like ruined Sodom and Gomorah, Admah and Tzeboim, whom the EVER-LIVING destroyed in HIS anger and in HIS wrath!"

And all the nations shall ask, 23 "Why has the EVER-LIVING afflicted this land? Why should His great indignation burn so?" When they 24

¹ V. 69 of Ch. xxviii., and v. 1 of Ch. xxix., are an editorial note, probably by Aliazar the Priest, when editing his Master's Orations for the Ark of Witnesses.—F. F.

- will be answered, "Because they rejected the Covenant of the EVER-LIVING, the GOD of their fathers, which He made with them when He brought them out of the land of the
 25 Mitzeraim, and they went and served other gods, and worshipped them;—gods whom they knew not, and who could not benefit them." Therefore the anger of the LORD burnt against the country, and He caused all the affliction written in this record to come upon it.
 27 The EVER-LIVING will also pluck you up from the ground with violence, and with great wrath, and fling you into other countries.¹
 28 The Secret Reasons are with our EVER-LIVING GOD; but the revelations are with us and our children for ever, that we may practise the whole of the Decrees of this Law!

Rewards of Return to God.

- 30 Consequently when these events come upon you, the blessings and the cursings which I have put before you, and you cause your heart to turn back in every nation where your EVER-LIVING GOD has scattered you,
 2 and you return to your EVER-LIVING GOD, and listen to His voice in all that I have commanded you to-day, you and your children, with all your
 3 heart and with all your soul,—and return to your EVER-LIVING GOD,—your rest and your comfort,—then the EVER-LIVING, your GOD, will come again and collect you from every People where He had scattered
 4 you. If you have been drawn to the limits of the sky, your EVER-LIVING
 5 GOD will collect you from there,—the EVER-LIVING, your GOD, will take you and bring you to the country your fathers possessed, and you shall possess it, and will cause you to prosper, and increase more than
 6 your fathers. And the EVER-LIVING GOD will mould your hearts, and the hearts of your posterity, to love your EVER-LIVING GOD, with all your
 7 soul, so that you may live; and the EVER-LIVING will put all those afflictions upon your enemies, and on those who hated and persecuted you,
 8 when you repent and listen to the

voice of the EVER-LIVING, and practise all His commands, which I command you to-day. Your EVER-LIVING GOD also will cause you to excel in every work of your hand,—in the fruit of your body, in the produce of your cattle, in the beautiful produce of your farms,—for the EVER-LIVING will come to rejoice over you in delight, as He rejoiced over your fathers,—because you listen
 10 to the voice of your EVER-LIVING GOD, to preserve His Commandments and Institutions which are written in this record of the Law,—when you return to the EVER-LIVING, your GOD, with all your heart and with all your soul. For these laws which I
 11 command you to-day, will never depart, or go far from you. They 12 are not in the heavens, that you should say;—"Who can go up for us to the heavens, and bring them to us that we may listen to and practise them?" Nor are they across the sea,
 13 that you should say, "Who can cross over for us, and bring them to us, that we may hear and practise them?"—for the matter is very close to you, in your mouth, and in your heart to
 14 practise.

Look! I put before you to-day
 15 Life, and Prosperity,—and Sin, and Death! What I propose to you
 16 is Life,—to love the EVER-LIVING, your GOD,—to walk in His ways, to preserve His Legislation, and Institutions, and Decrees, when your EVER-LIVING GOD will increase you, and bless you in the land which you are going to possess!

But if your heart revolts, and you
 17 will not listen, but degrade yourselves, and worship vile gods, and serve them, I announce to you to-
 18 day that perishing you shall perish;—your time shall not be long on the ground which you are passing the Jordan to go and possess! Bear
 19 witness to me, now, Heavens and Earth! I place Life and Death before you,—the Blessing and the Curse! Therefore choose for yourselves the Life,—that you and your posterity may live! Love your EVER-LIVING GOD, listen to His voice, and
 20 hold to Him,—for He will give you life, and extend your time, to rest upon the land that the EVER-LIVING promised to your fathers,—to Abraham, to Isaac, and to Jacob to give them.

¹ End of v. 27, "as it is now," is a Masoretic note, not part of the text.—F. F.

Oratorical to the Parliament of Israel.¹

- 31 (Then Moses proceeded to conclude his speeches to all Israel, and said to them:)
- 2 "I am the son of a hundred and twenty years to-day! I am no longer able to go out far, or to come back; and the EVER-LIVING has said to me, 'You shall not pass over this
- 3 Jordan.' The EVER-LIVING, your GOD, Himself will pass over before you! HE will destroy those heathens from before you, and drive them out! Joshua himself will pass over before you, as the EVER-LIVING has said, and the EVER-LIVING will do
- 4 to them as He did to Sihon and to Og, kings of the Amorites, and to their country which you destroyed.
- 5 The EVER-LIVING will thus deliver them to your face, and you shall do to them, exactly as you were com-
- 6 manded. Take courage! Be strong! Fear not! Tremble not before them! for your EVER-LIVING GOD HIMSELF marches with you! HE will not forsake or desert you."²

¹ Ch. xxxl., v. 1 is an editorial note undoubtedly contemporary with Moses, probably by Allazer the priest.—F. F.

² Ch. xxxl., vv. 7, 9, 10, are original introductory notes to the last addresses of Moses, probably by Allazer.—F. F.

(Moses then called to Joshua and said to him in the sight of all Israel:)

"Be strong and bold! for you shall bring this People to the land which the EVER-LIVING promised to Abraham, to give to them, and you must divide it amongst them, and the EVER-LIVING HIMSELF will march before you,—HE will be with you. HE will not forsake, or abandon you! Fear not! Shrink not!"

(Moses afterwards engraved this law, 9 and gave it to the Priests, the sons of Levi, who carried the Ark of the Covenant of the EVER-LIVING, and to all the Judges of Israel; Moses also ordered them saying:)

"At the end of every seven years, at the year of release, and at the Feast of Tabernacles, when all Israel goes to see the Presence of your EVER-LIVING GOD, in the place which He chooses, you shall read this Law to all Israel, in their hearing, at a Public Meeting of the People, of the men, the women, the children, and the foreigners who are in your villages, so that they may hear, and learn, and fear the EVER-LIVING, your GOD, and take care to practise all the commands of this law, and that their children, who know it not, may hear and learn to fear the EVER-LIVING, your GOD, all the time of their life upon the land that you are crossing the Jordan to possess."

END OF THE ELEVENTH ORATION.

SPEECH XII.

**Being the Public Song of Moses,
and Appointment of Joshua.**

14 The EVER-LIVING afterwards said to Moses; "Now that your days approach death, summon Joshua, and station him in the Hall of Assembly, and I will instruct him."

(Moses and Joshua therefore went and stationed themselves in the Hall of Assembly, and the EVER-LIVING appeared in the Hall of Assembly in a Pillar of Cloud, and the Pillar of Cloud stood at the opening of the Hall, and the EVER-LIVING said to Moses:)¹

**God foretells the Apostasy of
Israel.**

"You are now to sleep with your fathers; when this People will arise and whore after the foreign gods of the country where they are going to reside, and they will revolt from ME, and break the Covenant that I made with them! But My anger will burn against them at that time, and I will turn from them, and hide My face from them, and they shall meet many miseries and sufferings to devour them, when they will exclaim; 'Is there no GOD near me to bring me out from these miseries?' But I will hide My presence carefully at that time, because of all the wickedness which they have done when turning after other gods! Therefore, now, write for them this song, and teach the children of Israel to put it into their mouths, so that this song may be a witness for ME with the children of Israel; for I will bring them to the land, which I promised to their fathers, flowing with milk and honey, which they will eat, and be satiated, and fatten, and revolt to vile gods, and serve them, and despise Me, and Break My Covenant. But when these many miseries, and distresses, and troubles meet them, then this song will be before them as an evidence;—for it will not be forgotten from the mouth of their

race,—that I knew to-day the distress which they would then suffer, before they arrived in the country which I had promised."

Moses consequently wrote the song 22 on that day, and taught it to the children of Israel.

(Afterwards he instructed Joshua the 23 son of Nun, saying;—)

"Be strong and bold! for now the children of Israel are going to the country which I promised to them and I will be with you."

(When Moses had finished engraving 24 the commands of this Law in a record to its end, he commanded the Levites who 25 carried the Ark of the Covenant of the LORD, saying:)

"Take this Book of the Law, and 26 place it inside the Ark of the Covenant of the EVER-LIVING, your GOD, and it shall be there as a witness to you, that I knew your rebelliousness 27 and your stiff neck;—here, whilst I lived with you; to-day, you are murmuring against the EVER-LIVING, and will be so after I die! Assemble all 28 your Judges, Princes, and Governors to me, and I will recite in their hearing these words, and I will call as witnesses to them Heaven and Earth, that I knew that after my death you 29 would corrupt, and turn yourselves from the path which I commanded you, and acquire for yourselves misery in the future,—for you will do evil in the eyes of the EVER-LIVING, and provoke Him by the fabrications of your own hands."

(Then Moses repeated the words of 30 this song in the hearing of all the Assembly of Israel to their end.)

SONG OF MOSES.**STANZA I.****The Invocation.**

Listen, Heaven, and I will speak, 32
And hear my utterance, Earth!
My teaching shall drop like rain, 2
My utterance spread like dew,—

¹ This introduction is clearly from the pen of Aliazer the Priest, who edited these Orations of Moses, and is another internal proof of the authenticity of these speeches of Moses.—F. F.

¹ Ch. xxxi., vv. 23, 25, and 30 are an editorial note by Aliazer the Priest, upon the original Copy for the Ark of Witnesses. All further notes are the same.—F. F.

- Like showers upon the herbage,
And like sprinklings on the grass.
3 For I proclaim Jehovah's Name,
I exalt our Glorious GOD!
4 Whose fort is a perfect refuge,
For all His lines are straight!
A GOD of Truth, and not unjust,
Righteous and upright, HE.

STANZA II.

The Rebolt from God.

- 5 **Corrupt**, you have not His Son's
form,—
You wayward and fickle race!—
6 Repay not thus to the LORD,
You stupid, and unwise clan.
Is HE not your Forming-Father
Who made and constructed you?
7 Remember the Times Everlast-
ing,—
Reflect on the ages of years,—
Ask your father, who will inform
you,
Your elders, and they will relate,
8 How the Highest allotted the races,
When He divided the sons of Man,
Fixing the bounds of the nations,
With a place for Israel's sons!

STANZA III.

How God pities His People.

- 9 For the LORD is kind to His People,
To Jacob He measured his share!
10 Whom He met in a desert country,—
When he strayed in a howling
waste,
He turned him, and He directed,
He watched as the ball of His eye,
11 He guarded his nest, like an eagle,
He fluttered over his prey;
He spread His wings to support him,
He carried him by their strength;—
12 He was led by JEHOVAH alone,—
He had no strange god with him.

STANZA IV.

*How God prospered Jacob, yet how
his Sons were wicked.*

- 13 He will raise him high in the
country;
He will eat of the fruits of the field,
And oil from the flinty rock!
14 Cows' cheese, and butter of sheep
Along with the best of the lambs,
And of Bashan's rams and goats,
With the fattest grains of the wheat!
15 Drank the foaming blood of the
grape;—

- Yet the fat good-man will kick!—
You will be fat, be stout and
bloated,
And forsake your Maker,—your
GOD!
And fall from the Rock of His safety, 16
And by Strangers raise His wrath,
By Depravities raise disgust, 17
And Godless worship Demons;—
Gods that you never knew,—
Fresh from abroad imported,
Whom your fathers never feared,— 18
And neglect the Power that made
you,
And forget your GOD in your lust. 19

STANZA V.

How God sorrows over Man's Sins.

- But the LORD will see—and will
sorrow,
Be sad for His daughters and sons, 20
Say, "My face I will veil from
them,—
I will see what it is they pursue!
For they are a race that is faithless,
They never will build on the truth. 21
They provoke Me with futile gods,
They insult with the idols they
make.
So I vex by an Unknown People,
By a nation unthought I provoke! 22

STANZA VI.

The Punishment upon Sin.

- Then a fire shall go from My
presence,
And burn down to the pit below,—
And consume the land and its
produce;
And, igniting the base of the hills, 23
It shall rush to their top with a
roar!—
I will feed My arrows upon them:— 24
Mad with famine and fever's rage,
As a bitter force of destruction,
I will send fierce beasts upon them,
With the venomous snakes of the 25
dust;—
Without the sword shall devour,
And Terrors invade their homes,
Alike on the youth and the maiden,
The suckling child, and the grey 26
beard:—
I declare I would blow them away,
I would blot from the memory of 27
man,—
Unless on account of their foemen,—
Lest their oppressors should see,
And say, "Our own hand has
conquered!"—

- 28 But did not **JEHOVAH** do it?
For the race was bereft of its senses,
29 And had no understanding left.

STANZA VII.

God grieves at Man's Irreflection.

- 30 I would they were wise to reflection,
That they understood its results;
Then one should chase a thousand
And two could repulse a host;—
Except for the **POWER** Who sold
31 them,
And the **LORD** Who delivered them
up!
For their Rock is not like our Rock,
32 Our foes being judges themselves.
For their vine is a true stock of
Sodom,
From Gomorah's blasted farm;
Its bunches are bunches of
33 poisons,—
Bitter clusters of grapes it yields.
Their wine is the venom of serpents,
34 And the poison of deadly asps.—
Is it not stored up beside Me,
35 And well sealed up in My barns,
A means of avenge and requital,
When the time of their punishment
comes?
When their day of distress ap-
36 proaches,
Its agents are ready prepared.

STANZA VIII.

**God will redeem His repentant
People.**

- Then the **LORD** will redress His
People:—
For His servants He deeply grieves,
When He sees their power depart-
37 ing,
And fail, and fade, and decay.
Then He asks, "Where now are
their godlings?
38 The powers upon whom they
trust,—
Who ate the fat of their offerings,
And drank up the draughts of their
wine?
39 Can they now arise and help you?
Can they now be your hope?"

STANZA IX.

**God is our only Refuge, our true
Helper.**

Look! I only Myself am **THAT**!
And there is no **GOD** but Me,—
I am the **TRUTH** and the **LIFE**,—

I wound, and I can restore,
And none can tear from My
hand!
So I lift up My hand to the heavens, 40
And declare, as for ever I live,
I will flash My sword as the light- 41
ning,
And Justice stands on My right!
I will put distress upon tyrants,
And repayment upon My foes!
My darts will be drunk with their 42
blood,
And My sword will devour their
flesh;
Drink the blood of the slain and
captives,
And the chiefs who lead on My
toes!

STANZA X.

**God promises Salvation and Free-
dom to the Heathen and His
People.**

You Heathen, rejoice with His 43
People!
For He raises the blood of His saints,
And upon their oppressors does
justice,
And the land of His People pro-
tects.¹

(Moses came forward and recited all the 44
words of this song in the hearing of the
People, and of Hoshea the son of Nun.

When Moses had finished reciting all 45
these verses to Israel, he said to them;)

"Fix upon your hearts all the ideas 46
which I have commanded to you, and
to your children, from the first until
to-day, and take care to practise the
whole of the purport of this legis-
lation; for I have not merely spoken 47
myself to you, but He Who is your
Life has spoken it, to extend your
times upon the land which you pass
over the Jordan to possess."²

(The **EVER-LIVING** afterwards spoke to 48
Moses on that very day saying:—)

¹ Vv. 44, 45, are an editorial note of Aliazer
the Priest, for the Sacred Copy of the Ark of
Witnesses.—F. F.

² Vv. 48, 49. The words in brackets are an
editorial note of Aliazer, not part of the text.
—F. F.

(It is in the country of Moab, opposite 49
Jerikho.)

All these statements that these speeches
were recorded in writing on the east of
Jordan, in Moab, are conclusive proof that
they are the production of Moses.—F. F.

- 49 "Go up the hill by the ford,—to
Mount Nebo,—and survey the land of
Canaan, which I will give to the chil-
50 dren of Israel for possession; and
you shall die upon the mountain
that you ascend, and be added to
your people, as Aaron your brother
died on the Hill of Hills, and was
51 added to his people,—because you
did not exalt Me among the children
of Israel at Meribah of Kadesh, in
the desert of Tzin, where you did not
sanctify My presence among the
52 children of Israel. Therefore you
shall survey the country near it, but
you shall not enter the country which
I will give to the sons of Israel."

STANZA I.

The Blessing of Moses.

- 33 (And having been thus spoken to, Moses,
the Man of God, blessed the sons of Israel
before his death and said;—)¹
- 2 "The LORD came down from
Sinai,
And on them shone from the
Tempest,
He blazed from Paran's hill,
And brought ten thousand Saints
His flaming right-hand ruled,
3 For love of His sacred tribes.

STANZA II.

The Almighty's Decree.

- "On your hand let them trust,
At your word rise and march,
4 Let Moses give them Laws,
As Prince of Jacob's Host,
5 And be Yeshurun's Leader,
Controlling the Nations' Chiefs,
Uniting Israel's Tribes.

Moses Blesses the Tribes.

- 6 "Let Reuben live,—not die,—
And let his number be great!"
7 (He then said to Judah,)
"Let the LORD hear Judah's voice,
And His hand go out with his
men,
As a power and help from his
foes."
8 (And then to Levi he said;)
"You have the SWEETNESS and
LIGHT,—
You are with the one with a
trust,

For at Massah you showed your
truth,
And fought at the Waters of
Strife,
Who said to his father and 9
mother,
'I have no reverence for you;'
And as brother he recognised
none,
And had no regard for his son,
When he was the guard of Your
TRUTH,
And stood in defence of Your
BOND;—
Let them teach Jacob Decrees, 10
And in Israel settle Your laws,
And offer the incense to You,
On Your Altar presenting the
Gifts.
Bless, LORD, their power, and 11
work,
And break through the strength
of their foes,
And their enemies when they
arise."

- (He said to Benjamin;) 12
"The Beloved of the LORD rests
secure,
Relying on Him all the day,
And borne safe up in His arms."
(Then to Joseph he said;) 13
"May the LORD give bliss to His
land,
By the gifts of the skies and the
dews,
And with fountains bubbling
below,
And the bounties produced by 14
the sun,
And the gifts that increase with
the moon,
And gifts from the hills of the 15
East
And the wealth of the ancient 16
hills,
And the gifts that burst from the
ground,
And delights of the shadowing
palms,
Come all upon Joseph's head,
And crown him his brothers'
Prince.
Like a noble and splendid 17
prince,—
His horns are the horns of a bull;
With them he will conquer
nations,
And unite the Land into one,
For the ten thousands of
Ephraim,—
And Manasseh's thousands are
his!"

¹ Ch. xxxiii., v. 1, was a note undoubtedly by Allazer the High Priest, made upon the original copy for the Ark of Witnesses.—F. F.

- 18 (Then he said to Zebulon :)
 "Zebulon be glad in your Ports ;
 And Issaker in your Halls !
- 19 They are called the Men of the
 Hills,
 Where they feast in a noble
 feast,
 For they suck of the wide
 spreading seas,
 And the treasures that hide in
 the sand !"
- 20 (Then turning to Gad, he said :)
 "Let the horseman, Gad, be
 blest ;—
 Like a tiger he crouches down,
 And tears with his arms and
 jaws !
- 21 But he thought at the first for
 himself,
 So was granted a princely home,
 And produced the leaders of men,
 Who did the work of the LORD,
 And first led My People right."
- 22 (Then he exclaimed to Dan :)
 "Dan is the whelp of a lion,
 Who leaps up out of Bashan !"
- 23 (Then he said to Naphthali :)
 "Naphthali loves to take rest,
 And be filled with the gifts of the
 LORD :—
 He possesses the tides of the
 sea."
- 24 (Then as to Asher said :)
 "Let Asher be blessed with his
 sons,

By his brothers let him be
 loved,
 And dabble his footsteps in oil!—
 Your bars shall be iron and 25
 bronze,
 And your wealth like the tide of
 the seas."

The Last Psalm of Moses to God.

"There is none like the GOD of 26
 Yeshurun,
 Who rides on the heavens to
 your aid,
 And floats on the heights of the
 clouds !
 His GOD is above from of old, 27
 And beneath, the Eternal Arms,
 Who sweeps out the foe from
 your face,
 And gives the command to
 destroy.

Israel dwells alone, and secure, 28
 Jacob's spring in a land of the
 corn and fruit,
 And his skies will drop down dew !
 Blest Israel ! who is like you ? 29
 A Victor Race for JEHOVAH,—
 Your shield, your help, and your
 sword !
 You shall grow, and subdue your
 foes,
 And advance on their hills like a
 road."

Aliazer's Concluding Narrative.

- 34¹ Moses then ascended the Hill of Nebo, from the plains of Moab, up to the peak of Pisgah, which is opposite Jeriko, and the EVER-LIVING showed him all the country.²
- 4 For the EVER-LIVING had said to him, "This is the country that I promised to your fathers, to Abraham, to Isaac, and Jacob,—saying I will give it to your race. Look at it with your eyes, for you shall not pass over to it."
- 5 Moses, the servant of the EVER-LIVING, consequently died there before JEHOVAH, in the land of Moab, and was buried in a valley in that country behind Beth-peor.³
- 7 Moses was one hundred and twenty years old at his death. His eyes were not weak, and his strength had not gone.
- 8 The children of Israel, however, wept for Moses at the Fords of Moab, thirty days, until the time of mourning the loss of Moses was completed.
- 9 But Joshua the son of Nun was full of spirit and intelligence, for Moses

¹ Ch. xxxiv., v. 1. This chapter is an editor's note, undoubtedly that of Aliazer the High Priest, as a record of the death and burial of Moses.—F. F.

² ² [from Gihlad to Dan, and Naphthali, and the country of Ephraim and Manasseh, and all the land of Judah to the Western Sea; and the south plain of the valley of Jeriko, the City of Palms, as far as Tzur (Tyre)]

Vv. 2, 3. The above words in brackets are not part of the original text, but the note of an ancient editor, probably Ezra, when he edited the Books of Moses after the return from the Babylonian Captivity, as the geographical indications are clearly from the standpoint of Jerusalem, not like the rest of the chapter, from the Plain of Moab, east of the Jordan.—F. F.

³ (But no one knows his grave at this day.)

had laid his hands upon him, so the children of Israel listened to him, and he acted as the EVER-LIVING had commanded to Moses.¹

Embog by Ezra or some Old Transcriber.

"The Fifth of the Fivefold Law is done;—

Thank GOD the Great and Enlightening Sun."

"Courage."

(There never, however, arose a prophet again in Israel like Moses, who saw the EVER-LIVING face to face, with all the signs and wonders which the EVER-LIVING sent him to effect upon the land of the Mitzeraim, upon Pharoh and his Ministers, and all his country, and with so strong a hand, and with such great revelations as Moses produced in the sight of all Israel.)

¹ Vv. 10, 11, 12. These bracketed lines are a note of Ezra probably, or some ancient editor of his period, and do not form a part of the original text. Such notes were formerly usually bracketed in the original matter, the ancient plan of writing upon a long roll of skin or leather affording no space to put them at the foot of the page, as we now do. I have, however, in this translation, put them in their proper place for our day,—at the foot of the page. These ancient notes are a strong proof of the authenticity and great age of the Text as we still have it, as they must have been added before the use of papyrus paper had introduced the plan of folding books and records into leaves. Layard's discoveries at Nineveh prove that as late as the time of Ezra (500 years before Christ) clay tablets, written or engraved upon, and then baked, were the ordinary materials used for records and correspondence, although the Jews would seem also to have begun to write upon skins, then or shortly after, and hence the interlining of these notes. Papyrus paper seems to have been invented not much earlier than 400 before Christ, and not thousands of years as modern sceptics assert. Consequently all papyri pretending to greater antiquity are forgeries.—F. F.

END OF VOLUME I.

**THE
COMPLETE BIBLE IN MODERN ENGLISH.
SECTION II.**

THE
BIBLE IN MODERN ENGLISH.

SECTION THE SECOND.

THE HISTORY OF THE PEOPLE OF ISRAEL,

BY

ISAAH-BEN-AMAZ, THE PROPHET.

(SEE II. CHRON. CH. 32. V. 32)

FROM THE

CONQUESTS OF JOSHUA TO THE DEATH OF KING HEZEKIAH

(IN VI. BOOKS.)

TRANSLATED DIRECT FROM THE HEBREW INTO ENGLISH,
WITH A CRITICAL INTRODUCTION AND NOTES,

BY

FERRAR FENTON, M.R.A.S., M.C.A.A.,

AUTHOR OF "THE NEW TESTAMENT IN MODERN ENGLISH," "ST. PAUL'S EPISTLES IN
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ORDER OF THE BOOKS IN SECTION II.

	PAGE		PAGE
JOSHUA	1	II. SAMUEL	91
JUDGES	27	I. KINGS	120
I. SAMUEL	34	II. KINGS	(3)

INTRODUCTION TO THE STUDY OF THE HISTORY OF ISRAEL AND JUDAH.

IN my study of the Historical Books of the Bible I had frequently wished for some clue to their writer, or writers, for I could never feel satisfied that the various sections of the first six of them, from Joshua to the Second Book of Kings, were each the product of separate Authors, living in long-divided ages, or that those of Joshua and Samuel were autobiographic memorials of those two statesmen, for internal evidence was against such a conclusion, and was decidedly impossible in the case of the Second Book of Samuel, which deals with events after that Prophet's death. The Book of Joshua also I could not regard as an Autobiography, for in more than one passage the Writer refers for the accuracy of his statements to older writers and public records. The style and evident object of the whole series impressed me as being the same, and to clearly indicate a single writer as the Author of the whole history from the death of Moses to that of Hezekiah. However, no critic or commentator I had come across in my reading seemed to throw any light on the question, either from tradition or analysis of the various sections of the narrative. I was puzzled, but the solution of my anxiety arrived in a most unexpected manner.

One day, whilst reading the Second Book of Chronicles in the Hebrew, I met that solution in its 32nd Chapter and the 32nd verse, like a sudden flash of electric light, in the following words;—"The remainder of the actions of Hezekiah and his beneficent rule, are recorded in the Visions of Isaiah-ben-Amotz, the Prophet, upon the History of the Kings of Judah and Israel."¹

The flood of mental light from those three lines dispelled my perplexities, and enabled me to see the great object of the six-sectioned History, by discovering its Writer. Wondering that none had previously seen this, as far as I was aware, I turned and went to my book-shelf and took down the Authorised Version, and found that its translators had entirely, by inserting the little word "and" after the name "Isaiah the son of Amoz," altered the structure and purport of the sentence as it stands in the original Hebrew, and thus destroyed the key it gave to the moral object and lessons of the historian, and to the identity of the Writer of the Six Books.

I was delighted at the discovery, and a renewed study of those six books confirmed in my mind the accuracy of my conclusion by enabling me more clearly to see the unity of style and aim of their writer, Isaiah, which undoubtedly was for them to serve as an introduction to the two succeeding volumes of his Exhortations to the Hebrews, and the adjacent Nations, to religious moral and political Reformation, contained in the First Book of his Prophecies; which also denounce swift-coming punishment as the result of a rejection of his warnings.

¹ II. Chronicles, Ch. 32, v. 32.

And also in the Second Book, in which he records the opening of his mind, by Divine inspiration, to foresee in the far-distant future of human history the advent of a Consecrated Messenger from God, the Messiah, who would bring renewed hope to the souls, and consequently to the minds and bodies, not only of Israel, but of all Peoples, who having taken warning by the exhortations of the Prophet's First Book had changed their minds from a desire for Sin to a desire for Righteousness. By that change of mind Isaiah announces to mankind the gift of a renewed Divine life, communicated through the Messiah, and thus men would be evolved in the course of progressive ages, by the hereditary practice of the laws of God, back into the original state from which they had fallen by the practice of ages of hereditary sin.

I therefore now suggest that Isaiah wrote this History of the Hebrews as an introduction to his warnings to his Nation, and to explain what would be the blessings he foretold, if it repented; for had he not done so by showing its former glorious condition and subsequent crimes, those warnings and promises would have been incomprehensible to the mass of his readers in his own day, and far more so to us. Consequently it is a mistake to read the books from Joshua to the end of the 20th Chapter of the 2nd Kings as merely a political History of Israel and Judah by several different writers, as all former students have done, for they were clearly composed for a single purpose, and meant to be the Philosophy of the History of the Hebrew Race, and to point out the sources of their national prosperity, and the causes of their decay, paralysis, and ruin at the time of the Teacher and Prophet,—for he was both,—and not only to them, but to the whole human race, by a special Divine Inspiration.

In his history he tries to make this object clear, by constantly referring his readers to the National Records, or to former historians whom he cites, for any information they might desire about merely political events.

This point of view, I think, is well worth the attention of students and critics, as well as theologians. In the old Hebrew arrangement of the Books of the Bible these Historical Books stand immediately before the Prophecies of Isaiah; which confirms my view, and the statement of II. Chron., Ch. 32, v. 32, already cited.

After long study of Isaiah's History of Israel, and also comparing it with the historical writers of every other land, whether Asiatic or European, Ancient or Modern, I have come to the conclusion that he was the Father of Historical Philosophy, and of the Analysis of the principles of Sociology. Personally, he was a man of the highest birth, a Statesman, Philosopher and Poet of the greatest genius and highest literary culture, and all these gifts brought to their perfection by a Divine Inspiration, which gave him clear insight into the times in which he lived, and also lifted him in Spiritual Vision to search into the future and to see and record for long ages of the human race the paths which would lead it, or nations of it, to ruin and destruction, and those which would bring all nations to prosperity, happiness and salvation; his visions closing in rapture as he was shown the coming of the Messiah, the Consecrated Messenger of God, who would restore Mankind from their long devolution to misery, through the hereditary practice and devotion to Sin, by recommunicating a new life to their paralysed minds and souls; and thus lead them by ages of progressive evolution, through the practice of righteousness and virtuously beneficent life and resistance to Sin, to the ability to gain a restoration to the condition of their creation. That St. Paul also saw all this in the Prophet I am satisfied by the general impress

left upon my mind during study of that great Apostle, and by several definite statements of his.

But even viewing Isaiah simply as a Philosophic Historian, the handling of his matter is masterly. It will be seen that he does not deal with history by the lives of persons, as if history consisted of a series of biographies. On the contrary, he divides the whole course of Hebrew history into well-defined periods of Evolution or Decay, according to the mental objects of the people and its Leaders, as indicated to his reflective student's eye. The Period of Conquest is summed up under the title of The Book of Joshua and his Generals, probably running for 100 years after that great Commander's death, of which year he gives no details.

In Judges we have what I would call the Colonial Period, during which the Israelites were engaged in a desperate struggle with the Aborigines of Canaan for life and safety in every village and farm, until all leisure for national cohesion was lost, and the hero of a few villages, who during his lifetime kept the natives at bay around his farm, was looked upon as a wonder. In this period frightful anarchy and crime seem to have been rampant, except in such petty temporary Chieftainships, till at last the whole of the Hebrew Colonies seem to have sat down in despair under the restored tyranny of Aboriginal Despots. Here Isaiah closes his Second Period, with the Book of Judges.

With the appearance of Samson, who, by his furious strength of mind and body, showed his Race that the Philistine was not invincible, Isaiah's philosophic eye saw the re-awakening of the National spirit and hope; and in the life and policy of Samuel, that the idea of Social and Political Organisation, founded upon a restoration of the Faith of their Fathers, had begun to breathe again in the long-paralysed minds and souls of the Children of Israel. He consequently begins a fresh Book with the name of the Period of Samuel, and divides it into two sections. The First, recording up to the death of Saul and the Defeat at Gilboa, which practically ended what, for want of a better name for the fact, I would call the Parliamentary Period of Hebrew life, during which the Civil President of the Commonwealth, called THE MAN OF GOD, with the advice of an elected Parliament of seventy-two men, chosen by sixes from each Tribe, governed the Nation, and appointed, as Moses had done, a Generalissimo to execute his orders in war.

This was the appointed Constitution given through Moses, but seems to have practically lapsed after the death of Joshua and Caleb, owing to the general insurrection of the Aborigines, and the life and death struggle of the Colonists¹ to ward off their own extermination. Samuel, also, after the inhabitants of the District around his home at Shiloh, which he seems to have freed from the Philistine oppression, had demanded from him the appointment of a General, or Military Leader—for that is the meaning of the title "Melek" in Hebrew—appears to have had inspired into his mind the idea of restoring the old Constitution in practice, and attempted it by the appointment of Saul as his Generalissimo. But Saul, as soon as he felt the elation of military success, evidently conceived the design of seizing supreme power and abolishing the Civil President's authority. This struggle between him and Samuel, the President, came to a crisis and open rupture by Samuel forcing Saul to show his object through the order he gave to him in the

¹The name "Hebrim," the Hebrews, means Colonists, if we translate it into English.—F. F.

campaign against Agag to deprive the Army of their accustomed prize distribution, their only pay, by commanding the slaughter of not only the captives, but of all the cattle, of every kind, as recorded in Chapter 15th of 1st Samuel. Saul undoubtedly found it impossible to make his men obey such an order, and probably never tried to enforce it. But this open disregard of the Civil Authority showed Samuel that, as he had feared, the Military Leader had determined to become his master, or at least only to leave him the position of a nominal President. The skilful old Statesman was not, however, to be shaken off, and he and the Generalissimo to the end of his life were at deadly feud, and the Constitutional form of Government continued to drag on a feeble life until the death of Saul, and the seizure of Absolute Power by the great military genius of David, who united to the talents of a warrior even greater talents as a Statesman and Organiser. But still an acknowledged Despotism was not established in full swing, until after David had nominated his son Solomon to the Throne without the slightest consultation with the National Parliament, or Priesthood. There the philosophic eye of Isaiah saw the end of the Representative Constitution, and accordingly made his record of it and his Fourth Book.

However, in the Monarchical Period, dealt with in the First Book of Kings, Isaiah saw the Ideal of the divine Hebrew Statesmanship; the establishing of an organised National Government over a wide extent of territory, and various pre-existing Tribes; the object of whose Statesmen should be the promotion of Industry, as the first aim of National Policy; and the pure administration of Justice between all classes, to give the necessary security to industrial life and pursuits; and whose Administrators should never forget, or violate, the Divine Doctrine that Governments were made for the benefit of the Governed, and not for that of the Governors, who are to regard themselves as the servants of GOD appointed for the benefit of His people. In Solomon he saw its glorious fulfilment in practice as well as theory, and he delights in the sublime spectacle, as shown by the exultant tone of his narrative.

In this Divine Revelation of Constitutional Government war was never deified or worshipped, as it always was, and is, in all Pagan lands, and in our Modern Half-Pagan European ones and their offshoots—except the English-speaking ones—as the Chief object of Nations; nor is it condemned as totally illegal; but ordered only to be used as a means of obtaining peace and protecting Industry by the punishment, and, if needed, the extermination of men of violence and bloodshed. Our Statesman Poet, John Milton, epitomised this doctrine as the National British motto, when he dictated the superscription for Cromwell's coinage, PAX PER BELLUM;—the securing an extended area of PEACE THROUGH WAR, to be its only legitimate use, as directed from GOD Himself.

In the Second Book of Kings Isaiah deals with the terrible punishments inevitably brought upon his people, and all nations, by a disregard of the Divine Principles of National Polity revealed to Moses, and with tragic sobriety follows the fall of his Race to corruption and ruin through that disregard, which he was given to foresee brooding over them, in spite of the noble efforts at reform and restoration made by his friend and relative, Hezekiah, with whose death his narrative ends.

In concluding my introduction to the reading of Isaiah's work, I will only add that I consider it the most perfect model of philosophical history, and of analysis of the principles of national life and death, the writers of the world ever produced. The underlying doctrine is, "There is a GOD in

History," directing all its events upon Eternal laws of equity, and by equally eternal laws punishing the breach of the laws of morality and equity upon all nations; and that the repudiation of Divine Laws by Statesmen is shown to be the sin of the Nation, for as statesmen are simply the servants of the national will, without the tacit sanction of the people they could never disregard those laws. Isaiah's whole induction from the facts he tried to deal with may be indeed summarised in the epigram of his Ancestor, the great Thinker and Statesman, Solomou,—

"Righteousness exalts Races,
But Vice destroys the nations."

—Prov., Ch. 14, v. 34.

The student of Isaiah must not, however, suppose that the prophet was simply a Moralist dealing with the personal acts of the wicked or vicious, or criminal;—fields of instruction that no one saw more clearly than he were those of the Priest, Preacher, and Administrator. He was by no means blind, however, to the necessity of education in social and domestic morals, but he himself was essentially a Statesman, and as a Statesman dealt with the fundamental laws of life and social organisation, as Moses had done, seeing, under the expansion of his genius by Divine inspiration, that the moral life and habits of the individuals constituting a Nation are originated or repressed by the acts and policy of the Governing Class, or it may be by the personal influence of the holder of the chief Representative power in a State for the time being.

In fact this is the great doctrine upon which he never ceases to insist throughout his History, and in his Prophecies. His teaching is that contained in the rule of our modern Law of Nations, "Religion follows the Government"; but Isaiah carries the doctrine to a yet wider sweep, and adds to it, "and Morality follows Religion; and the prosperity and happiness of Nations is the outcome of their religion, and their ruin inevitably follows vice and sin." His doctrine was not new, but simply a revival of the Divine Law revealed to Moses at Sinai, and it is as true now, and as vital to the life and happiness of nations, as it was then. To enforce the fact is the great object in the eyes of the Prophet from the beginning to the end of his History of his race. He illustrates it in action by showing how the depreciation of its ancestral religion invariably brought national disaster and social misery. He does not, however, teach, as all commentators have foolishly attributed to him, that at a minute's notice, upon the personal whim or vicious inclination of a Chief or King abandoning public respect to JEHOVAH, and professing devotion to Baal, or some other heathen Imagination, that the whole of the Hebrew nation did the same; or that when his successor at the head of public affairs upon attaining the chief Magistracy reverted to the public profession of the worship of GOD, that all the population followed in a moment. Such an idea and doctrine is that of idiots, or monks, whose minds have been narrowed by isolation and ignorance of the facts of life to the condition of children. Isaiah's teaching is, on the contrary, twofold: first, that the Government of a Nation being in all cases the Incarnation of the National Thought and Will, its acts are mentally those of the People it represents, and therefore the Nation is guilty of its sins, and is consequently rewarded or punished for them by GOD. The absolute truth of this doctrine is witnessed for by all human records.

The second line of his instruction is:—That the first duty of a Government

consequently is to support, teach, and practise the Religion of the Nation, by public recognition and honour paid to it in the outward forms of its worship, and by using it as the groundwork of the education of the people; and by putting a social stigma upon all deviation from it. If this is not done, the Prophet-Statesman shows that from the tendency of men to follow the mode of life of the Court and those socially above them, the irreligion of the Monarch or President rapidly spreads to the lower strata of social life; while at the same time an opposite current is developed amongst the people, especially of the lower classes, who, in their earnest desire to preserve the faith of their fathers, separate themselves from the Constituted Authorities, and make the destruction of those Authorities the devouring passion of their lives, even if such destruction involves the ruin of their Nation; and in opposition to them the apostate or sceptically indifferent Governors become, step by step, savage persecutors, and call foreign allies to assist in suppressing the old National Faith which alone they find themselves unable to suppress.

Thus the Nation becomes divided into two parties, whose objects are, not the defence of their Country, but the extermination of each other; and in its distraction the land becomes the prey of its neighbours and rivals, with all the horrors of national degradation and personal slavery to follow.

To listen to these lessons and be taught by them is as important to ourselves as it was to the Hebrews of Isaiah's time, and if we neglect them, or turn in scorn to ridicule them, the same fate will be ours as fell upon the Hebrews.

These may not be the fashionable doctrines of our day, but are those of the great Prophet whose teachings I am endeavouring to point out.

The work of Isaiab, then, would seem to end with the 20th Chapter of II. Kings, and the remaining four chapters to be the product of a later hand, of a date after the Babylonian Captivity.

Probably they were by Nehemiah, written as a supplement to Isaiah's history. The style and tone is different, and the wide views of the lessons and philosophy of history contained in the work from Joshua to the 21st of Kings are wanting, and the difference in the dramatic power of the narrative in the four concluding chapters is also noticeable. I would, therefore, head them "Supplementary Chapters to Isaiah's History of Israel."

FERRAR FENTON.

LONDON, ENGLAND.

THE HISTORY OF ISRAEL.

BY ISAIAH, THE SON OF AMOZ.

BOOK I.

THE PERIOD OF JOSHUA.

(B.C. 1451.) God's Command and Promises to Joshua.

- 1 **I**T was after the death of Moses, the Servant of the EVER-LIVING, that the EVER-LIVING spoke to Joshua the son of Nun, the Lieutenant of Moses, saying;
- 2 "My Servant Moses has died;—therefore you arise, cross the Jordan,—you and all the people,—to the
- 3 country I will give to them. To the children of Israel, I give all the extent
- 4 that you can march over, as I said to Moses, from the desert to Lebaon; and from the Great River Frath¹ all the country of the Khithites² to the Great Sea, at the setting of the sun, shall be your boundaries.
- 5 No man shall be able to stand before you all the days of your life. As I was with Moses, I will be with you.
- 6 I will never leave nor desert you. Be strong and bold! for you shall divide that country among this People, as I promised to their fathers to give it
- 7 to them. Therefore be very strong and bold! Keep and practise all the laws that I commanded to My servant Moses! Turn not from them to the right hand or the left, but act
- 8 prudently wherever you go. You must not remove the book of these laws from before you, but think about it day and night, for you must carefully practise all written in it, for then your career will prosper,—so reflect upon it.
- 9 "Have I not commanded you to be strong and bold? Be not afraid or shrink! for your EVER-LIVING GOD is with you wherever you go!"

¹ Euphrates.—F. F.

² Hittites.—F. F.

Joshua Prepares to Advance.

Joshua consequently ordered the 10 officers of the People saying;—

"Go through the midst of the camp and command the People, thus;

"Prepare yourselves to march; for 17 at three days from now you must pass over the Jordan, to go to possess the country that your EVER-LIVING GOD has given you to hold."

The Tribes of Reuben and Gad to form the Vanguard.

But to the Reubenites, and to 12 the Gadites and the half tribe of Manasseh, Joshua issued this order: "Remember the command that 13 Moses, the servant of the EVER-LIVING, gave to you saying, 'Your EVER-LIVING GOD measured out and gave you this country. Your wives 14 and children and flocks shall remain in the country which Moses gave to you on this side Jordan, but you must pass over armed before your brothers, with all the strength of your army, and help them, until the 15 EVER-LIVING has measured out to your brothers, as He has to you, and they also are put into possession of the country which your EVER-LIVING GOD has given to them; then you may return to the country you possess, and hold that which Moses, the servant of the EVER-LIVING, gave to you, on the side of the Jordan toward the sun-rising."

And they replied to Joshua,— "We 16 will do all that you order us, and wherever you send us we will go. Exactly as we listened to Moses we 17 will listen to you, because your EVER-LIVING GOD is with you, as He was with Moses. Every man who rebels 18

against you, and will not obey your commands in whatever you order, shall die! Therefore be strong and hold it!"

(B.C. 1451.) *Joshua sends Spies to Jeriko.*

- 2 Joshua then sent two men from his Officers with secret instructions, saying; "Go examine the country of Jeriko." So they went and arrived at the house of a woman named Rahab, an innkeeper, and lodged there. But it was reported to the King of Jeriko that "men have arrived from the sons of Israel to-night to explore the country!"
- 3 The King of Jeriko consequently sent to Rahab to say; "Bring to me the men who have come to your house, for they have come to examine the country." But the woman took the two men and hid them, and replied;—"Some men certainly came to me, but I do not know where they came from. However, when the gates were shut at dark, the men went away, and I myself do not know where the men went. Go after them quickly, so as to catch them!"
- 6 She had, however, taken them up to the roof, and covered them over with cotton she had stored there upon the roof.
- 7 The messengers accordingly pursued after them towards the Jordan, to the fords, and the gates were shut after them as soon as they went out in pursuit. But they were in hiding. She then went up to the roof to them, and said to the men, "I know that the EVER-LIVING will give this country to you, because a terror has fallen upon us, and all the population of the land will melt away before you, for we have heard how the EVER-LIVING caused the waters of the Red Sea to dry up when you came out from the Mitzeraim, and what you have done to the two kings of the Amorites, who were beyond the Jordan,—to Sihon and to Og,—how you gave them to destruction. We have heard these things and our hearts melt, and the spirit of a man will never rise against you, for your EVER-LIVING GOD is GOD in heaven above, and on the earth beneath. Therefore now listen, I pray, to me. When the EVER-LIVING shows favour to you, you also show favour to my father's

family, and give me a pledge of your truth that you will preserve the lives of my father and mother, and my brothers and sisters, and all belonging to them, from death."

The men therefore said to her, "May our lives sink in death if we do not keep this promise! if when the EVER-LIVING gives us the country we do not act fair and true to you!" She then let them down by a rope from the window, for her house was on the wall of the fortifications, and she lived on the wall. Then she said to them, "Go to the hills, for fear your pursuers should meet you; and conceal yourselves for three days until the pursuers return; and after that go your own way."

The men also replied to her, "We will stand by the oath we have sworn to you. When we arrive at this country, tie this scarlet cord to your window which we are going through, and collect your father and mother, and brothers, and all your father's family with you into the house, and it shall be that all who come outside the doors of your house,—his blood shall be upon his own head;—for all who are in your house,—their blood be upon our heads if a hand touches them. And if you attend to this instruction we will stand by the oath we have sworn."

She accordingly answered, "It shall be as you say." So she dismissed them, and they went; and she tied the scarlet cord to the window. So they proceeded and arrived at the hills, and stayed there three days, until the return of the pursuers, who sought them in all the roads but found them not. Then the two men descended from the hills, and crossed the fords and came to Joshua the son of Nun, and reported to him all these events. And said to Joshua, "The EVER-LIVING will give all the country to our hands, and will also dissolve the whole of the population of the land before us."

(B.C. 1451.) *Joshua marches from The Acacia Woods.*

Joshua accordingly arose in the morning and marched from The Acacia Woods and advanced to the Jordan, and all the sons of Israel with him, and halted near the fords. And there, three days afterwards, three

officers mustered the camp at day-break, and ordered the People:—
 3 "When you see the Ark of the Covenant of your EVER-LIVING GOD, and the priests and Levites carrying it, march from your stations and follow
 4 it. However the EVER-LIVING interposes between you and it, two thousand cubits space. Approach not to it, except so that you may know the way that it goes,—for you will not proceed by the way you did yesterday."

Order of the Day to the Army.

5 Joshua also commanded the People to sanctify themselves, for on the next day the EVER-LIVING would do
 6 wonders among them. Then Joshua commanded the priests:—"Take the Ark of the Covenant and proceed, and march before the people carrying the Ark of the Covenant."
 7 The EVER-LIVING also said to Joshua; "I will begin to make you Great to-day in the eyes of all Israel, who shall learn that as I was with
 8 Moses, so I am with you; so now command the priests who bear the Ark of the Covenant, and say; 'When you come to the middle of the stream of the Jordan, stand still in the torrent!'"
 9 Joshua consequently said to the sons of Israel, "Now approach and hear the commands of your EVER-LIVING GOD!" Then Joshua added,
 10 "By these you will learn that a LIVING GOD is amongst you, and that He will drive the Cananites, and the Hitites, and the Hivites, and the Perezites, and the Ghergashites, and the Amorites, and the Jebusites from
 11 before you. Look! the Ark of the Covenant of the PRINCE of the whole earth passes before you to the Jordan;
 12 so now select for yourselves twelve men from the tribes of Israel,
 13 —one man from each,—and when the soles of the feet of the priests who bear the Ark of the Covenant of the EVER-LIVING, the PRINCE of the whole earth, touch the stream of the Jordan, the waters will cease coming
 14 down from above. Then the People shall march from their camps, and pass over the Jordan, with the priests bearing the Ark of the Covenant before the People."

(B.C. 1451.) Passage of the Jordan.

15 So when the bearers of the Ark arrived at the Jordan, and the feet of

the priests who bore the Ark were splashing in the middle of the waters of the Jordan (and the Jordan is full over all its banks during the time of harvest), the waters descending from
 16 above stood still; below they also stood, for a distance from Adam, to the wood which is near Zarthan. But the water flowed down from off the ford at the King's stream completely, and the People crossed over towards Jeriko. And the priests who carried
 17 the Ark of the Covenant of the EVER-LIVING stood firmly on dry land in the middle of the torrent;—and all Israel passed over on dry land until all the forces had passed the Jordan. But when all the forces had finished
 18 passing the Jordan, then the EVER-LIVING said to Joshua; "Select for
 2 yourself from the People twelve men, a man from each Tribe, and order
 3 them to take from the bed of the Jordan, from where the feet of the priests stand, twelve stones, and carry them over with you, and place them at the lodgment where you will lodge to-night."

Twelve Stones taken from the Bed of the Jordan for a Monument.

Joshua consequently summoned
 4 twelve men, men whom he appointed from the sons of Israel, a man from every tribe, and Joshua said to them;
 5 "Pass after the Ark of your EVER-LIVING GOD to the middle of the Jordan, and let each man lift a stone upon his shoulder, as a record to the Tribes of the sons of Israel, so that
 6 they may be an evidence in the midst of you when your children shall ask you in the future, 'What are these stones to us?' that you can say, 'The
 7 waters of the Jordan were divided before the Ark of the Covenant of the EVER-LIVING. When it passed into the torrent, the waters of the Jordan were divided, and these stones are as a memorial to the children of Israel for ever.'"

The children of Israel, therefore,
 8 did as Joshua commanded, and carried twelve stones from the middle of the Jordan as the EVER-LIVING commanded to Joshua, to the number of the Tribes of the sons of Israel, and they carried them to the lodgment, and fixed them there. And
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7 The EVER-LIVING also said to Joshua; "I will begin to make you Great to-day in the eyes of all Israel, who shall learn that as I was with
 8 Moses, so I am with you; so now command the priests who bear the Ark of the Covenant, and say; 'When you come to the middle of the stream of the Jordan, stand still in the torrent!'"

9 Joshua consequently said to the sons of Israel, "Now approach and hear the commands of your EVER-LIVING GOD!" Then Joshua added, "By these you will learn that a LIVING GOD is amongst you, and that He will drive the Cananites, and the Hitites, and the Hivites, and the Perezites, and the Ghergashites, and the Amorites, and the Jebusites from
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 12 twelve men from the tribes of Israel, 13—one man from each,—and when the soles of the feet of the priests who bear the Ark of the Covenant of the EVER-LIVING, the PRINCE of the whole earth, touch the stream of the Jordan, the waters will cease coming
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 2 yourself from the People twelve men, a man from each Tribe, and order
 3 them to take from the bed of the Jordan, from where the feet of the priests stand, twelve stones, and carry them over with you, and place them at the lodgment where you
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Twelve Stones taken from the Bed of the Jordan for a Monument.

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 4 twelve men, men whom he appointed from the sons of Israel, a man from every tribe, and Joshua said to them; 5
 "Pass after the Ark of your EVER-LIVING GOD to the middle of the Jordan, and let each man lift a stone upon his shoulder, as a record to the Tribes of the sons of Israel, so that
 6 they may be an evidence in the midst of you when your children shall ask you in the future, 'What are these stones to us?' that you can say, 'The
 7 waters of the Jordan were divided before the Ark of the Covenant of the EVER-LIVING. When it passed into the torrent, the waters of the Jordan were divided, and these stones are as a memorial to the children of Israel for ever.'"

The children of Israel, therefore, 8 did as Joshua commanded, and carried twelve stones from the middle of the Jordan as the EVER-LIVING commanded to Joshua, to the number of the Tribes of the sons of Israel, and they carried them to the lodgment, and fixed them there. And
 9 Joshua set up the twelve stones from the middle of the Jordan, where the feet

of the priests had stood who carried the
 10 Ark of the Covenant.¹ But the priests
 who carried the Ark stood still in the
 middle of the Jordan until the accomplish-
 ment of all the things that the
 EVER-LIVING commanded Joshua to
 instruct the people to do, exactly
 as Moses had commanded Joshua.
 Then the forces hastened and passed
 11 over. When, however, the whole of
 the forces had finished crossing, then
 the Ark of the EVER-LIVING and the
 priests passed in the presence of the
 12 forces. But the heroes of the sons of
 Reuben, and the sons of Gad, and the
 half tribe of Manasseh, preceded the
 children of Israel, as GOD had com-
 13 manded Moses. Their army of forty
 thousand armed men passed before
 the EVER-LIVING to the war, by the
 fords of Jeriko.

14 On that day the EVER-LIVING made
 Joshua great in the eyes of all Israel,
 and they feared him, as they had
 feared Moses all his life.

15 Then the EVER-LIVING spoke to
 16 Joshua, saying;—"Order the priests
 who carried the Ark into the ford to
 come up from the Jordan."

17 So Joshua ordered the priests;—
 18 "Come up from the Jordan." And
 when the priests who carried the Ark
 of the Covenant of the EVER-LIVING
 ascended from the middle of the
 Jordan—when the soles of the feet of
 the priests touched the dry land,—then
 the waters of the torrent returned
 from above and went as formerly over
 all its banks!

(B.C. 1451.)

19 Thus the forces ascended from the
 Jordan on the tenth of the first month,
 and encamped in Gilgal to the east of
 20 Jeriko; and the twelve stones that
 were taken from the Jordan Joshua
 21 erected in Gilgal, and spoke to the
 sons of Israel saying; "When your
 children ask you hereafter enquiring,
 22 'What are these stones?' you shall
 inform your children that they are a
 memorial that the Jordan was dried
 up at the passage of the sons of
 23 Israel, when our EVER-LIVING GOD
 caused the water of the torrent to
 dry before us until we crossed, as our
 EVER-LIVING GOD did to the Red
 Sea, which He caused to dry up before

us until we had crossed over, so that 24
 all the Peoples of the country might
 learn how strong the hand of the
 LORD is;—so that they might fear
 our EVER-LIVING God at all times."

(B.C. 1451.) Terror of the Kings of Canaan.

But when all the kings of the 5
 Amorites who are beyond the Jordan
 towards the west, and all the kings of
 the Canaanites who were along the
 sea, heard how the EVER-LIVING had
 caused the waters of the Jordan to
 dry before the children of Israel, until
 they had passed over, their hearts
 melted, and there was no spirit left
 in them before the children of Israel.

Joshua's Circumcision of the People with Stone Knives.

At this time the EVER-LIVING said 1
 to Joshua, "Make for yourself stone
 knives, and remove the foreskin of
 the children of Israel again." So 3
 Joshua prepared stone knives and
 circumcised the children of Israel at
 the Hill of Circumcision. And this
 event was Joshua's circumcision.¹

All the full-grown who came out 4
 from among the Mitzeraim,—the men
 of military age,—died in the desert
 on the journey coming from Mitzeraim,
 for all the people who came out were 5
 circumcised—but all the people who
 were born in the desert during the
 journey from Mitzeraim, were not
 circumcised. For the children of 6
 Israel travelled for forty years in the
 desert until all the generation of men
 of military age, who came out of
 Mitzeraim, had died, because they
 would not listen to the voice of the
 EVER-LIVING; so the EVER-LIVING
 swore to them that they should not
 see the country which He had prom-
 ised to Abraham to give to us,—a
 land flowing with milk and honey.

Therefore Joshua circumcised 7
 children that had grown up after
 them, for they were foreskinned,
 because they had not been circum-
 cised during the journey. But whilst 8
 they were completing the circumcision

¹ V. 9. "And they are there to this day" is
 an editor's note, probably by Ezra.—F. F.

¹ Note on v. 2, ch. 5. May not the flint
 knives found in ancient graves be those used
 by tribes who also practised circumcision, and
 not knives for domestic use, as archaeologists
 imagine?—F. F.

of all the nation they kept quiet in the camp until they were restored.

- 9 Then the EVER-LIVING said to Joshua, "To-day I have rolled away the reproach of Mitzeraim from off you," therefore the name of that place is called Gilgal,¹ to this day.

The Passover celebrated.

- 10 The children of Israel afterwards camped in Gilgal and sacrificed the Passover on the fourteenth day of the month, after passing the fords of Jeriko, and they ate cakes from the corn of the land the day after the Passover, and baked oats the same day, and the mana ceased from the morning they ate of the corn of the land, and the children of Israel never again had mana, but they ate the produce of the land of Canan from that year.

Joshua's Vision.

- 13 While Joshua was resting near Jeriko, he raised his eyes, and saw a man stand near him, with a drawn sword in his hand. So Joshua went to him and asked, "Are you our enemy or no?" When he replied; "No! for I am the Chief of the Army of the EVER-LIVING who have come to you."

Then Joshua bowed his face to the earth and paid him reverence, and said; "What would my master say to his servant?"

- 15 And the Chief of the EVER-LIVING'S Army replied to Joshua, "Put your shoes from off your feet, for the place you stand upon, is Holy;" and Joshua did so.

(B.C. 1451.) The Town of Jeriko resists Joshua.

- 6 But Jeriko shut itself up;—and it was shut up before the children of Israel,—none came out, and none went in.
- 2 Then the EVER-LIVING said to Joshua, "I have given Jeriko to your hand, with the royal commanders of its power. Therefore let all the troops march round the walls of the city in a circle. Do this for six days.
- 4 But on the seventh let the priests take the seven trumpets of the Jubilee from before the Ark, and on the

seventh encirclement of the city, after the seventh time, the priests shall sound with the trumpets, and at the crash of the horns of Jubilee,— at the sound of the voice of the trumpets, all the forces shall shout with a great shout, when the walls of the city will fall down, and the people shall go up, each ahead of himself."

Joshua the son of Nun consequently 6 summoned the priests, and said to them; "Take up the Ark of the Covenant, and let seven priests carry the seven Jubilee Trumpets before the Ark of the EVER-LIVING." And 7 he himself commanded the forces; "March and surround the city!" He then passed before the Ark of the EVER-LIVING, and Joshua said to 8 the People and the seven priests who carried the seven Jubilee Trumpets before the EVER-LIVING; "March on and blow the trumpets, and the Ark of the Covenant of the EVER-LIVING shall follow you."

So part marched before the priests 9 who blew the trumpets and the others marched after the Ark,—marching and blowing the trumpets. But 10 Joshua commanded the force; "Do not shout, and let not your voice be heard, and let no word come from your mouth, until the day when I tell you to shout—then shout out!" Thus the Ark of the EVER-LIVING 11 marched round the city with measured step once. Then they returned to the camp, and rested in the camp.

When Joshua arose next morning 12 the priests took up the Ark of the EVER-LIVING, and seven priests took 13 the seven Jubilee Trumpets from before the Ark. Marching, they marched and sounded the trumpets, and the vanguard marched before them, and the rear marched after the Ark of the EVER-LIVING, marching and blowing trumpets, and circuted 14 city the second day, once, and returned to the camp. They did the same for six days. But when the 15 seventh day arrived, at the departure of darkness, they circled the city as instructed seven times;—yes! they circled the city seven times, and, at 16 the seventh time, the priests sounded the trumpets, and Joshua said to the people; "Cheer! for the EVER-LIVING has given you this city! and 17 the city shall be devoted, it, and all that is in it, to the EVER-LIVING, except Rahab the innkeeper, she

¹ Rolled-away.—F. P.

shall live; she and all who are in her house, for she concealed the messengers whom we sent. But except
18 them, keep yourselves from the devoted things, lest you should be tempted to take some from the devoted, and put it in the camp of Israel, and bring destruction and
19 trouble to it. For all silver, and gold, and brass, and iron, are sacred to the EVER-LIVING. It must come to the treasury of the EVER-LIVING."

The Walls of Jeriko fall.

20 Then the People cheered, and the trumpets sounded!—and when the People heard the sound of the trumpets, then the people cheered with a loud cheering; then the walls fell down, and the men went into the city, each before himself and
21 captured the town, and destroyed all who were in the city, both men and women, from the young to the old, and even cattle and sheep, and asses,
22 by the edge of the sword. But Joshua had said to the two men who spied the country; "Go to the house of the innkeeping woman, and bring that woman from there, and all who are with her, as you promised to her."
23 Consequently the young spies went and brought out Rahab, and her father and mother, and brothers, and all who were with her; however, the silver and gold, and furniture of brass and iron, they gave to the treasury of the House of the EVER-LIVING. But
24 Joshua granted life to Rahab the innkeeper, and the family of her father, and all belonging to her (and they are resident in the heart of Israel to this day), because she concealed the messengers whom Joshua had sent to spy Jeriko.

A Curse put upon the Site of Jeriko.

26 At the same time Joshua swore saying; "Let the man be accursed before the EVER-LIVING who raises and builds this city of Jeriko! Let him lay the foundation on his first born and set up the gates on his youngest!"
27 Thus the EVER-LIVING was with Joshua, and his fame spread over all the country.
7 But the children of Israel were faithless,—faithless about the devoted property,—and Akan the

descendant of Karmi, the descendant of Zabdi, the son of Zarakh, of the tribe of Judah, took some of the devoted, and the anger of the EVER-LIVING burnt at the children of Israel.

(B.C. 1451.) The Crown of Ai Assaulted; but the Israelites repulsed.

Joshua then sent men from Jeriko 2 to Ai, which was near Bethaven, to the east of Bethel, and instructed them, "Go and examine the country."

3 So the men went and spied about the country of Ai, and returned to Joshua and said to him; "It is not necessary for all the People to go up—only two or three thousand men need go to capture Ai. All the people need not march there, for it is small." So about three thousand 4 men of the troops went up,—but they fled before the men of Ai, and 5 the men of Ai killed about thirty-six persons, and drove them from before their gates to Shebarim, and defeated them at Morad, so that the heart of the people melted and became like water.

Joshua's Anguish over the Defeat.

Joshua consequently tore his robes, 6 and fell upon his face to the earth before the Ark of the EVER-LIVING, until the dusk,—he and the judges of Israel also threw dust on their heads. And Joshua exclaimed; 7 "Ah! LORD OF LIFE! Why have You brought the People over the Jordan to give us to the hand of the Amorites to destroy us, when we would have been content to remain on the other side of the torrent? For myself, ALMIGHTY, what can 8 I say when Israel turns to flight before its enemies? When all the 9 Canaanites and the population of the country hear it, and surround us, and cut off our name from the earth? Who will then make Your Name great?"

(B.C. 1451.) The Cause of Defeat revealed.

But the EVER-LIVING replied to 10 Joshua; "Arouse yourself! Why are you fallen on your face? Israel 11 has sinned, and has broken the covenant I commanded them, and

have taken from the devoted property, and plundered it, and hidden it, and put it amongst the baggage!

12 Therefore the sons of Israel were not able to stand before their enemies;—they fled before the faces of their enemies,—because there is sacred property with them. Let it not continue with them, if they would not be destroyed by the sacred property amongst you. Arise! Sanctify the People! and say, 'Sanctify yourselves for to-morrow; for thus says the EVER-LIVING GOD of Israel! "There is sacred property in your breast, Israel! You will not be able to stand before your enemies, until you have cast out the sacred things from your breast!"' Therefore let them approach in the morning by tribes, and families. And the tribe that is intercepted by the EVER-LIVING, let it approach by families; and the family that is intercepted by the EVER-LIVING, let it approach by houses; and the house that is intercepted by the EVER-LIVING,

15 let it approach by individuals, and he who is intercepted shall be burnt in fire, with all belonging to him, for he has broken the covenant of the EVER-LIVING; and whoever has done it shall be destroyed from Israel."

Seeking the Rebel.

16 Joshua accordingly arose at day-break, and Israel marched past by its tribes, and the tribe of Judah was intercepted.

17 Then the families of Judah approached, and the families of the Zarakhites were intercepted; then the family of Zarakh approached by houses, and Zabdi was intercepted;

18 then the house of Zabdi approached by individuals, and Akan, the son of Karmi, the son of Zabdi, the son of Zarakh, of the tribe of Judah, was intercepted.

19 Joshua then said to Akan;—"My son, return thanks now to the EVER-LIVING GOD of Israel! and giving thanks to Him, confess, I pray, to me what you have done?—hide it not from me."

Akan the Rebel confesses.

20 So Akan answered Joshua and said, "I have certainly sinned against the EVER-LIVING GOD of Israel! and I have done like this,—and like this,

—when I saw a cloak of Shinar peculiarly beautiful, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I desired and took them, and hid them in a box in my tent, and the silver is in it."

Joshua therefore sent messengers 22 who ran to the tent, and saw the box in the tent and the money in it; so they took it from within the tent and brought it to Joshua, and to all the sons of Israel, and they poured it out before the EVER-LIVING. Then 24 Joshua took Akan the son of Zarakh, and the money, and cloak, and the wedge of gold, and his sons and daughters, and his cattle and asses, and his sheep, and his tent, and all that he had, and all the forces of Israel with him took them to the valley of Sorrow,¹ where Joshua said, "Why, to our sorrow, did 25 you grieve the EVER-LIVING at this time?" Then all Israel slew them with stones, and burnt them with fire, and covered them up with stones, and piled upon them 26 a great heap of stones to this day. Thus the EVER-LIVING turned away His anger; therefore they call the name of that place, the Vale of Sorrow, to the present time.

(B.C. 1451.) Joshua assails Ai with his whole Forces.

Then the EVER-LIVING said to 8 Joshua, "Fear not! and do not delay to take all the forces with you to the war, but advance upon Ai, for I will give the king of Ai to your hand, with his people and city and land, when you shall do to Ai and 2 her king, as you did to Jeriko and her king; except that you may plunder the booty for yourselves.—Place an ambush behind the town."

Joshua and all the forces conse- 3 quently advanced to the war, ascending to Ai. Joshua, however, selected thirty thousand men, the best of the army, and sent them by night, instructing them thus;—"Be careful to lie in ambush behind the town, not very far from the city. And all of you be steady. While I and the 5 main body of the forces with me will advance to the town, and when they come to oppose us, as formerly, we will retreat before them, so that 6

¹ In Heb., Akar.—F. F.

they may follow after us till we separate them from the city. For they will say 'We are driving them before us, as we formerly drove them before us.' Then you must rise up from the ambush, and rush into the town;—for your EVER-LIVING GOD will give it to your hand. But when you have seized the place, set the city on fire, as the EVER-LIVING commands you to do.—Mind, I have instructed you!"

9 Joshua despatched them thus, and they went to the ambuscade, and halted there between Bethel and Ai, to the west of Ai, but Joshua remained that night in the midst of the forces.

10 Joshua, however, arose at day-break and brigaded the army, and he and the officers of Israel advanced against Ai, and the whole body of the army that was with him advanced, and approached, and came near to the city, to assail Ai from the north. Now there was a valley between them and Ai.

12 He had previously taken about five thousand men, and placed them in ambush between Bethel and Ai on the west of the town. Thus the main body of the army rested on the north of the town, with its ambuscade at the west of the city, whilst Joshua marched by night through the valley.

14 But when the king of Ai perceived it, he hastened and arose, and the man came out of Ai to oppose Israel in battle with all his forces in the open plain. But he knew not of the ambush behind the city. Joshua and his Israelite army, however, retreated before them, and retired towards the desert. Then all the people who were in the town shouted to run after them;—so they ran after Joshua, and separated themselves from the city, and there was not a man left in Ai and Bethel, who did not go out after Israel; thus they left the city unguarded to chase after Israel.

18 Then the EVER-LIVING said to Joshua; "Extend the javelin that is in your hand towards Ai, for I will give it into your power." So Joshua extended the javelin which was in his hand to the city, and the ambush arose immediately from its place, and ran with outstretched hand to the town, and captured it, and instantly fired the city. Then the men of Ai turned and looked, and saw the

smoke go up from the city to the sky, and that there was no direction in which they could fly, one way or the other; so our forces, retreating to the desert, turned from their retreat,—when Joshua and the Israelite army saw that the ambuscaders had captured the city, because the smoke went up from the town,—they turned and charged on to the men of Ai, and the others came out from the city to attack them. Thus they were with Israel on both sides, front and rear, and they fought until only a remnant fled and escaped. But the king of Ai was taken alive and brought to Joshua, and when Israel had finished slaying all the people of Ai in the field of the desert to which they had fled, and all had fallen to death by the edge of the sword—the army of Israel turned back to Ai, and struck it with the edge of the sword; and the number who fell on that day, of men and women, were twelve thousand,—all people of Ai,—for Joshua did not withdraw his hand with the extended javelin until they had destroyed all the population of Ai. However the cattle and the furniture of the town Israel plundered for themselves, as the EVER-LIVING had said, when He instructed Joshua. Joshua also burnt Ai, and made it a ruin for ever, (as it is to this day),¹ and he hung the king of Ai on a tree until the dusk. But when the sun went down Joshua commanded and they lowered the corpse from the tree, and laid it at the open gate of the city, and piled upon it a great heap of stones. (They remain to this day).¹

Joshua builds an Altar upon Mount Ebal.

Afterwards Joshua built an altar to the EVER-LIVING GOD of Israel on Mount Ebal, as Moses the servant of the EVER-LIVING commanded the children of Israel, and such as Moses described in the Book of the Law for the children of Israel, of Whole Stones, to which no chisel had been applied, and he offered upon it a Burnt Offering to the EVER-LIVING, and sacrificed a Thankoffering. He also carved upon the stones there a

¹ The words in brackets are an editor's notes.—F. F.

copy of the Law of Moses, which he wrote for the sons of Israel.

- 33 Then the army of Israel, and the senators, and officers, and judges stood on each side of the Ark, next to the priests and Levites, who carried the Ark of the Covenant of the LORD, together with the foreigners and natives, on Mount Gherizim, and half on Mount Ebal, as Moses the servant of the EVER-LIVING commanded, to bless the Nation of Israel at the start. After that he read the whole of the Law of Blessing and Cursing, with all that was written in the Book of the Law. There was not a word of all that Moses commanded which Joshua did not read before all the Parliament of Israel, with the men and children, and the foreigners who marched with them.

(B.C. 1451.) *All the Kings of Canaan make Alliance to fight Israel.*

- 9 When all the kings who were beyond the Jordan, in the hills, and on the slopes, and on the shore of the Great Sea opposite Lebanon,—of the Hitites, and the Amorites, the Canaanites, the Perizites, Hivites, and the Jebusites, — heard it, they allied together for war with Joshua and Israel.

The People of Gibeon make a Treaty of Peace.

- 3 The inhabitants of Gibeon, also, heard what Joshua had done to 4 Jeriko and Ai, but they acted with cunning, and went and took worn saddles on their asses, and old wineskins broken and patched, and old patched shoes on their feet, and worn clothes upon them, and all their bread and provisions were mouldy. 6 They came thus to Joshua in the camp at Gilgal, and said to him and to the princes of Israel: "We have come from a distant country, and wish you to make a treaty with us." 7 But the Leader of Israel replied, "Do you reside amongst the Hivites? If so I cannot make a treaty with you!" 8 They, however, answered Joshua, "We are your servants." When Joshua enquired "Who are you? and whence do you come?" 9 they answered, "Your servants come from a very distant country to the

Name of your EVER-LIVING GOD; for we have heard what He has done, —all that He did in Mitzeraim;¹ and all that He did to the two kings 10 of the Amorites who were beyond the Jordan,—to Sihon king of Heshbon, and to Og king of Bashan, who was in Ashtaroth,—so all the chiefs 11 and people of our country commanded us to take provisions for our journey, and go to meet you, and say; 'We are your servants, therefore make a treaty with us.' We 12 consequently prepared new biscuits at our homes on the day we began to travel to you,—and now, see, they are bad and mouldy! And these wine- 13 skins were new when we filled them, and now they are broken! And these clothes and shoes of ours are worn out from the great length of the journey." So they accepted the men 14 from their provisions, and did not enquire of the mouth of the EVER-LIVING. Joshua therefore made 15 peace with them, and concluded a treaty to preserve their lives, and the chiefs of the Parliament swore it to them. But at the end of the three 16 days after they had made the treaty with them, they learnt they were neighbours, who resided in the vicinity! For the children of Israel 17 marched and came to their towns on the third day,—the villages of Gibeon —Kaphirah, and Baroth, and Kirzath of the Woods, but the sons of Israel 18 did not strike them, because the Lords of Parliament had sworn to them by the EVER-LIVING GOD of Israel.

The Public condemn the Parliament for the Treaty with Gibeon.

All the public, however, complained 19 of these lords. But they replied, "All we, the Lords of the Parliament, swore to them by the EVER-LIVING GOD of Israel, so you cannot now injure them.—Do this, however, and let 20 them live, that there may not be anger upon us because of the oath which we have sworn to them." The lords 21 therefore said to them, "You shall live; but you shall be hewers of wood and drawers of water to all the Parliament, as the lords promised you."

¹ Egypt.—F. F.

Joshua confirms the Treaty on Conditions.

- 22 Joshua consequently summoned them, and addressed them thus, "Why did you deceive us, asserting, 'We are from a very great distance,' when you reside in the vicinity?"
- 23 However since you have deceived, and the result cannot be taken from you, you shall be hewers of wood and drawers of water to the House of the EVER-LIVING."
- 24 They, however, answered Joshua and said; "Because it was clear to your servants that your EVER-LIVING GOD had promised to His servant Moses to give all this country to you, and to destroy all the inhabitants of the land before you, we feared greatly for our lives in your presence, therefore we did this. And now we are in your hand for good, do with us what is right in your eyes to do."
- 26 So he showed kindness to them, and protected them from the hands of the children of Israel, that they
- 27 should not kill them. But Joshua gave them at the same time to be hewers of wood and drawers of water for the Parliament, and for the altar of the EVER-LIVING, to this day, at the place which might be chosen.

(B.C. 1451.) Adon-i-Zedik, King of Jerusalem, forms an Alliance to resist Israel.

- 10 But when Adon-i-Zedik, king of Jerusalem, heard that Joshua had captured Ai, and had burnt it, and as he had done to Jeriko and her king, so he had done to Ai and her king, and that the inhabitants of Gibeon had made peace with the children of Israel as they were approaching them, he feared much, for Gibeon was a great city, like one of the Capital Cities, because it was larger than Ai, and all its leaders were
- 3 brave. Adon-i-Zedik, the king of Jerusalem, consequently sent to Hohani, king of Hebron, and to Piram, king of Yarmath, and to Yaphia, king of Lakish, and to Debir,
- 4 king of Aglan, saying;—"Come to me and help me, and we will attack Gibeon, for it has made peace with Joshua and the children of Israel."
- 5 They assembled in consequence. And the five kings of the Amorites,—the king of Jerusalem, the king of

Hebron, the king of Yarmath, the king of Lakish, the king of Aglan,—they, and all their forces,—encamped against Gibeon, and made war upon it. But the men of Gibeon 6 sent to Joshua at the camp in Gilgal, saying;—"Drop not your hands from your servants. Come immediately to us, to save us, and help us, for all the kings of the Amorites in the hills have collected against us."

Joshua advances to attack Adon-i-Zedik.

So Joshua ascended from Gilgal, 7 he and all the army with him, and all the generals of the forces.

The EVER-LIVING also said to 8 Joshua, "Fear not for them, for I have given them into your hand. Not a man shall stand before you!" So Joshua came upon them suddenly, 9 marching all night from Gilgal, and 10 the EVER-LIVING defeated them before Israel, and routed them with a great rout from Gibeon, and pursued them towards the ascent of Beth-Horan, and defeated them at Azraka, and at Makdah. And 11 they fled before Israel in the plain of Beth-horon, the EVER-LIVING sent great stones upon them from the skies at Azrakah, and more were killed by the stones that hailed down, than the children of Israel slew with the sword.

Joshua also called to the EVER- 12 LIVING on that day;

"JEHOVAH! give the Amorites to the face of the children of Israel!" and he added,

"Sun! in the eyes of Israel be still at Gibeon,

And Moon! in the valley of Ailan!"

And the sun and moon stood still, 13 Till the nation had mastered its foes!

Is not this recorded in the true Records?—that the sun stood still in the mid sky, and hastened not to set for about a full day? and there 14 has not been such an event before it, or since it, for the EVER-LIVING to listen to the voice of a man. But the EVER-LIVING fought for Israel.

1 V. 13. Or "Book of the Just"; or it would also read, "In the accurate records"—that is, the National Archives. The last clause of verse 13, and all of verses 14 and 15, are an editorial note, of Isaiah or Ezra, his subsequent editor, upon the fact recorded in the National Archives, and quoted just above.—F. F.

15 Joshua and the forces of Israel afterwards returned to the camp at Gilgal.

The Five Kings retreat to a Cave.

16 But those five kings retreated and hid themselves in a cave in Makedah, and it was reported to Joshua "The five kings have been found concealed in a cave in Makidah." So Joshua said "Roll great stones to the mouth of the cave and place a guard of men over it to watch it; but you others stop not following your enemies, and cut off their rear.

"Do not attack their towns, for the EVER-LIVING GOD will give them to your hand."

20 So when Joshua and the sons of Israel had completed the conquest of them by absolute defeat, and the raiders had raided them; then they attacked the fortified cities. And afterwards all the force returned to Joshua at the camp of Makedah in peace, and no man sharpened his tongue against the children of Israel.

22 After that Joshua commanded to open the mouth of the cave, and they did so, and to bring out those five kings from the cave to him. They did so,—and brought the five kings to him—the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lakish, the king of Aglan. And when the kings were brought out to Joshua, Joshua summoned all the leaders of Israel, and ordered the commanding Officers of the army to approach and put their feet upon their necks. Joshua also addressed them saying:—"Fear not and let not your courage fail, for the EVER-LIVING will do thus to all your enemies, when you fight with them." And after that Joshua degraded them and hung them on five trees,—and they hung upon the trees until the dusk, but when the time of sunset came, Joshua commanded and they were lowered from the trees, and laid in the cave where they had concealed themselves, and they piled great stones at the mouth of the cave. (They remain to this day.)¹

¹ V. 27. The words in brackets are an ancient editor's note. The reader must not suppose that all the events recorded here happened in twelve hours or so, as the impress left by the old translators leaves on the mind. They would occupy several months, or years, as the country traversed and towns captured cover several hundreds of miles.—F. F.

(B.C. 1451.) **Joshua captures Makedah.**

At the same period Joshua captured Makedah, and he devoted its territory, and all its population he spared not from ruin, but did to the king of Makedah as he had done to the king of Jeriko.

(B.C. 1451.) **Joshua besieges and captures Libnah.**

Joshua afterwards advanced with the forces of Israel from Makedah to Libnah and besieged Libnah, and the EVER-LIVING also gave that into the hand of Israel with its territory. And he struck with the edge of the sword all the persons in it. He did not reserve it from plunder, and did to its king as he had done to the king of Jeriko.

(B.C. 1451.) **Lakish Besieged and Captured.**

Joshua next advanced, and the forces of Israel with him, from Libnah to Lakish, and encamped against, and besieged it; and the EVER-LIVING gave Lakish into the power of Israel, and they captured it on the second day, and gave no quarter to the people in it, exactly as to Libnah.

Horam advancing to help Lakish is Defeated.

At this period Horam the king of Ghezar advanced to help Lakish, but Joshua defeated him, and the people with him, until nothing but a wreck was left.

(B.C. 1450.) **Aglan Besieged and Captured.**

Joshua, and the army of Israel with him, next advanced from Lakish to Aglan, and encamped against, and assaulted, and captured it at once, and gave no quarter to all the men in it. At the same time he devoted them as he had done to Lakish.

(B.C. 1450.) **Hebron Besieged and Taken.**

Afterwards Joshua, and the forces of Israel with him, marched from Aglan to Hebron, and besieged, and

37 captured it, and gave no quarter to all the garrison in it,—he did not reserve it from ruin,—exactly as he had done to Aglan,—but devoted it and all the garrison in it.

(B.C. 1449.) *Dibrah Besieged and Taken.*

38 Next Joshua and all the Israelite forces with him turned towards
39 Dibrah, and besieged it, and captured it, and its territory, and all its towns, and gave no quarter, but devoted all the garrison who held it. They did not refrain from plunder. They did to Dibrah as they did to Hebron and her king, and as they had done to Libnah and its king.

(B.C. 1448.) *The Highlands Conquered.*

40 Joshua afterwards subjected all the country of the hills, and the desert, and the plains, and the farming country, and all their kings. He did not refrain from plunder, but he devoted all the animals, as the EVER-LIVING GOD of Israel ordered.

(B.C. 1447.) *Joshua in a Campaign conquers Kadish-Barna and Goshenland.*

41 Joshua afterwards subdued from Kadish-Barna to Gazah, and all the land of Ghosheh, as far as Gibeon,
42 and all its districts, and the country around them, in one campaign, because the EVER-LIVING GOD of Israel fought for Israel.

43 Joshua afterwards returned with all the Israelite force to the camp at Gilgal.

(B.C. 1446.) *North Palestine unites against Israel.*

11 But when Jabin the king of Tzor heard it, he sent to Yobab, king of Madon, and the king of Shrimron,
2 and the king of Akshaf, and the kings who were to the north in the hills, and in the pastures, to the south of Kineroth, and in the grass-lands, and
3 in the marshes about the lake; the Cananites of the east, and the west, and the Amorites, and the Hitites, and the Perizites, and the Jebusites, in the Hill, and the Hivites below Hermon, in the land of Mizphah,—
4 who came and all their camps with

them, a great army like the sand on the shore of the sea for number, with very many horses and chariots. So all these kings appointed a rendezvous, and came and encamped together at the Lake of Merom to fight with Israel.

(B.C. 1446.)

Then the EVER-LIVING said to 6 Joshua, "Fear not for their presence, for by to-morrow at this time I will give them to be broken before Israel. Hamstring their horses, and burn their chariots with fire."

(B.C. 1446.) *Joshua advances against the Northern Confederacy.*

Then Joshua rapidly advanced and 7 all the forces of the people with him to the Lake of Merom, and fell upon them, and the EVER-LIVING gave 8 them to the hand of Israel, who defeated, and pursued them at Zidon the Great, and on the shore of the sea, and at the gorge of Mizpha on the east, where he defeated them until only a wreck was left. And 9 Joshua did to them as the EVER-LIVING commanded him; he hamstringing their horses and burnt their chariots with fire.

(B.C. 1445.) *Joshua captures Tzor (Tyre) the Suzerain of the Northern Chiefdoms.*

Joshua also turned in this cam- 10 paign and captured Tzor and conquered its king by the sword, for Tzor was before that the head of all these chiefdoms. Therefore he gave 11 no quarter to its garrison, he devoted all to the edge of the sword, he left not a breath, but burnt Tzor with fire. And all the chiefdoms and all 12 the districts around it Joshua captured, and subdued them by the sword, devoting them as Moses the servant of the EVER-LIVING commanded. But the plunder of all 13 these towns, and the cattle, the 14 children of Israel looted for themselves, except that they put the men to the sword to destroy them. There remained none breathing. As the 15 EVER-LIVING commanded to Moses His servant, so Moses commanded to Joshua,—and so Joshua did. He did not reject a word that the EVER-LIVING commanded to Moses. Con- 16 sequently Joshua obtained possession

- of all the country of the hills, and all the south, and all the land of Goshen, and the slopes, and the desert, and the hill of Israel with its slopes, from the border hills to the ascent of Sair, and from Bal-gad, to the gorge of Lebanon below the hill of Hermon, he captured and completely subdued the whole of their territories. Joshua was a long period making war against those districts. No city came peaceably to the children of Israel except the Hivites who inhabited Gibeon. The rest were taken by war. But this was from the EVER-LIVING, Who emboldened their hearts to oppose Israel in war to devote them, so that they might not find mercy, for they were to be destroyed, as the EVER-LIVING commanded Moses.
- 21 About the same period Joshua went and conquered the Anakim in the Highlands, in Hebron, in Debir, in Anab, and in all the Highlands of Judah, and all the Highlands of Israel—Joshua devoted them with their cities. He left none of the Anakim in the country of the children of Israel, except they were left in Azah, in Gath and Ashdod. Thus Joshua took possession, in the way the EVER-LIVING commanded to Moses. After which Joshua allotted to Israel the districts for their tribes, and the country rested from war.

(B.C. 1451 to 1444.) *Lists of the Conquests of Joshua and Moses.*

- 12 Now these are the kingdoms of the country which the children of Israel conquered, and seized their territories, on the other side of Jordan towards the rising sun.—From the river Arnon to Mount Hermon, and all the pastures to the east.
- 2 Sihon, king of the Amorites, who resided in Heshbon, ruling from Aroar, which is on the banks of the river Arnon, and on an island in the river, and half of Gilead, as far as the river Yabok which river bounds the Amonites to the pastures on the Lake of Kinneroth towards the east, and to the Lake of the Pastures, the Salt Lake, easterly, as far as Yashimoth and Bethiman, below the torrents of Pisgah.
- 4 And the boundaries of Og king of Bashan were, from the border of the Rephaim, who resided in Ashteroth and Adrai, who ruled in Mount
- 5

Hermon, and in Salkah, and in all Bashan to the boundaries of the Ghesurites, and the Makathi, and the half of Gilead: to the bounds of Sihon king of Heshbon.

Moses the servant of the EVER-LIVING, and the children of Israel conquered them, and Moses the servant of the EVER-LIVING gave them into the possession of the Reubenites, and Gadites, and the half tribe of Manasseh.

(B.C. 1451 to 1445.) *Joshua's Conquest West of Jordan.*

These, however, are the kingdoms 7 of the country which Joshua and the children of Israel conquered on the west side of the Jordan, from Bal-gad to the gorges of the Lebanon, and to the Boundary Hills of the ascent to Sair, and which Joshua gave to the tribes of Israel to possess in their divisions, on the hills, and the slopes, 8 and on the pastures, and in the prairies, and in the desert, and in dry-lands;—the Hitites, the Amorites, the Cananites, the Perizites, the Hivites, and the Jebusites.

- The king of Jeriko, one. 9
- The king of Ai, who resided in Bethel, one. 10
- The king of Jerusalem, one.
- The king of Hebron, one.
- The king of Yarmath, one. 11
- The king of Lakish, one.
- The king of Aglan, one. 12
- The king of Gezer, one.
- The king of Debir, one. 13
- The king of Gader, one.
- The king of Harmah, one. 14
- The king of Arad, one.
- The king of Libnah, one. 15
- The king of Adiam, one.
- The king of Makdah, one. 16
- The king of Bethel, one.
- The king of Taphokh, one. 17
- The king of Khephir, one.
- The king of Aphak, one. 18
- The king of Lashron, one.
- The king of Madon, one. 19
- The king of Khatzer, one.
- The king of Shimron-Merom, one. 20
- The king of Anshaf, one.
- The king of Akah, one. 21
- The king of Megido, one.
- The king of Kadesh, one. 22
- The king of Yaknan in Carmel, one.
- The king of Dor in Nafath-dor, 23 one.

The king of the nations in Gilgal, one.

- 24 The king of Thirzah, one.
All the kings were thirty-one.

(B. C. 1420.)

- 13 But Joshua grew old and advanced in days, when the EVER-LIVING said to him—

"You are old and advanced in days, and the remainder of the country to be conquered is very large, that is the country of Nashareth, all Galilee, the Philistines, and all the Ghesurites, from the Nile¹ which bounds the Mitzeraim, and from thence as far as the borders of Akron northward, belonging to the Cananites; with the five lordships of the Philistines, the Azathir, the Ashdodi, the Ashkaloni, the Gathi, the Akrani, and the Airi, on the south. All the country of the Canani and Marah, near Zidon, to Afak on the borders of the Amori, with the district of the Ghibli, and all eastern Lebanon toward sunrise;—from Bal-gad below Mount Hermon to the pass of Hamath; all the regions of the highlands from Lebanon to the shores of the sea,—and all the Zidonians,—whom I will drive out before the face of the children of Israel;—therefore assign to Israel their allotments as I command you. Consequently divide this country into districts, for the nine and a half tribes to possess, because the Reubenites and the Gadites took their districts, which Moses gave them over the Jordan eastward."

- Moses the servant of the EVER-LIVING fixed for them, from Aroar, that is on the bank of the river Arnon, and the town in the middle of the river, and all the plain of Midba to Diban, with all the towns of Sihon king of the Amorites, who was king in Heshbon to the border of the Beni-Aman; with Gilad and the borders of the Gergushites, and the Makathites, and the Hill of Hermon, and all Heshbon, to Salcah: All the territories of Og in Bashan, who was king in Ashtaroth and Adrai,² with

¹ Ch. 13, v. 3. The Hebrew name for the Nile was "Shikhor" = Black-water. The name Nile means in Arabic "Dark-blue," an equivalent description.—F. F.

² ("That is Mashir") is an old commentator's note, inserting the then modern names for the older one.—F. F.

the remains of the Rephaim, which Moses subdued and seized:¹

Moses also gave to the tribe of 15 Reuben by their families; and their 16 boundary was from Aroar, which is on the bank of the river Arnon, and the town that is in the middle of the river, and all the plain to Midba. Heshbon and all the villages that 17 are in the plain; Dibon and Bamoth-Bal, and Beth-Bal, and the Inner, with 18 Zahtzah, and Kadmoth, and Mephath; with Kirzathaim, and Sibma, and all 19 the districts of Sihon king of the 20 Amorites, who reigned in Heshbon, 21 whom Moses executed with the princes of Midian,—Air, and Rekem, and Tzur, and Khor, and Reba lords of Sihon, residents in the country, and Bilam the son of Beor, the 22 Diviner, whom the children of Israel slew with the sword for cursing them.

These were the boundaries of the 23 sons of Reuben. They began at the Jordan, which completed the boundary of the allotments of the sons of Reuben for their families,—in their towns and in their suburbs.

Moses also gave to the tribe of Gad, 24 —the sons of Gad,—for their families. And their boundary was Jazer, and 25 all the towns of Gilad, and half the country of the children of Amon to Aroar, which is opposite Rabah; and 26 from Heshbon to Ramath, to Mizpha and Betonim, and from Makhanim to the boundary at Debir; then from 27 the vale of Beth-aram, and Beth-minrah, and Sukoth, and North Zather, from the districts of Sihon king of Heshbon, to the Jordan, and the boundary ended at the Lake of Kineroth, on the eastward beyond the Jordan.

This was the district of the sons of 28 Gad for their families. With the villages and their suburbs.

Moses also gave to the half tribe 29 of Manasseh, for the families of the half tribe of the sons of Manasseh. And their boundaries were from 30 Makhanim to Bashan, all the king-

¹ Ch. 13, v. 13. (But the children of 13 Israel did not seize the Gheshuri, and the Makathi, but they reside in Ghesbur and Makathi, in the breast of Israel to this day. The tribe of Levi were not given a portion,—the EVER-LIVING God of Israel is their Portion as He said to them.)

Vv. 13, 14, are a note of some editor, probably Ezra or Nehemiah. I, therefore, put them as a note at the foot of the page.—F. F.

- dom of Og king of Bashan, with all the villages on the river which is in
 31 Bashan,—sixty towns; with the half of Gilad, and Ashteroth, and Adrai, villages of the kingdom of Og in Bashan, to the sons of Makir, the son of Manasseh,—for division to the sons of Makir for their families.
 32 This was the district of Manasseh from Arboth of Moab beyond the Jordan, eastward of Jeriko.
 33 But to the tribe of Levi Moses gave no portion;—the EVER-LIVING GOD of Israel is their Portion, as He said to them.

(B.C. 1430.)

- 14 But these are the portions of the children of Israel which were allotted to them by Aliazer the priest, and Joshua the son of Nun, and the chiefs of the tribes of the children of Israel.
 2 They assigned them by lot, as the EVER-LIVING commanded by the medium of Moses, to the nine and a half tribes, because Moses had given portions to two and a half tribes beyond the Jordan, and to the Levites no portion was given amongst them. The sons of Joseph, however, were two tribes, Manasseh and Ephraim, but no portion was given to the Levites in their country, except towns for residence, and pastures for their cattle. As the EVER-LIVING commanded Moses, the children of Israel did, when they divided the country.

(B.C. 1426.) **Kaleb Demands Hebron as given him by Moses.**

- 6 The sons of Judah, however, approached Joshua in Gilgal, and Kaleb the son of Jefonneh the Kenezite said to him, "Probably you will remember the word which the EVER-LIVING spoke to Moses the Man of GOD about you and myself at Kadesh-barnea. I was forty years old when Moses the servant of the EVER-LIVING sent me from Kadesh-barnea to spy the country, and I brought him back a report such as was in my heart. But my companions who went with me melted the heart of the People, whilst I was strong for my EVER-LIVING GOD. So Moses swore in that day saying;—'The country that you have been to survey shall be your estate, and your children's for ever, for you are full after

the EVER-LIVING GOD.' And now, look! as JEHOVAH lives with me, 10 since that word was spoken, it is forty-five years from the time the EVER-LIVING commanded that promise by Moses, while Israel wandered in the desert. So look now, I am today eighty-five years old,—yet I am 11 to-day as strong as on the day Moses sent me out. I am strong yet, and as bold now for war, both to march out and to return again. Therefore give 12 to me that highland that the EVER-LIVING promised at that time,—for the Anakim are there and have great fortified cities. If the EVER-LIVING is with me, then He will drive them out, as the EVER-LIVING promised."

So Joshua blessed him, and gave to 13 Kaleb the son of Jefonneh Hebron as an estate; consequently Hebron 14 has belonged to Kaleb the son of Jefonneh, the Kenezite, as his portion to this day, because he was full after the EVER-LIVING GOD of Israel.¹

The country then was quiet from 15 war.

And the boundary of the tribe of 15 Judah for their families was from the border of Eden,—from the desert of Zin on the south, to the limits of Thiman; and their southern border 2 ran from the side of the Salt Sea, on the bay running south of the ascent of Akra bin, and passing over at Tzin, 3 and ascending from the south to Kadesh-barnea, then passing from Khatzehon, and ascending to Ader, where it turned to Karkah; thence 4 passing to Alzman and ascending the river of Mitzeraim, and the termination of the boundary is at the sea. This is their southern boundary.

But the eastern boundary is the 5 Salt Lake to the mouth of the Jordan; and the boundary on the north side is from the bay of that lake at the mouth of the Jordan, where the 6 border ascends to Beth-Khaglah, and passes on the north of Beth-arba, where the boundary ascends to Abenbahn of the Beni-Reuben. Thence the boundary ascends to 7 Debir, from the vale of Akor, and to the northward to Gilgal, where it touches the ascent of Admin, which

¹ Ch. 14, v. 15. ("But the name of Hebron was formerly Krith-arba,—it was the land of the Great Anakim.")

This is a note, probably of Ezra, not part of the original text.—F. F.

is to the south of the river; whence the border passes to the brook of the Sun-well,¹ and its termination is at the Spies-well. Thence the boundary ascends by the vale of Ben-hinom to the cliff of the Jebusites which is south of Jerusalem, whence the line ascends to the top of the hill which is opposite the vale of Hinom, westward, which is the boundary of the 9 Rephaim, northwards. Then the line is drawn from the top of the hill to the source of the brook Nefthokh, and goes to the village of Mount Afron, where the boundary ascends 10 to Krith-Jarim, where the line turns from the ascent westwards to Mount Sair, and passes the cliff of Mount Jarim from the north to Kisalón and descends to Beth-shemesh, and passes 11 to Tbinnah. Then the boundary comes to the cliff of Akron on the north, and the line draws on to Shrikron, and passes the Hill of Balah, and comes to Jabnal, which is the termination of the boundary on 12 the west. But the western boundary is the Great Sea. This is the boundary of the sons of Judah, including their families.

(B. C. 1426.)

13 But to Kaleb the son of Jefunneh an estate was given amongst the sons of Judah, by command of the EVER-LIVING to Joshua, of the four cities of Ani the Anak,²—and Kaleb 14 drove out from there the three sons of Anak, Shishi and Akhiman, and Thalmi,—the descendants of Anak. 15 Then he descended from there to the 16 people of Debir,³ where Kaleb said, "Whoever conquers Krith-sefer and captures it, I will give him Aksah my 17 daughter for a wife." And Athnial the son of Kenez, the brother of Kaleb, captured it, and he gave him 18 Aksah his daughter as a wife. But when she came he persuaded her to ask her father for a farm; so she dismounted from her ass,—when 19 Kaleb asked her "What is it?" And she replied, "Give me a blessing

with the southern land you have given me;—give me springs of water." He therefore gave her the upper springs and lower springs.

These are the possessions of the 20 sons of Judah, for their families.

These villages were on the borders 21 of the tribe of the children of Judah on the border of Edom towards the south: Kebzal and Adar, and Jagir; and Kinah, and Dimonah, and Adadah, and Kadesh, and Khatzor, 22 Ithran; Zuf, and Telem, and Baloth; 23 Khatzer and Khadathah, and Kiriath, 24 —Khatzron¹; Amam, and Shima, and 25 Molda, and Khatzer-Gadah, and 26 Khashman and Bethfalit; and Khatzer the lower, and Bar-Sbeba, and Biziothiah; Balah, and Azim, and 27 Atzam; and Altholad, and Kesil, 30 and Kharmah; and Ziklag, and 31 Madmanah, and Sinsanah; and 32 Libanth and Shilkhim, and Ain, and Rimón, Kal-admah, Asrim, and Thisha, and Khatzihan; Bashfilah, 33 Ashthaul, and Tzurah, and Ashuah; and Zinekh, and Ani-baním, Thafokh, 34 and Ainam; Jarmoth and Adlam, 35 Sokah, and Azkah; and Sharim, 36 and Arithaim, and Gadrah, and Gadothaim, fourteen towns, and Khazriben; Tzinan, and Khardashah 37 and Migdal-Gad, and Dilan, and 38 Mitzpha, and Zakthal; Lakish, and 39 Batzkath, and Aglon; and Kabon, 40 and Lakhmas, and Kithlish; and 41 Gaderoth, Beth-dagon, and Namah, and Makedah, sixteen towns and 42 villages; Libnah, and Athar and 43 Ashan; and Jafthakh, and Ashna, 44 and Netzib; and Kailaph, Aktzite, 45 and Marashah, nine towns and 46 villages; Akron and its daughters and villages. From Akron and west- 47 ward all that is about Ashdod, and its villages. Ashdod and its daugh- 48 ters and villages; Azah, and its daughters and villages to the river of Mitzeraim, and the shore of the Great Sea; and in the highlands 48 Shamir, and Jether, and Sokah; Danab, and Kiriah-sana,² and Anab, 49

¹ ("Which is Khatzer.") The bracketed words are an old editor's note.—F. F.

² Ch. 15, vv. 48-60. All the following bracketed explanations are later editorial notes. Therefore I remove them from the text to the page foot, their proper place.—F. F.

("Which is Debir.")
("Which is Hebron.")
("Which is Krith-Jarim.")

¹ Ain-Shemsh.—F. F.

² V. 14. ("Which is Hebron.") These words are a very ancient editorial note, probably by Ezra.—F. F.

³ V. 15. ("But the name of Debir was formerly Krith-sefir.") These words are a very ancient editorial note, probably by Ezra.—F. F.

50 and Ashtenah, and Anim, and
 51 Ghoshen, and Kholon, and Ghilah,
 —eleven towns and their villages.
 52 Arad and Dinnah, and Ashon, and
 Janum, and Beth-tafoklia, and Afa-
 53 kah; and Khumtah, and Kiriath-
 54 arba,¹ and Tzair. Nine towns with
 55 their villages; Inner Carmel, and
 56 Zif, and Yotah, and Izraal, and
 57 Jakdom, and Zanokh; Hakin, Ghibah,
 and Thimna, ten towns with their
 58 villages. Khalkul, Beth-tzur, and
 59 Ghider, and Marth, and Beth-Anoth,
 and Althekon,—six towns and their
 60 villages. Krith-bal,¹ and Arbah,—
 two towns and their villages.
 61 In the Wilderness, Beth-arbah,
 62 Midin, and Skakah; and Nibshan,
 63 and Air-amalakh, and Ain-ghedi. But
 the Jebusi continued in Jerusalem.
 The children of Judah were not able
 to expel them; so the Jebusi con-
 tinue to reside amongst the sons of
 Judah in Jerusalem to this time.
 16 The lot for the sons of Joseph
 came from the Jordan at Jeriko.
 From the east of the brook of Jeriko
 in the desert, it ascended from
 2 Jeriko to the Hill of Bethel; then
 went from Bethel to Luz, where the
 boundary passed as far as Ataroth,
 3 where the boundary descended west-
 ward towards Zafleti to the border of
 Beth-horon the lower, and then to
 Ghezer, and that was its termination
 4 to the west, and the sons of Joseph,
 Manasseh and Ephraim, inherited it.
 5 But there was a boundary for the
 sons of Ephraim with their families;
 and the limit of their portion from
 the east was Ataroth-Ader, to Beth-
 6 horon the upper, and the boundary
 went towards the west to Mikina-
 thath; from Tzefon, where the line
 turned eastward to Thanath-shiloh,
 7 and passed from it to Janokha, and
 descended from Janokha to Ataroth,
 and Naratha, and Faga, to Jeriko,
 8 and arrived at the Jordan. From
 Thafokha, the boundary went west
 of the river Kana, and its termina-
 tion was west of this river for the
 tribe of the sons of Ephraim with
 9 their families. ¹⁰ These towns were
 assigned to the sons of Ephraim
 amongst the portion of the sons of
 Manasseh,—all the towns with their
 10 villages. They did not, however,
 expel the Cananites who dwelt in
 Ghezer, consequently the Cananites

¹ See note (A), p. 16, col. 2.

reside among Ephraim to this time,
 and they are tributaries.¹

But the bounds of the tribe of 17
 Manasseh, who was the first-born
 son of Joseph, were: To Makir, the
 elder son of Manasseh, the father of
 Gilad, who was a great general, was
 given Gilad and Bashan, and to the 2
 other sons of Manasseh with their
 families.—To the sons of Aliazer and
 the sons of Kholek, and the sons of
 Asrail, and the sons of Shekem, and
 the sons of Khefer, and the sons of
 Shemida, the sons of Manasseh, the
 son of Joseph the Great, with their
 families.

(B C. 1444.) Tzilakhdad's Heiresses
 given Estates as if they were
 Sons.

And Tzilakhdad the son of Khifir, 3
 the son of Gilad, the son of Makir,
 the son of Manasseh, had no sons,
 but only daughters. The names of
 his daughters were Makha and Noah,
 Khagla, Milka, and Thirza, who 4
 approached the presence of Aliazer
 the priest, and the presence of
 Joshua the son of Nun, and the
 presence of the princes, saying:
 "The EVER-LIVING commanded
 to Moses to give us an estate amongst
 our relatives," consequently they gave
 them an estate amongst the relatives
 of their father.

But there fell ten districts to 5
 Manasseh, beside those in the land
 of Gilad and Bashan, which are be-
 yond the Jordan; for the daughters 6
 of Manasseh inherited an estate
 amongst the sons, but the land of
 Gilad came to the other sons of
 Manasseh.

However the bounds of Manasseh 7
 were from Mikmethath to opposite
 Shikem, where the line runs to the
 right to the hamlets of Ain-Thafokh.
 The district of Thafoka belongs to 8
 Manasseh, and at Thafoka Manasseh
 and the sons of Ephraim are con-
 tinuous. Thence the line descends 9
 to the river Kanah. South of that
 river the towns belong to Ephraim
 amongst the towns of Manasseh.
 There the border of Manasseh runs
 from the river, and its termination is

¹ Ch. 16, v. 10. This statement of Isalah the
 historian absolutely refutes the common libel
 on the Israelites of having massacred the
 whole population—F. F.

- 10 the lake. On the south is Ephraim's and northward is Manasseh's, and the lake is the boundary, and it is alongside Ashur from the north,
 11 and to Issakar on the east. But to Manasseh, and Issakar, and Ashur belonged Bethshon, and her daughters, and Zablan and her daughters, and the people of Dar and her daughters, and the people of Anidor and her daughters, and the people of Anak and her daughters, and the people of Megido and her
 12 daughters,—three tablelands. For the sons of Manasseh were unable to seize these towns, so they permitted the Cananites to remain in this
 13 district. But the children of Israel were dominant, and they placed the Cananites under tribute, and did not expel them.

(B.C. 1430.) *The Tribe of Joseph demand more Extensive Territory.*

- 14 The sons of Joseph, however, came to Joshua asking, "Will you only give to us a single district by lot, and a line, for I am a numerous people, since the EVER-LIVING has blessed me so much?"
 15 Joshua answered them, "If you are a numerous people go up to the forest, and acquire for yourself in the country of the Perizites and the Rephaim, since Mount Ephraim is nothing to you."
 16 But the sons of Joseph replied, "We cannot acquire the Highlands, for all the Cananites who retain the tablelands have chariots of iron; as well as the inhabitants of Bethshan, and her daughters, and those in the valley of Jezraal."
 17 Joshua however answered the house of Joseph,—Ephraim and Manasseh—saying: "You are a great people, and have great power; there shall not be another allotment to
 18 you. However the highland shall be yours, for it is a forest,—so acquire it. But you must go and expel the Cananites, although they have chariots of iron,—for you are able."

(B.C. 1430.)

- 18 Afterwards all the Parliament of the children of Israel assembled at Shiloh and erected there the Hall of Assembly, for the country had been subjected before them.

(B.C. 1429.) *Joshua plans a Complete Conquest of the Country.*

But there remained seven tribes of 2 the children of Israel who had not received their districts, so Joshua 3 said to the sons of Israel;—

"Till when will you delay to go and seize the country which the EVER-LIVING GOD of your fathers gave to you? Choose for yourselves 4 three men, princes from each tribe, and I will send them, and they shall go over the country and map it into districts for you, and then come to me. They must divide it into seven 5 portions. Judah has had his bounds fixed from the south, and the house of Joseph has had its bounds fixed from the north. So you must map 6 out the country into seven parts, and come back to me here, and I will draw the lots for you before your EVER-LIVING GOD. However there 7 is no share for the Levites amongst you;—the EVER-LIVING is their share;—and Gad and Reuben and the half tribe of Manasseh have taken their shares beyond the Jordan, to the eastward, which Moses the servant of the EVER-LIVING gave them."

(B.C. 1429.) *The Surveyors examine and map out the Unconquered Parts.*

The princes then arose and went, 8 and Joshua appointed their routes to map out the country, saying, "Go and travel through the land and map it, and return to me, and then I will throw the lots for you before the EVER-LIVING in Shiloh." The 9 princes thereupon went, and passed over, and mapped out the land with its towns into seven shares on a sheet, and then returned to Joshua to the camp in Shiloh, where Joshua 10 threw the lots for them in Shiloh, before the EVER-LIVING. Thus Joshua divided the country to the children of Israel,—to each a share.

And he threw the lot for the tribe 11 of the sons of Benjamin, with their families; and the lot came fixing them between the sons of Judah 12 and the sons of Joseph. And their boundaries were, on the north side, from the Jordan, whence the line ascended to the cliff of Jeriko on the

north, and went up the hill westward, and terminated at the Desert of Beth-aven; and the boundary passed from there to Luz, at the cliff of Luz, southward of Bethel, whence the line descends to Ataroth-adar, upon the hill that is to the south of Beth-horon the Lower. Thence the border extends, and turns to the side of the lake southward from the hill which is opposite Beth-horon the Southern, and terminates at Krith-bal,¹—this is the side towards the Lake. But the southern side is from the bound of Krith-bal,² whence the line goes westerly, and comes to the source of the Brook Nefthokh; thence the border descends the side of the hill which is opposite the valley of Ben-Hinom, where the gully of the Rephaim is, to the north, and descends the vale of Hinom to the cliff of the Jebusi, southward, and runs down to the Well of Roghel, then runs from the north and comes to the Suns Well,³ and goes on to Ghililoth, where it touches the ascent of Admam, and descends to Aben-bahu of the sons of Reuben; where it passes the cliff opposite the Drylands to the north and descends to Arabath, where the border passes the cliff of Beth-khagla to the north, and the terminus of the boundary arrives at the bay of the Salt Lake on the north, by the mouth of the Jordan. This is the south border southerly. But the Jordan bounds it on the eastern side. This was the share of the sons of Benjamin with its boundaries for their families. The towns of the sons of Benjamin for their families were, Jeriko, and Beth-khagla, and Amak-Katzitz, and Beth-arbab, and Zimeraim, and Bethel, and Hairim, and Parah, and Afrah, and Kefir, Amom, Afur, and Gaba,—twelve towns with their villages; Ghiban, and Harmah; and Baroth, and Mitzfah, and Kefrah, and Motzah; and Rekim, and Irfal, and Thiralah; and Tzela, Alef, and Jebusi,⁴ Gibrab, and Krith,—fourteen towns with their villages. This was

the share of the sons of Benjamin for their families.

The second lot, however, came out **10** for Simeon:—for the sons of Simeon with their families,—but their share was in the middle of the sons of Judah, and that district ran from **2** Barsheba, and Sheba, and Moladah, and Fort Shoal, and Balah, and Atzem, **3** and Altholah, and Bethul, and Khar-mah, and Tziklag, and Beth-mara-**4** bath, and Fort Susah, and Beth-**6** libanuth, and Rashokum — thirteen towns with their villages.

Ain, Rimon, and Ather, and Ashan, **7** —four towns with their villages, and **8** all the districts that surrounded the cities, which were Abdulath, Bar, and Ramah to the south. This was the share of the tribe of the sons of Simeon, for their families. The share **9** of the tribe of the sons of Simeon was within the lines of the sons of Judah, for the district of the sons of Judah was too much for them, so the sons of Simeon shared with them.

But the third lot fell to the sons of **10** Zebulon for their families, and the boundary of their district began at Sarid. And these are the boundaries **11** to the westward, Maralah, and Faga on the Hill, and Gefa on the River, which is opposite Zaknon; but it **12** turns from Sarid eastwards, towards the rising sun, at the border of Kis-loth-Thabor, and goes to Dabareth, and the ascent of Jaghia; and from **13** there it passes eastward, towards the sunrise, to Ghith-Khafer, Atha, and Katzin and goes to Rimon, to Mithar, to Nah, where the line rounds from **14** the north of Kanathan, and its terminus is at the valley of Jathfakh-el, and Katath, and Nahlal, and Shim- **15** ron, and Yadulah, and Beth-lilkiam; — twelve towns with their villages. This **16** was the share of the sons of Zebulon, with their families,—these towns and their villages.

The fourth lot came to the sons of **17** Issakar for their families, and its **18** boundaries were, to Izraal, and Kis-loth, and Shonam, and Kafarim, **19** Shiaun, and Anakhrath, and Rabith, **20** and Kishion, and Abetz; Ramath, **21** and Ain-ghinami, and Ain-khadah, and Beth-fatatz; and Faga the **22** Great, by Thabor, and Shakhazta-mah, and Beth-shems; and the **23** terminations of the boundaries were at the Jordan;—sixteen towns and their villages. This was the district of the

¹ V. 14. Bracketed parts are the explanatory notes of an ancient editor.—F. F.

(“Which is Krith-yarhu, a city of the sons of Judah.”)

² Ain-shemsb.

³ Old editor's note, probably Ezra's.

(“That is Jerusalem.”—F. F.)

tribe of the sons of Issakar, for their families, the towns and their villages.

- 24 And the fifth lot came to the tribe of the sons of Ashur, with their families. And the boundaries of the district were:—Khali, and Beten, and Akshaf, and Abualek, and Amad, and Misheal, and Faga in Karmel; towards the west were Bashghor, with her daughters. Then it turned eastward towards the sun by Beth-ghadon, and Faga in Zebulon and by the vale of Jafthakh-al, and Abron and Rekhob, and Khamron, and Kanah, and Zidon the Great. There the boundary turned to Ramah, and Adair, and Mibtzar-tzor, where the line turns to Khosah, and its western terminus is by the line of Akzibah, and Amah, and Afek, and Rekhob;—
- 30 twelve towns with their villages.
- 31 This is the district of the tribe of the sons of Ashur, with their families,—these towns and these villages.
- 32 Then came the sixth lot for the sons of Naphthali:—for the sons of Naphthali with their families; and the boundaries from Khalaf, and Alon, to Tzanarim, and Adim to Nekob, and Zabual, to Lakum, and its terminus was the Jordan. Then the border turned westward to Aznoth-Thaber, and went from there to Khukka with Faga of Zebulon on the south, but Ashur had Faga on the Lake, and with Judah and the Jordan towards the sunrise. And the towns were Mibtzar, Tzadim, Tzor, with Khamath, Rakath, and Kineroth; and Adma, and Romah, and Khatzor, and Kadesh, and Ade-roi, and An-khatzer; and Iraim, and Migdad-al, Kharem, and Beth-anath, and Beth-shemsh;—nineteen towns with their villages.
- 40 The seventh lot came to the tribe of the sons of Dan, with their families, and the boundary of their district was, Tzarah, and Ashthaul, and Airshemsh, and Shabalm, and Ailon, and Zathlali, and Ailan, and Thimnathah, and Akron, and Athlakab, and Ghibethon, and Balath, and Yahd, and Beni-bekr, and Gathrimon, and Mi-Zerkon, and Rakan, to the bound of the cape of Yafo.¹
- 48 This was the district of the tribe of the sons of Dan, for their families,—these towns with their villages.¹

Cb. 19, v. 47—("But the sons of Dan extended beyond this boundary, for the sons of Dan

(B.C. 1428.)

Thus the division of the country ⁴⁹ was completed, with the boundaries, and the children of Israel were given their shares by Joshua the son of Nun, whilst with them.

A Village granted to Joshua.

They gave to him by command of ⁵⁰ the EVER-LIVING the city that is called Thimnath-Serakh on Mount Ephraim, and he built the town and resided in it.

These are the districts which Ali-⁵¹ azer the priest and Joshua the son of Nun assigned, with the chiefs of the tribes of the children of Israel, by lot, at Shiloh, before the EVER-LIVING in the open Hall of Assembly, when they made the division of the country.

(B.C. 1428.)

The EVER-LIVING afterwards spoke ²⁰ to Joshua, commanding;—

"Speak to the children of Israel to say, 'Fix for yourselves the Cities of Refuge, which I commanded you by the medium of Moses, so that the man-slayer who ³ has struck a life by accident unintentionally may fly there, so that you may have a refuge for yourselves from the avenger of blood, by flying to one ⁴ of those cities. He can then stand in the Open Court of the city, and state in the hearing of the magistrates of that town his case, when they shall admit him to the town to themselves, and appoint him a place and residence with them. But if the avenger ⁵ of blood pursues after him, then they must protect the man-slayer from his hand, if he struck his neighbour unintentionally, and did not hate him before it. He shall, however, stay in ⁶ that city until he can be placed before the Court to be judged, or until the death of the High Priest who may be in those days, when the man-slayer may return, and go to his own village.

ascended and besieged Leshem, and captured and conquered it at the point of the sword, and seized and dwelt in it, and called it Leshem-Dan, after the name of their ancestor Dan"—

is an ancient editor's note, not part of the original text. Probably Ezra added it to explain the extended limits of Dan. See Judges, Ch. xvii., date about 1120 B.C. for the event.—F. F.

and house, — to the village from whence he fled." 7

- They consequently consecrated Kudsh, in Galilee, in the highlands of Naphthali, and Shekem in Mount Ephraim, and Krith-arba,¹ in the highlands of Judah; and beyond the Jordan, east of Jeriko, they gave Betzer in the Desert of the Plain, for the tribe of Reuben, and Ramoth Gilad, for the tribe of Gad, and Ghilan, in Bashan, for the tribe of Manasseh. These cities were to be open to all the children of Israel, and to the foreigner, to fly to, — whoever struck a life, so that they might not die by the hand of the avenger of blood, until they had been placed before a Court of justice.

(B.C. 1428.) *Cities granted to the Levites.*

- 21 The chief fathers of the Levites also approached Aliazer the Priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, and addressed them in Shiloh in the land of Canan, saying; —
- "The EVER-LIVING commanded by the medium of Moses to give residential towns to us, and pasture for our cattle." So the children of Israel gave to the Levites from their districts, by command of the EVER-LIVING, these cities and their pasture lands.
- 4 When the lot was drawn for the family of the Kahthi, it came for the sons of Aaron the priest of the Levites, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, — sixteen towns by lot.
- 5 But for the other sons of Kahth, with their families, from the tribe of Ephraim, and from the tribe of Dan, and from the half tribe of Manasseh, — ten cities by lot.
- 6 But to the sons of Ghershon with their families, from the tribe of Issakar, and from the tribe of Ashur, and from the tribe of Naphthali, and from the half tribe of Manasseh, — thirteen cities.
- 7 To the sons of Merari, with their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulon, — twelve cities.
- 8 So the children of Israel gave these

cities by lot to the Levites, with their pasture lands, as the EVER-LIVING commanded, by means of Moses.

But the tribe of the sons of Judah, 9 and the tribe of the sons of Simeon, gave these towns, which are recited by name, and they were for the sons 10 of Aaron of the family of the Kahthi, of the sons of Levi, for the first lot came to them. Consequently they 11 gave to them Krith-arba, — he was the father of Anak,¹ in the highlands of Judah. But the pastures around it, and the farms of the city, and the villages around it, they gave to Kaleb 12 the son of Jefunneh, as his own estate.

But to the sons of Aaron the priest, 13 they gave the City of Refuge for the manslayer, (at Hebron),¹ with its pasturage, and Libnah, with its pasturage, and Ither, with its pasturage; 14 and Ashtemoa, with its pasturage, and Kholan, with its pasturage, and 15 Debir, with its pasturage; and Ain, 16 with its pasturage, and Juta, with its pasturage; and Beth-shems, with its pasturage; ten towns from those two tribes.

And from the tribe of Benjamin 17 Gibeon, with its pasturage, and Gheba, with its pasturage, and Anathoth, 18 with its pasturage, and Almon, with its pasturage; four towns. All the 19 towns of the sons of Aaron the priest were thirteen towns with their pasturage.

And to the family of the sons of 20 Kahath, with the other Levites, beside the sons of Kahth, towns were allotted to them from the tribe of Ephraim; and they gave them the 21 Cities of Refuge for the manslayer, Shekem, with its pasturage in Mount Ephraim, and Ghezir, with its pastures; and Kibtzin, with its pastures, 22 and Beth-horon, with its pastures; — four towns.

And from the tribe of Dan, Althaka, 23 with its pastures; and Ghibthon, with its pastures; and Ailon, with its 24 pastures; Beth-Rimon, with its pastures; — four towns:

And from the half tribe of Manasseh, 25 Anak, with its pastures; and Gath-rimon, with its pastures; — two towns. In all ten towns, with their pastures, 26 to the family of the sons of Kahath with others.

¹ ("That is Hebron"). In brackets, is an ancient editorial note. — F. F.

¹ V. 11. ("It is Hebron") is an ancient editorial note. — F. F.

- 27 And to the sons of Gherшон, of the family of the Levites, they gave from the half tribe of the Manasseh, as a City of Refuge for the manslayer, Golan in Bashan, with its pasturage, and Bashtherah, with its pasturage;—
- 28 two towns. And from the tribe of Issakar, Kishion, with its pastures; and Dabrath, with its pastures; Jar-moth, with its pastures; Ain-ganim, with its pastures;—four towns.

(B. C. 1428.)

- 30 And from the tribe of Ashur, Mishal, with its pastures; Abdon, with its pastures; Khilkath, with its pastures; and Rekhob, with its pastures;—four towns.
- 32 And from the tribe of Naphthali, as the City of Refuge for the manslayer, Kadish in Galilee, with its pastures; and Khamoth-dad, with its pasturage; and Karthan, with its pasturage;—three towns. All the towns of the family of Gherшон were thirteen towns with their pasturage.
- 34 And to the family of the sons of Merari, with other Levites, they gave from the tribe of Zebulon Jaknam, with its pasturage; Kartha, and its pasturage; Dimnah, with its pasturage; Nahlal, and its pasturage;—four towns.
- 36 And from the tribe of Gad, a City of Refuge for the manslayer, Ramoth in Gilad, with its pastures; and Makhnim, with its pastures; Heshbon, with its pastures; Jazer, with its pastures;—in all four towns. All the towns of the sons of the Merari with their families, and other families of the Levites, which were allotted them, were twelve towns.
- 39 All the towns of the Levites distributed amongst the possessions of the children of Israel were forty-eight, with their pastures, and those towns were, town by town, pasture by pasture, proportionate to all the towns.
- 41 Thus the EVER-LIVING gave to Israel all the country which He had promised to their ancestors to give them, and they possessed and resided in it.
- 42 And the EVER-LIVING made all quiet around them, exactly as He promised to their fathers, and no man of all their enemies stood before them. The EVER-LIVING gave all their enemies into their power. Not a word failed of all the good things that the EVER-LIVING promised to the House of Israel. They all came.

(B. C. 1428 to 1427.) **Manasseh, Reuben, and Gad's Contingents sent Home from the Army.**

Joshua afterwards summoned the 22 Reubenites, and the Gadites, and the half tribe of Manasseh, and said 2 to them;

"You have done all that Moses the servant of the EVER-LIVING ordered you, and you have listened to my voice in all that I commanded you. You have not forsaken your brothers 3 during this long period, until this day, and you have done the work your EVER-LIVING GOD ordered you. Therefore, since your EVER-LIVING 4 GOD has given quiet to your brothers, as He promised them, you can now return and go to your homes, in the country you possess, which Moses the servant of the EVER-LIVING gave you beyond the Jordan. Takespecial 5 care, however, to practise all the commands, and the law which Moses the servant of the EVER-LIVING ordered you,—and love your EVER-LIVING GOD, and walk in all His ways, and guard His instructions, and seek Him, and serve Him, with all your heart and with all your soul."

Then Joshua blessed and dismissed 6 them, and they departed.

But to the half of the tribe of 7 Manasseh Moses had given Bashan; and to the other half Joshua gave with their brothers on the westward side of the Jordan. Joshua also dismissed them to their houses, and blessed them, and addressed them 8 saying;

"You return to your homes with great wealth, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much clothing,—your share of the prizes, along with your brothers, from your enemies."

(B. C. 1428.) **The Contingents of Reuben and Gad march for Home and build a Memorial Altar.**

So the sons of Reuben turned and 9 went with the sons of Gad, and the half tribe of Manasseh, from the children of Israel at Shiloh in the land of Canaan, marching to the land of Gilad, to the country they possessed, which they possessed by command of the EVER-LIVING through the medium of Moses. When the sons 10

of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, came to the rapids of the Jordan, in the land of Canan, they built there an Altar near the Jordan,—a Great Memorial Altar. But the children of Israel heard the report that the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh had built an altar on the confines of the land of Canan, at the rapids of the Jordan, near the Ford of the children of Israel. When the children of Israel heard it they convoked all the Parliament of the sons of Israel to Shiloh about going up against them to war.

(B.C. 1427.) *The Parliament send to ask an Explanation of that Art.*

13 But the children of Israel sent to the sons of Reuben, and to the sons of Gad, and to the half tribe of Manasseh, to the land of Gilad, Phinehas the son of Aliazer the priest, and ten princes with him, a single prince for each ancestral house of all the tribes of Israel, and a Headman of ancestral family of the regiments of Israel, who went to the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, in the land of Gilad, and said to them:—

16 "All the Parliament of the EVER-LIVING says thus;—'What perversity is this which you have erected against the GOD of Israel? turning to-day from following the EVER-LIVING, to build for yourselves an altar, revolting at once from the EVER-LIVING? Was the offence of Peor a small matter for us,—which has not been cleansed from us to this day? and it brought a stroke from the EVER-LIVING to the assembly. Yet you would turn to-day from following the EVER-LIVING! and you would revolt to-day from the EVER-LIVING, and to-morrow He will be angry with all the assembly of Israel!

19 "If, however, the country you own is unclean, pass over to the country possessed by the EVER-LIVING, where the dwelling of the EVER-LIVING is placed, and you shall possess amongst us. But revolt not from the EVER-LIVING. We will not, however, refuse you to build for

yourselves an altar, but let it be a special altar to our EVER-LIVING GOD.

"Was not Akan, the descendant 20 of Zerakh, very offensive in the devoted thing, and anger came upon all the assembly of Israel? and did not that same man die for his fault?"

The sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, replied to the heads of the regiments of Israel:—

"By the GOD of GODS! By the 22 EVER-LIVING GOD of GODS! The EVER-LIVING Himself knows! and Israel itself should know if it is for revolt, or if it is for offence to the EVER-LIVING—then let us not be spared to-day for building for our- 23 selves an altar, if we have turned from following the EVER-LIVING. But it is not sought for the object of offering offerings and gifts, and to make offerings and sacrifices of thanks to the EVER-LIVING Himself.—Was it not for the following 24 event we did it, saying:—'To-morrow if your children say to our sons, What is the EVER-LIVING GOD of Israel to you? When the 25 EVER-LIVING gave boundaries to our children and your children,—the sons of Reuben, and the sons of Gad, at the Jordan? You have no part in the EVER-LIVING!' And thus your children might prevent our children from ever seeing the EVER-LIVING. 26 So we said to ourselves, Let us build this Altar, not for offerings and not for sacrifice, but for it to lie between 27 us and you, and to the generations after us, to serve as a witness of our rights in the service of the EVER-LIVING to present to Him our offerings, and sacrifices, and peace offerings, that your children may not say to our children to-morrow,— 'You have no part in the EVER-LIVING!' So that it may be replied, 28 when they say thus to us, or to our descendants hereafter, we can answer, 'Look at this building in the form of the altar of the EVER-LIVING which our fathers made,—not for offering, or for sacrifice, but as a bond between us and you.' We reject the 29 idea from us of revolting from the EVER-LIVING, or turning to-day from following the EVER-LIVING, or building an altar for offering and sacrifice, apart from the Altar of the EVER-LIVING GOD Who dwells before us."

30 When Phinehas the son of Aliazer the Priest, and all the Princes of the Parliament, and the heads of the regiments of Israel with them, heard the declarations of the sons of Reuben, and the sons of Gad, and the sons of

31 Manasseh, Phinehas, the son of Aliazer the Priest, said to the sons of Reuben, and the sons of Gad, and the sons of Manasseh ;

" We learn to-day that the EVER-LIVING is in the midst of us, since you have not offended the EVER-LIVING with an offence,—thus you have saved the children of Israel from the hand of the EVER-LIVING."

32 Then Phinehas, the son of Aliazer the Priest, returned, accompanied by the Princes, from the sons of Reuben, and the sons of Gad,—from the land of Gilad to the land of Canaan to the children of Israel, and reported the

33 business to them, and the affair was considered to be right in the opinion of the children of Israel and they thanked GOD, and decided not to go up to war against them, or waste the country where the sons of Reuben and the sons of Gad resided, because

34 the sons of Reuben and the sons of Gad declared " The Altar is a witness for itself between us that the EVER-LIVING is GOD."

(B.C. 1425.) *Joshua convokes a Special Parliament.*

23 It was some time after the EVER-LIVING had given to Israel rest from all its enemies around, and Joshua had become by that time old, that Joshua convoked the Representatives of Israel by its magistrates and chiefs, and judges, and registrars, and said to them ;

Joshua's Speech to the Parliament.

" I am old ;—I am advanced in

3 days, and you have seen all that your EVER-LIVING GOD has done to all these nations before you, for your EVER-LIVING GOD has apportioned

4 them to you. You have seen how I have subdued to you these different nations for your tribes to divide. All the nations that I conquered from the Jordan to the Great Sea of the Setting

5 Sun : your EVER-LIVING GOD Himself terrified them, and drove them before you, and expelled them from the country, as your EVER-LIVING GOD

6 promised you. Therefore set yourselves firmly to keep and to do all

that is written in the books of the Laws of Moses, and never turn from them to the right hand or the left ; and never go with the remnant of these different nations amongst whom you reside, to remember the name of their gods ;—or to swear by them, or serve them, or worship them, but

7 adhere to your EVER-LIVING GOD, as you have done until to-day. For the

8 EVER-LIVING has driven before you great and strong nations, and none have stood before you to this day. Every man of you has chased a

9 thousand, for your EVER-LIVING GOD Himself fought for you as He promised. Therefore carefully guard your souls

10 to love your EVER-LIVING GOD ; for

11 if you turn and degrade yourselves like these other nations,—these men amongst you,—and worship with them, and intermix yourselves with them, know for a certainty that your EVER-

12 LIVING GOD will not continue driving these nations out before you, but they will become a trap and a snare, and a whip to torture you, and thorns in your eyes, to destroy you from off this beautiful land which your EVER-

13 LIVING GOD has given you.

" But now, for myself, I am soon

14 going the way of all the earth, so assure yourselves with all your heart, and all your soul, that not a single word will fail of all the beautiful promises that your EVER-LIVING GOD has promised to you ;—all will come ! —not a single word of them will fail ! But it will happen that as all the good

15 promises which your EVER-LIVING GOD promised will come to you, in the same way the EVER-LIVING will bring upon you the whole of His threats until He wastes you from off this beautiful land, which your EVER-LIVING GOD has given you, upon your aban-

16 doning the Covenant of your EVER-LIVING GOD, which He made with you, and you go and serve other gods, and bow down to them ;—then the anger of the EVER-LIVING will burn against you, and destroy you quickly from off the beautiful land He has given you !"

(B.C. 1425.) *A National Assembly summoned by Joshua.*

Joshua afterwards collected all the 24 tribes of Israel at Shekem, and summoned the nobles of Israel, and the chiefs, and the judges, and the registrars, and stationed them before the

2 **EVER-LIVING.** Then Joshua again addressed all the People;—

Joshua's Address to the National Assembly.

" Thus says the **EVER-LIVING** Who is the **GOD** of Israel;—Your ancestors dwelt beyond the river from of old, until Terah, the father of Abraham, and father of Nahor,—where they served other gods. But I took Abraham your ancestor from the other side of the River and caused him to travel over all the country of Canan; but I held back his race,—yet gave him Isaac. I also gave Isaac, Jacob and Esau, and gave to Esau Mount Sair to reign over, but caused Jacob and his sons to descend to the Mitzeraim.¹ I afterwards sent Moses and Aaron and struck the Egyptians, by what I did, to their very souls, and after that I brought you out. When I was bringing your fathers out from the Mitzeraim and they arrived at the sea, with the Mitzerites pursuing after them with chariot and horse to the Sea of Weeds,² then they cried to the **EVER-LIVING**, and He placed a darkness between them and the Mitzerites, and it advanced with them as far as the sea, and your sons saw what I did to the Mitzeraim. Afterwards you remained in the desert a long time, until I brought you to the country of the Amorites who were settled beyond the Jordan, whom you made war with, and whom I gave into your power, and you seized their country, and laid it waste before you.

9 " Then Balak, the son of Zippor, king of Moab, arose and made war with Israel, and sent and invited Balaam the son of Beor to curse you, but I was not willing to listen to Balaam, and he blessed you; and I delivered you from his hand.

11 " Then you crossed the Jordan and came to Jeriko, and the Prince of Jeriko with the Amorites, the Perizites, the Cananites, the Hitites, the Gergashites, the Hivites, and the Jebusites made war against you; but I gave them into your power, and sent the hornet in advance, and drove out the kings of the Amorites before you,—not with your sword, nor with

your bow,—and gave you a country you had not reclaimed, and towns you had not built, and you live in them; vineyards and olive-groves which you had not planted, and you ate of them. So now look to the **EVER-LIVING** and serve **HIM**, with sincerity and truth! But the gods your ancestors served over the River and among the Mitzeraim,—turn away from them—and serve the **EVER-LIVING**.

" But if it is hateful in your sight to serve the **EVER-LIVING**,—choose for yourselves to-day whom you will serve?—whether the gods your ancestors served when beyond the River, or the gods of the Amorites amongst whom you live in these countries? I, and my family, however, will serve the **EVER-LIVING**!"

The People promise only to worship God.

But the People answered, " Let it be a curse to us to forsake the **EVER-LIVING**, or to serve other gods! for our **EVER-LIVING GOD HE** brought us up—we and our fathers—from the land of the Mitzeraim, from the House of Bondage; and He did the great wonders before our eyes, and guarded us in all the way we travelled, and amongst all the nations through whose midst we passed. And the **EVER-LIVING** has driven out all the Peoples, and the Amorites who occupied the country before,—therefore we will serve the **EVER-LIVING**, for He is our **GOD**!"

Joshua expresses a Fear of their Fidelity to God.

But Joshua replied to the People, 19 " You are not able to serve the **EVER-LIVING**, for **HE** is a **HOLY GOD**! He is a **JEALOUS GOD**! He will not endure your sins and your offences! For you will forsake the **EVER-LIVING**, and you will serve seducing gods, and change and degrade, and destroy yourselves by following after what seems delightful to you!"

The People, however, answered 21 Joshua, " No! for we will serve the **EVER-LIVING**!"

Then Joshua replied to the People, 22 " You are witnesses to yourselves that you have chosen for yourselves the **EVER-LIVING**,—to serve **HIM**? " And they said, " We are witnesses."

¹ Egypt.

² That is, in its modern name, the Gulf of Suez of the Red Sea.—F. F.

23 "Then, turn out those seducing gods which are in your breasts and bend your heart to the EVER-LIVING GOD of Israel."

24 And the People responded to Joshua; "We will only serve our EVER-LIVING GOD, and listen to His voice!"

Joshua records the National Oath upon the Tablets of the Laws of God.

25 So Joshua made a Covenant on that day with the People, and enacted it as a Constitution and Decree at

Shekem. Joshua also engraved the 26 words upon the Tablets of the Laws of GOD, and took a great stone and erected it there, along with those which are in the Sanctuary of the EVER-LIVING.

Then Joshua said to all the People, 27 "Look at this stone! which you have erected as a witness that you have heard all the words of the EVER-LIVING which I have spoken to you, and it shall be a witness to you against slipping away from your GOD!"

And then Joshua sent the People 28 each to his own house.

CONCLUSION OF THE HISTORY OF JOSHUA.

(B.C. 1425.) Death of Joshua.
Isaiah's Reflection upon him.

29 After these events had taken place, Joshua the Son of Nun, the servant of the EVER-LIVING, died, being one hundred and ten years of age, and they buried him within the bounds of his estate in Thimnath-serakh, which is in Mount Ephraim, on the north of the Hill of Gash. Israel served the EVER-LIVING all the time of Joshua, and all the time of the Elders who outlived Joshua, and who knew all the acts of the EVER-LIVING that He had done for Israel.

The bones of Joseph, which the 32 children of Israel had brought up from Mitzeraim, they buried in Shekem in the piece of land which Jacob bought of the sons of Hamor the father of Shekem for a hundred kestars, and which became the property of the sons of Joseph.

(B.C. 1420.) Aliazar the Priest dies.

Then Aliazar the son of Aaron 33 died and they buried him in Gubath, the estate of Phinehas which had been given to him in Mount Ephraim.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH, THE SON OF AMOZ,

(See Second Chronicles, Ch. 32, v. 32.)

BOOK II. THE PERIOD OF THE JUDGES.

INTRODUCTORY NOTE UPON THE BOOK OF JUDGES.

From the opening of this Book it seems to me that a period of anarchy intervened after the death of Joshua, during which the whole, or at least a great part, of his conquests in South Palestine were lost, and fell back into the possession of the former inhabitants; for it is certain from the words of the Historian that they had to be reconquered, and, as we learn by the subsequent history of the Period of Samuel, this was only very partially accomplished until the days of David, nearly 400 years afterwards. Of that period of anarchy immediately after the death of Joshua the historian Isalah takes no notice, for it was out of his line of intention, as being merely political. Chronologists have been blind to these facts, and so have allowed no time for them, by which the dates of the following history have been confused, and lead to puzzles that seem inexplicable to commentators and readers. It would repay the labour for some competent scholar to clear up this confusion, I think.—F. F.

(B.C. 1425 to 1406.) A Period of Anarchy and Revolt of the Natives.

1 AFTER the death of Joshua the children of Israel enquired of the EVER-LIVING, "Who shall lead us against the Cananites, to make war with them?" The LORD replied, "Judah shall go up, and I will give the country into his power."

(B.C. 1406.)

3 Judah, however, said to Simeon his brother, "Go up with me to my district, and we will fight with the Cananites, and then I will go with you to your district." So Simeon
4 went with them. Judah accordingly went up, and the EVER-LIVING gave the Cananites and the Perizites into their power, and they defeated them in Bezek with a loss of ten thousand
5 men. Then they met the Prince of Bezek at Bezek and fought with him, and defeated the Cananites and
6 Perizites; and the Prince of Bezek fled, but they pursued after and

captured him, and cut off the thumbs of his hands and feet. Then the 7 Prince of Bezek said, "Seven kings, with the thumbs of their hands and feet cut off, were waiters beside my table! As I did God has repaid to me!" (They afterwards brought him to Jerusalem where he died.)

(B.C. 1406.)

The children of Judah next besieged 8 Jerusalem and captured and conquered it by the edge of the sword, and delivered the city to fire. After 9 that the sons of Judah proceeded to make war with the Cananites who occupied the hills, the south, and the pastures. Then Judah marched 10 against the Cananites who held Hebron,¹ and defeated Sheshi, and Akhiman, and Thalmi. And marched 11 from there to the possessors of Debir,²

¹ V. 10. ("But the name of Hebron was formerly Krith-arba") is an old editorial note of explanation.—F. F.

² V. 11. ("The name of Debir was formerly Krith-sefer") is an old editorial note of explanation.—F. F.

- 12 where Kaleb said, "Whoever conquers Krith-sefer, and captures it, I will give him my daughter Aksa for a wife." So Athnial the son of Kenez, the younger brother of Kaleb, captured it from them; and he gave Aksa his daughter to him as a wife. Now as she was coming he suggested to her to ask an estate from her father,—so she dismounted from her ass, when Kaleb asked her, "What do you want?"
- 15 And she replied, "Give me a blessing;—with the southern land you have given me; give me springs of water." So Kaleb gave her the Upper Springs and the Lower Springs.

(B. C. 1405.)

- 16 The sons of Keni, the father-in-law of Moses, had come up from the city of The Palmtrees with the sons of Judah into the desert of Judah, which is to the south of Arad, and marched and lived with that people.
- 17 Then Judah went with Simeon his brother and conquered the Cananites inhabiting Tzifath, and destroyed it,—and called the name of the town Kharmah.¹ Judah also captured Gaza, and its district, and Ashkelon, and its district, and Akron and its district, for the EVER-LIVING was with Judah and he took possession of the highlands, but they could not drive out the population of the plains because they had iron chariots.
- 20 Hebron was given to Kaleb as Moses had promised, and he drove the three sons of Anak from it.

(B. C. 1424 to 1406.) **A General
Rebolt of the Nations conquered
by Joshua.**

- 21 But the Jebusites continued in Jerusalem, for the sons of Benjamin could not drive them out,—so the Jebusites continue to reside with the sons of Benjamin in Jerusalem to this day.
- 22 The House of Joseph also went up to Bethel, and the EVER-LIVING was with them, so the House of Joseph was successful against Bethel,—the name of the town was formerly Luz.
- 24 And the scouts saw a man who came out from the city, and said to him, "Show us, we pray, the entrance into the town and we will reward you."

¹ V. 19. "Kharmah" = The Ruins.—F. F.

So he showed them an entrance to 25 the city, and they took the city with the sword, but they sent the man away with all his family, who went 26 to the country of the Hittites, and built a town and called it by the name of Luz, and it bears that name to this day.

(B. C. 1425 to 1406.)

Manasseh also did not disperse the 27 people of Bethshan with its villages, and Thanak with its villages, or the inhabitants of Iblam with its villages, or the population of Megiddo with its villages, but permitted the Cananites to reside in that country. But when Israel prevailed it laid the 28 Cananites under tribute, and did not expel them.

Ephraim also did not expel the 29 Cananite population of Ghezer, or the Cananite population from around Ghezer. Zebulon, also, did not expel 30 the population from Kitan, the inhabitants from the riverside, or the Cananite population from amongst itself, but put them under tribute.

Ashur did not expel the population 31 from Aka, or the inhabitants of Zidon, or Akhbal, or Akzib, or Khabdah, or Afk, or Rekhob, but the Ashurites 32 resided amongst the Cananite population of the country, for they did not expel them.

Naphthali did not dispossess the 33 inhabitants of Beth-shemsh, or the population of Beth-anath, but resided amongst the Cananite population of the country; and the inhabitants of Beth-shemsh and Beth-anath were tributary to them.

The Amorites also resisted the sons 34 of Gad in the Highlands, although they were not able to descend to the plains; therefore they allowed the 35 Amorites to occupy the Eastern Hills at Ailon, and Shalbim, and Thikbad alongside the house of Joseph, and they paid tribute. And the boundary 36 of the Amorites was from the ascent of Akrabim, from Sela and upwards.

(About B. C. 1406.) **A Preacher
exhorts the Israelites to re-conquer
the Native Tribes.**

But a Messenger of the EVER-² LIVING came from Ghilgal to Bokim, who said, "I brought you up from Mitzeraim,¹ and conducted you to

¹ Egypt.—F. F.

the country which I promised to your ancestors, declaring, 'I will not break My covenant with you for ever; but you shall not make a treaty with the inhabitants of this country but strike down their altars.' However you have not listened to My voice. Why have you done so when I said, 'If you do not drive them out from you, they will be thorns,—and their gods will be snares to you?'"

4 When the Messenger of the EVER-LIVING addressed this speech to the Parliament of the children of Israel, the People lifted up their voices and wept, and called the name of that valley The Weepings,¹ and sacrificed there to the EVER-LIVING.

(B.C. 1425 to 1424.) **Recapitulation of the Events of the Last Days of Joshua.**

6 When Joshua dismissed the People, the children went each to his share, to take possession of the country, and the People served the EVER-LIVING all the days of Joshua and all the time of the old men who survived Joshua, who had seen all the great acts of the EVER-LIVING which He did for Israel.

(B.C. 1424.)

8 Joshua, the son of Nun, the servant of the EVER-LIVING, died at a hundred and ten years of age, and they buried him within the bounds of his estate, at Thimnath, in Mount Ephraim, on the north of the hill of Gash. But when all that generation were added to their fathers, there arose another generation after them, who knew not the EVER-LIVING, or the acts which He did for Israel.

(B.C. 1424 to 1406.) **Religious Corruption of Israel.**²

11 Then the Children of Israel did wrong in the sight of the EVER-LIVING and passed over to Baal, and forsook the EVER-LIVING GOD of

¹ V. 5. "The Weepings," in Hebrew Bokhim.—F. F.

² NOTE.—These dates are far from accurate, but I adopt them from the ordinary chronologers. I estimate that 100 to 200 years of anarchy is intimated, and that consequently the date of the Exodus and all the subsequent events should be put backwards for that time, but this question is one for chronologers, and does not affect the accuracy of the Biblical Narrative, but corroborates it.—F. F.

their fathers, who brought them out of the land of the Mitzeraim,¹ and went after the gods of the nations who surrounded them, and worshipped them, and provoked the EVER-LIVING. Thus they forsook¹³ the EVER-LIVING and worshipped Ashtaroth.²

Mild Anarchy.

Then the anger of the EVER-LIVING¹⁴ burnt against Israel, and He gave them to the hand of robbers who robbed them, and delivered them to the power of their enemies all round, and they were not able to stand before their enemies. Wherever they went¹⁵ the hand of the EVER-LIVING was against them for evil, as the EVER-LIVING had said, and as the EVER-LIVING had threatened them, and He greatly afflicted them.

(About B.C. 1406.) **Leaders arise and advise Reform, but are rejected.**³

The EVER-LIVING afterwards¹⁶ raised up judges who protected them from the powers of the Robbers. Yet, however, they would not¹⁷ listen to their judges, for they went whoring after other gods, and worshipped them,—turning soon from the path which their fathers followed,—that of listening to the commands of the EVER-LIVING. They did it not. But when the EVER-LIVING¹⁸ caused some of the judges to arise, and the EVER-LIVING was with that Judge, He saved them from the hand of their enemies, for the EVER-LIVING pitied their groans under their adversaries and oppressors. But when that¹⁹ Judge died, they turned and corrupted themselves more than their fathers, by following seducing gods, and serving and worshipping them. They ceased not from their offences, and from making their way hard.

Then the anger of the EVER-LIVING²⁰ burnt against Israel, and He said; "Because this Nation has broken My Covenant which I communicated to their ancestors, and does not listen to My Word, I also will not continue²¹ to drive out before them any of the nations whom Joshua left at his death,

¹ Egypt.—F. F.

² V. 13. "Ashtaroth" means "Lust," the Venus of pagans.—F. F.

³ See note (2), col. 2.

22 so that I may try Israel by them, whether they will keep the path of the EVER-LIVING, and walk in it, as their fathers kept it, or not." So the EVER-LIVING gave them not those nations, and did not dispossess them of the mountains, and gave them not to the hand of Joshua.

(B.C. 1420.) *Why the Rebolt of the Philistines was allowed.*

- 3 And these are the nations whom the EVER-LIVING permitted to try Israel, all who were not acquainted with the wars of Canan: so that the generations of the Children of Israel might learn war, which they otherwise would not have known.
- 3 The five Lordships of the Philistines, and all the Cananites, and Zidonians, and the Hivites, inhabiting the hills of the Lebanon, from the Hill of Bal-Hermon, to the pass of Khamath.¹ They were also to try Israel to teach them to listen to the commands of the EVER-LIVING, which He dictated to their fathers by the hand of Moses.
- 5 So the Children of Israel resided amongst the Cananites, the Hitites, the Amorites, the Perizites, the Hivites, and the Jebusites, and took their daughters to themselves for wives, and gave their daughters to their sons, and served their gods.
- 7 The Children of Israel also did wrong in the sight of the EVER-LIVING, and forsook their EVER-LIVING GOD and served Balim and Astheroth.

(B.C. 1402.) *The Aramites of Mesopotamia ravage all Western Asia and Palestine.*

- 8 The anger of the EVER-LIVING consequently burnt against Israel, and He delivered them to the power of Koshan-Ramathim, King of Aram-between-the-Rivers,² and the Children of Israel were subject to Koshan-Ramathim for nine years.

(B.C. 1394.)

- 9 Then the sons of Israel cried to the EVER-LIVING, and the EVER-LIVING sent a saviour for Israel, in Athnial the descendant of Kenez, the youngest brother of Kaleb, who saved them, for the Spirit of the EVER-LIVING was

upon him, and he judged Israel, and went out to war, and the EVER-LIVING gave Koshan-Ramathim to his hand. Thus the country had peace for forty years, until Athnial-ben-Kenez died.

(B.C. 1354.) *King Aglon of Moab and his Chiefs defeat the Israelites.*

The Children of Israel, however, continued to do wrong in the sight of the EVER-LIVING, so the EVER-LIVING emboldened Aglon, King of Moab, against Israel, because they did wrong in the eyes of the EVER-LIVING; and he added to himself the Children of Amon, and Amalek, and Zabin, and defeated Israel, and seized the town of Palm-trees.¹ The sons of Israel consequently served Aglon, King of Moab, eighteen years. Then the Children of Israel cried to the EVER-LIVING, and the EVER-LIVING raised a saviour for them, Ahud-ben-Ghera, a Benjaminite, a left-handed man, by whose means the sons of Israel sent the tribute to Aglon, King of Moab. But Ahud made himself a sword of a foot long with a double edge, and bound it under his cloak on his right thigh, when he approached with the tribute to Aglon, King of Moab,—(Aglon, however, was a very fat man)—and when he had finished presenting the tribute, he sent away the people who carried the tribute, but he returned back from the quarries that are in Ghilgal, and said, "I desire a word in private between myself and you, King," and he replied "All right!" and sent away all who stood about him.

(B.C. 1336.) *Ahud slays King Aglon of Moab, and Israel rebolts.*

Then Ahud came to him, and he sat upon the raised seat which was reserved for himself alone, and Ahud said, "There is a message from GOD with me for you." So he rose from his throne. Then Ahud stretched out his left hand, and drew the sword from his thigh, and drove it into his belly, and the excrement came out after the blade, but the fat closed up over the blade, for he did not draw the sword from his belly, but it went into the intestines. Then Ahud went out by the private porch and shut the

¹ Hamath.—F. F.

² Mesopotamia.—F. F.

¹ Palm-town—Thamartim, in Heb.—F. F.

24 door after him, and locked it. But when he was gone the servants came and looked and saw the door of the chamber locked, and said, "Perhaps he is lying down in the chamber of his summer house." So they waited until they were alarmed, and seeing no one open the door of the retreat, at length they took a key and opened the door, and saw their Prince fallen on the earth dead!

26 But Ahud escaped while they delayed, and passed the quarries, and ran away like a tempest, and then went on and blew a trumpet in Mount Ephraim, and the Children of Israel flocked to him from the hills, and he became their leader, and said to them, "Follow after me, for the EVER-LIVING will give your enemies, the Moabites, into your hand!" So they followed after him, and captured the lords of the Jordan leading to Moab and permitted no man to pass over. They also cut off from Moab at the same period about ten thousand men,—all stout men of valour, and not a man escaped. Moab was consequently from that time subjected to the hand of Israel, and the land was at rest eight years.

(About B.C. 1328.)

31 And after that came Shamgar the son of Anath, who slew six hundred of the Philistines with an ox-goad and delivered Israel.

(B.C. 1316.) Jabin, King of Canan, subjects Israel.

4 But the Children of Israel continued to do wrong in the sight of the EVER-LIVING, therefore the EVER-LIVING delivered them to the power of Jabin, King of Canan, who reigned in Khatzor, the commander of whose army was named Sisera, and he resided in Kharshith of the heathen. 3 But the Children of Israel cried to the EVER-LIVING, for he had nine hundred chariots of iron, and oppressed the Israelites cruelly for ten years.

(B.C. 1300.) Deborah, a Woman, gains Polver.

4 At that time a woman, Deborah, a distinguished teacher, was a judge in Israel, and Deborah sat under the palm-tree of Deborah, between Rama and Bethel, in Mount Ephraim, and

the Israelites went to her for decisions.

(B.C. 1296.) Deborah asks Barak-ben-Abinoam to head a Revolt against the Tyranny of Jabin.

But she sent and summoned Barak 6 the son of Abinoam, from Kadish of Naphthali, and said to him, "Has not the EVER-LIVING GOD of Israel ordered you, 'Go and encamp on Mount Thabor, and collect ten thousand men to you from the sons of Naphthali and the sons of Zebulon, and I will draw Sisera, the Com- 7 mander of the Army of Jabin, with his chariots and his great numbers to you, at the River Kishon, and I will deliver him into your hand?'"

But Barak replied to her, "If you 8 will go with me, I will go. And if you will not go with me, I will not go!"

And she answered, "I will go with 9 you. However, the road you go shall not lead to your honour, for the EVER-LIVING will give Sisera to the hand of a woman."

Then Deborah arose and went with Barak to Kadish, where Barak invited 10 Zebulon and Naphthali to Kadish, and ten thousand men came to his feet, and Deborah went up with him, and Heber the Kenite, who was 11 descended from Kien, one of the sons of Hobab, a father-in-law of Moses, who had also pitched his tent at Alon-Betzanim near Kadish; and it 12 was reported to Sisera that Barak-ben-Abinoam had occupied Mount Thabor.

(B.C. 1296.)

Sisera consequently summoned all 13 his charioteers with their nine hundred chariots of iron, and all his forces from Khar-sheth of the heathen, to the river Kishon. Then Deborah 14 said to Barak, "Arise! for this is the day when I will deliver Sisera to your hand! Does not the EVER-LIVING go before you?"

So Barak descended from Mount Thabor with the ten thousand men following him, and the EVER-LIVING 15 routed Sisera, with all his chariots, and all his troops, with the sword before Barak, so that Sisera descended from his chariot, and fled on foot! But Barak pursued the charioteers 16 and the infantry to Kheresheth of the

heathen, and stormed all the camps of Sisera by the sword, not sparing one.

- 17 Sisera, however, fled on his feet to the Tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin, King of Khatzor, and the House of Heber the Kenite, and Jael came out to meet Sisera, and said to him, "Turn in, Prince, turn in to me; fear nothing." So he entered with her into the tent, and she covered him with a cloak.
- 19 Then he said to her, "Let me have a little water to drink, for I am thirsty." And she opened him a bottle of milk, and gave him a drink
- 20 and covered him up again. Then he said to her, "Stand before the door of the hall, and if any man comes to inquire of you, and says is there anyone here? answer, there is no one!"
- 21 Jael, the wife of Heber, however, took a peg of the tent, and grasped a hammer in her hand and went to him secretly, and fixed it on his temples and drove it through to the earth, for he was fast asleep. So he expired and died.
- 22 Then she saw Barak pursuing Sisera; so Jael went out to meet him, and said to him, "Come, and I will show you the man whom you seek!" And he went with her, and saw Sisera lying dead, with the nail through his temples.

(B. C. 1296.)

- 23 Thus GOD defeated on that day Jabin, King of Canan, before the 24 Israelites, and the power of the Children of Israel increased, advanced, and strengthened over Jabin, King of Canan, until Jabin, King of Canan, was subdued.

5 Then Deborah and Barak-ben-Abinoam sang, saying:—

SONG OF DEBORAH AND BARAK.

- 2 DEBORAH. "For free freedom in Israel,
You heroes and people bless the LORD."
- 3 BARAK. "Let kings hear, let princes listen,
I, to the LORD, myself will sing;
I chant to the EVER-LIVING GOD of Israel."

THE TROOPS. "LORD, in Your advance from Sair,—

In Your march thro' the field of Edom,—

The earth shook, the heavens poured down,

The storm clouds poured out water!

The mountains melted before the 5 LORD;

Sinai itself before the LIVING GOD of Israel!"

DEBORAH. "In the days of 6 Shamgar son of Anath,

In the days of Yal the caravans ceased,

And travellers went in the bye-paths,—

Judges ceased—in Israel ceased,—

Till I, Deborah, arose,— 7
Till I arose, a mother to Israel!"

BARAK. "They chose for them- 8 selves new gods!—

When there was war at the gates,
Was a shield or a spear to be seen,

In forty thousand of Israel?"

DEBORAH. "My heart can picture 9 Israel!—

Heroes among the People bless the LORD!"

THE TROOPS. "You riders upon 10 white asses,—

And you who dwell in the plain,—
And the travellers by roadways

publish,
With the sound as of rushing 11 waters,

The kindness the LORD has done;
The kindness to Israel's hamlets.

When the LORD's force rushed down to the dales!"

BARAK. "Arise! arise you! 12 Deborah!

Awake, awake! and utter a song!—

DEBORAH. "Arise, Barak, and conquer,—

Conqueror, son of Abinoam!
Let the Nobles and People de- 13 scend;

The Lord sent me to summon heroes:

Come to me, Ephraim, rooted in 14 Amalek;

Follow me, Benjamin, from your caves;

Come to me, Makir, with your chieftains;

- With Zebulon wielding the writer's pen,
 15 And Issakar's eloquent Princes;—
 And along with Issakar, Barak,
 Who directs the march with skill.
- "My heart aches for Reuben's absence;—
 16 Why stayed he among the sheep-folds,
 To hear the cries of his flocks?
 My heart aches for Reuben's absence!
- 17 "Ghilad remained beyond the Jordan;—
 But why stayed Dan in his ships?
 And Ashur rest on the shore of the sea,
 And continue to lie in his ports?
- 18 "Zebulon's men risked their lives to death,
 With Naphthali from the highlands."
- 19 BARAK. "Kings came out to the war,
 Like Canan's Kings at Thanak,
 Who fought by the Brook of Megiddo;—
 They took no silver as plunder;—
 The stars, they fought from the skies,—
 20 The stars from their high course fought against Sisera!—
 21 The river Kishon swept them away,
 That ancient river—the river Kishon!"
- DEBORAH. "Rush strongly along, my life!
 22 How the hoofs of the horses sound,
 With their mighty leapings and prancings!
- 23 "'Curse Meroz,' said the man of the LORD,
 'When cursing, curse its people,—
 For they came not with help to the LORD,
 To help the LORD and His heroes!'
- 24 "But bless the children of Jael,—
 The wife of Heber the Kenite,
 Bless all the sons of her tent.
- 25 "He asked her water,—she gave him milk!
 She offered him butter on a beautiful dish!

Then she stretched her hand to 26
 the nail,
 Her right hand to the workman's
 hammer,—
 And Sisera pierced through his
 head,
 And broke, and drove through his
 temples!
 At her feet he bowed,—fell 27
 down,—
 At her feet he bowed,—fell
 down,—
 When he bowed, he fell down
 dead!"

THE TROOPS. "Sisera's mother, 28
 at the evening hour,
 Bent and watched from her
 window;—
 'What prevents his chariot's
 return?
 What delays the tramp of his
 chargers?'
 Her wise women answered to 29
 her,—
 Nay, continued her words to
 herself,—
 'Have they not found plenty of 30
 plunder?
 A lovely girl for the generals,
 And a plunder of robes for
 Sisera?
 A plunder of robes embroidered,—
 Embroidered robes for the necks
 of the victors?'"

DEBORAH, BARAK, AND TROOPS. 31
 "LORD! thus destroy Your foes:—
 But let Your friends march on,
 Like the sun in his glory!"

After this the country rested for
 forty years.

(B.C. 1256.) Midian conquers the
 Israelites.—Oppression and Anarchy
 rampant.

Then the Israelites did wrong in 6
 the eyes of the EVER-LIVING, so the
 EVER-LIVING gave them to the hand
 of Midian twelve years. And the 2
 power of Midian was so strong over
 Israel, that the Israelites made for
 themselves entrenchments in the
 mountains, and caves, and towers;
 and if the Israelites sowed, then 3
 Midian, and Amalek, and the Beni-
 Kedem came upon and assailed 4
 them and wasted the whole breadth
 of the country to the pass of Gaza

and left no means of subsistence for
 5 Israel, or sheep, or ox, or ass. For
 they, and their cattle with them,
 advanced with their tents, coming
 in such immense numbers, both of
 themselves and their camels, that
 they could not be counted, and went
 6 over the country destroying it. Thus
 Israel was thoroughly exhausted
 before Midian.

(B.C. 1249.) **A Preacher exhorts to
 Reformation and to abandon Sin.**

Then the Children of Israel cried
 7 to the EVER-LIVING. And when the
 Israelites cried to the EVER-LIVING on
 8 account of Midian, the EVER-LIVING
 sent a man, a preacher, to the sons
 of Israel and he said to them:—

"The EVER-LIVING GOD of Israel
 says thus,—I brought you from the
 Mitzeraim, and brought you from the
 9 House of Bondage, and delivered
 you from the power of your opponents,
 and swept them before you, and gave
 10 you this country. Then I said to
 you, I am your EVER-LIVING GOD.
 You shall not reverence the gods of
 the Amorites, in whose country you
 reside,—but you would not listen to
 My voice."

(B.C. 1249.) **He calls upon Gideon
 to lead his Nation.**

11 Afterwards the Messenger of the
 EVER-LIVING went and sat under the
 oak which is at Afrah, belonging to
 Yoash, and Gideon his son was
 threshing wheat in a wine cellar, to
 12 hide it from the Midianites, and the
 Messenger of the EVER-LIVING looked
 in at him, and said to him, "The
 EVER-LIVING is with you, brave
 man!"

13 But Gideon answered him, "What,
 Sir! If the EVER-LIVING is with
 us, then why has all this come? And
 where are all His wonders that our
 fathers related to us, telling about
 the bringing us up from Mitzeraim?
 For now the EVER-LIVING has forsaken
 us, and put us under the foot
 of Midian!"

14 But the Noble Man¹ turned to him

¹ I translate the Hebrew word *Jehovah*,
 יהוה (Y'howah), as "Noble Man," as a high
 title, like our Lord, for a Peer, as it is evident
 this preacher was not the Creator, but a man
 as we are.—F. F.

and replied; "Go with your courage
 and rescue Israel from the hand of
 Midian! Have I not sent you?"

He, however, returned, "Me, sir? 15
 How can I rescue Israel? The
 regiments of Manasseh have failed!
 and I am the youngest of my father's
 family!"

But the Noble Man answered to 16
 him; "Because I will be with you!
 And you shall defeat the Midianites
 like a single man."

Then he asked him, "If now, I 17
 have found favour in your eyes, and
 you have done me the kindness of
 speaking with me, do not remove 18
 from here until I come back to you,
 when I will bring my present, and
 present it to you."

So he replied, "I will sit down until
 you return."

Then Gideon went and killed a 19
 goat's kid, and baked an unfermented
 cake, and placed the meat on a tray,
 and put the broth in a basin, and
 brought to him under the oak, and
 presented it.

Then the divine Messenger said to 20
 him; "Take the meat and the biscuit,
 and ascend to the peak of Luz, and
 pour out the broth." And he did so,
 when the Messenger of the EVER- 21
 LIVING extended the end of the staff
 which he had in his hand, and touched
 the meat and the biscuit, and fire
 came from the rock and consumed
 the meat and the biscuit! Then the
 Messenger of the EVER-LIVING went
 from his sight; and Gideon perceived 22
 that he was a Messenger from the
 EVER-LIVING; so Gideon exclaimed,
 "Ah! Great LORD! I have certainly
 seen a Messenger of the EVER-LIVING
 face to face!" And the NOBLE 23
 replied to him, "Peace to you! Fear
 not! You will not die!"

Consequently Gideon built there 24
 an altar to the EVER-LIVING, and it
 is called "The EVER-LIVING'S Peace,"
 to this day. It is near Afrah of
 Aliazer.

In the night again the EVER-LIVING 25
 said to him, "Take the bull of your
 father's herd, and a second seven
 year bull, and overthrow your father's
 altar to Bal, and break the Shrine
 that is beside it, and build an altar 26
 to your EVER-LIVING GOD, on the top
 of this refuge on the mound, and
 take the two bulls, and offer as a
 burnt-offering with the wood of the
 shrine which you have broken up."

**(B.C. 1249.) Gideon destroys the
Altar of Bal.**

- 27 So Gideon took ten men of his servants, and did as the EVER-LIVING told him. But because he feared his father's family, and the men of the village, he could not do it by day, so did it by night. When they arose in the morning and observed the altar of Bal thrown down and the shrine that was near it broken, and the two bulls burning upon the altar he had built, then each said to his neighbour, "Who has done these things?" So they examined and enquired, and were told, "Gideon, the son of Yoash, has done them!"
- 30 The people of the village consequently said to Yoash, "Bring out your son and let him die! for he has overthrown the altar of Bal and has broken the shrine that was by it."
- 31 But Yoash replied to all who stood about him, "Would you defend Bal? If he can help you, then he can defend himself! If he is a god he can kill for himself this morning.—Let him defend himself for the overthrowing of his altar!"
- 32 So they named him at once Jerubal, saying, "Let Bal destroy him,—for he overturned his altar."

**(B.C. 1248.) Midian and Allies
advance to fight Gideon and
his Men.**

- 33 In consequence the forces of Midian and Amalek, and the Beni-Kedem assembled together, and encamped in the plain of Jezraal. But the Spirit of the EVER-LIVING descended upon Gideon, and he blew the trumpet and summoned the Abiazerites after him, and sent messengers to all Manasseh, and also summoned them after him; and he also sent messengers to Ashur, and Zebulon, and to Naphthali, and they went up to meet him.

**(B.C. 1248.) Gideon asks a Proof
of God's Call and Help to
Himself.**

- 36 Then Gideon said to GOD, "If You will save Israel by my hand, as You promised, I will lay this fleece of wool on the level floor;—if the dew is on the fleece only, and dryness upon all the ground, then I shall understand that You will save Israel as You have promised." And he

arose in the morning and wrung the fleece, when as much dew ran from the fleece as filled a bucket with water. Gideon, however, said to GOD, 39 "Let not Your anger burn against me, and I will speak once again; I will try another time with the fleece. Let it now be dry on the fleece only, while there is dew on the ground." So the EVER-LIVING made it thus 40 that night. There was dryness in the fleece only, and upon the ground there came dew!

(B.C. 1248.)

Then Jerubal (who was Gideon) 7 arose, and all the people who were with him, and encamped at the Well of Kharod overlooking from the north the camp of Morah upon the plain. But the EVER-LIVING said to Gideon, 2 "There are too many people with you for Me to give the Midianites into your power, for fear Israel should glorify against Me, and say, 'My hand has saved myself!' Therefore, 3 now, proclaim in the hearing of the people, and say 'Who is afraid and timid? Let him return and depart to Mount Gilad.' Consequently twenty-two thousand of the people departed, but there were left ten thousand.

But the EVER-LIVING again said to 4 Gideon, "The people are too many. Order them down to the brook, and there select for yourself; and whoever replies to you thus, 'I will go with you!' let him go with you. But all who say, 'I will not go with you!' let him not go with you." So he 5 took those men with him down to the brook, where the EVER-LIVING said to Gideon, "All who lap with the tongue from the brook, like a dog laps, place them by themselves. And all who bend on the knees to drink." And the number of the 6 lappers from the hand to their mouths was three hundred men, but all the rest of the people knelt on the knee to drink from the brook.

Then the EVER-LIVING said to 7 Gideon, "With the three hundred men who lapped, I will rescue you, and give Midian into your hand." So the people took their staves in 8 their hands and their clothing, and all the force of Israel went off to their homes, except those three hundred brave men. And the camp of Midian was opposite those in the plain.

(a.c. 1248.) Midian and her Allies defeated.

- 9 And night came. Then the LORD said to him:—"Arise! Descend to the camp, for I will give it to your hand! But if you fear the descent, go down with Furah your squire, to
10 the camp, when you will hear what they say, and after that embolden your hand."

The Midianite's Dream of the Barley Cake.

- He therefore descended to the camp, and Furah his squire went down with him to the officers' quarters who were over the camp,
12 where Midian and Analek and the Beni-Kedem were spread over the plain like locusts for number, and their camels were innumerable like dust scattered on the shore of the sea for multitude. But Gideon proceeded, and perceived a man relating a dream to his comrade, who said,
13 "I have dreamed a dream; when I saw a round barley cake thrown into the camp of Midian, and it went to the General's pavilion and struck it, and it fell; but it bounded forward, and another pavilion fell!"
14 Then his comrade answered and said, "That is nothing else than the sword of Gideon-ben-Yoash, the man of Israel! God will give Midian and all this camp into his power!"
15 But when Gideon heard this dream related, and its interpretation, he bowed down, and returned to the camp of Israel, and said, "Arise, for the LORD will give the camp of Midian to your hands!"
16 Then he divided the three hundred men into three divisions, and all of them took trumpets in their hands, with dark lanterns, and lamps inside
17 the dark lanterns; and he said to them, "Watch me; and what I do, you do the same. And when I come to the edge of the camp,—what I do then you also do it. When I blow my trumpet, then all of you blow your trumpets with me all around the camp, and shout, 'The Sword of the LORD and of Gideon.'"
19 Then Gideon and the hundred men with him went to the head-quarters' side of the camp, where the officers were stationed, and sounded the trumpet, and opened the dark

lanterns they carried. The three 20 divisions also blew their trumpets, and waved their dark lanterns, and rushed on with the lanterns in their left hands and the trumpets in their right, blowing and shouting, "The Sword of the LORD and of Gideon," and halted outside around the camp,
21 and aroused all in the camp, who fled in terror. But the three hundred continued to blow the trumpets, and the
22 EVER-LIVING turned the sword of each against his comrade in all the camp, and the camp fled in confusion to the edge of the meadows of Nekholah, near Tabath.

Gideon collects the Northern Tribes to join him in the War, but the Chiefs of Ephraim quarrel with him, and refuse to join.

The Man of Israel afterwards summoned Naphthali and Ashur, and all Manasseh, and they followed after Midian. Gideon also sent messengers
24 to the whole of Mount Ephraim, to say; "Descend to meet Midian, and capture from them the fords at Bethbarah and of the Jordan." So they called out every man of Ephraim, and captured the fords at Bethbarah and at the Jordan, and captured the two
25 princes of Midian, Oreb and Zaeb, and killed Oreb at the rock of Oreb, and executed Zaeb at the wine-press of Zaeb, and continued the pursuit of Midian, but they brought the heads of Oreb and Zaeb to Gideon from beyond the Jordan.

The men of Ephraim, however, 8 asked him, "Why have you done this business for us, and not consulted us? for you have gone to war with Midian, and continued with it rashly."

But he answered, "What have I 2 done now more than you? Are not the gleanings of Ephraim better than the vintage of Abiezer? GOD has
3 given to your hand the Princes of Midian, Oreb and Zaeb; so what have I been able to do more than you? Then turn your spirit away from me when speaking about this matter."

Gideon passes over the Jordan without them.

Then Gideon went beyond the Jordan, 4 himself and the three hundred men with him, weary, yet pursuing,

5 and said to the people of Sukoth, "Give, I entreat you, a little bread to the men who are with me, for they are exhausted, and I am pursuing after Zebakh and Tzalmuna, the kings of Midian."

The Chiefs of Sukoth refuse also to supply Men or Food.

6 But the masters of Sukoth replied, "Are the hands of Zebakh and Tzalmuna in your power, that we should give you any bread?"

7 Gideon, however, retorted; "When the EVER-LIVING gives Zebakh and Tzalmuna into my power, then I will inform your governors with thorns from the desert and with briars."

The People of Phnual also refuse Supplies.

8 From there he went to Phnual, and asked them the same, but the men of Phnual answered like the 9 men of Sukoth, so Gideon also replied to the men of Phnual, "When I return with peace, I will throw down this towering Phnual."

(B.C. 1248.) Gideon attacks the Camp of Zebakh and Tzalmuna.

10 Now Zebakh and Tzalmuna were encamped at Karkar with about fifteen thousand men, all they had left them; but with the whole camp of the Beni-Kedem, a hundred and twenty thousand infantry, accomplished swordsmen. Gideon consequently advanced by the lower road to the General's pavilion from the east of Nobakh and Yagbah, and attacked the camp whilst the camp 12 was resting in security. Zebakh and Tzalmuna, however, fled, and he pursued them, and captured both the kings of Midian,—Zebakh and Tzalmuna,—and all the camp was thrown into confusion.

(B.C. 1247.) Gideon returns from Northern Arabia Victorious, and punishes Sukoth.

13 When Gideon-ben-Yoash returned from the war, coming up from the 14 desert, he captured a young man from the people of Sukoth and questioned him, and he described to him the chief men of Sukoth, and the seven aldermen and the seven council

men. Then he advanced against the 15 people of Sukoth and said;—"Here are Zebakh and Tzalmuna, about whom you insulted me, saying, 'Is the hand of Zebakh and Tzalmuna in your power yet that we should give bread to your weary men?'" Then he 16 seized the aldermen of the town, and informed the people of Sukoth with the thorns and briars of the desert. Next he threw down the tower of 17 Phnual, and killed the chiefs of the village.

(B.C. 1248.) Zebakh and Tzalmuna brought to Trial for Murdering Gideon's Brothers.

Then he asked Zebakh and Tzalmuna, "What sort of men were they whom you murdered at Thabor?"

And they replied; "Like yourself! Each one in appearance like the distinguished son of a king!"

When he answered, "They were 19 my brothers! Sons of my mother! As GOD lives to me! if you had spared their lives I would not have killed you!"

Then he said to Jether his first 20 born, "Get up and kill them!" But the youth did not draw his sword, because he was afraid,—for he was only a lad. So Zebakh and Tzalmuna 21 said; "Get up yourself and assail us, like a man in his vigour." Gideon then arose and killed Zebakh and Tzalmuna, and took the crescents that were upon the necks of their camels.

(B.C. 1247.) Israel wishes Gideon to be a King.

The Men of Israel afterwards said 22 to Gideon, "Rule over us,—you and your son, and your descendants, for you have saved us from the hand of Midian."

He refuses Kingship, but asks a Share of the Prize captured.

But Gideon replied to them, "I will 23 not be Governor over you; nor shall my son govern you: The EVER-LIVING is your Governor." But 24 Gideon said, "I request each of you to give me a ring from your plunder." (For as they were Ishmaelites they wore gold rings.)

And they replied, "We will give 25 you that gift," so he spread his cloak, and each threw upon it a ring

26 from the plunder; and the gold rings which he asked were one thousand seven hundred shekels in weight, besides the crescents and ear-drops, and cloaks, and the woven shawls of the King of Midian, and the necklaces which were on the necks of the camels. Gideon afterwards made a suit of armour of them, and set it up in his village at Afrah, but all Israel whored after it there, and it became a snare to Gideon and all his house.

28 Midian was thus subdued before the Israelites, and it did not again raise its head, so that the country had rest for forty years in the time of Gideon.

(B.C. 1209.) **Gideon dies.**

29 Jerub-bal-ben-Yoash, however, returned to his home; and Gideon had seventy sons produced from his loins, for he had many wives. But his secondary wife, who was in Shekem, bore him also a son,—and his name was Abimelek. Then Gideon-ben-Yoash died with good grey hair, and they buried him in the tomb of Yoash his father, in Afrah of Abiezer.

(About B.C. 1203.) **Anarchy and Religious Revolt.**

33 But when Gideon-ben-Yoash was dead, the Israelites went again and whored after Bal, and chose Bal-Bereth as their god! For the Israelites remembered not their EVER-LIVING GOD, Who redeemed them from the power of all their enemies around. Nor did they act kindly to the family of Jerub-bal-Gideon, for all the good he had done for them.

(B.C. 1203.) **Abimelek conspires to become a Chief.**

9 Abimelek went to Shekem, and spoke to them, and to all the clan of the house of his mother's father, to say;

2 "I wish you to whisper to the ears of the Balites of Shekem, 'What good is it to you, this government of seventy men?—all the sons of Jerubal—compared to the government of a single man? and remember that I am your bones and flesh!'"

(B.C. 1203.) **Abimelek murders his Seventy Brothers.**

3 So his mother's relatives whispered all these things about him to the

ears of all the Balites of Shekem, and turned their hearts after Abimelek,—for they said 'he is our countryman.' They therefore gave 4 him seventy shekels from the house of Bal-Bereth, with which Abimelek hired seventy vagabonds and reprobates, and they followed him. Then 5 he went to the house of his father in Afrah, and murdered his brothers, the sons of Jerub-bal, seventy men, upon a single stone, except Jotham-ben-Jerubal, the youngest, for he hid himself.

(B.C. 1201.) **Abimelek made King of Shekem.**

Then all the Balites of Shekem, and 6 the house of Miloa proceeded and went and made Abimelek king, to reign in Alon, the garrison of Shekem.

(B.C. 1201.) **Jotham's Parable of the Trees electing a King.**

When this was reported to Jotham, 7 he went and stood on Mount Gherizim, and raised his voice, and called to them and said;

"Listen to me, you Balites of Shekem—and let your gods listen!

The Trees seeking a King.

"The trees once went out to elect 8 a king over themselves, and they said to the Olive, 'Will you be king over us?'"

"But the Olive replied to them, 9 'Shall I resign my fatness with which gods and men are delighted, to trouble myself about trees?'"

Then the trees said to the Fig, 10 "Come and be king over us?'"

"When the Fig replied to them, 11 'Shall I abandon my pleasantness, and beautiful fruit, to go and trouble myself about the trees?'"

"Next the trees said to the Vine, 12 'Come and be king over us?'"

"But it answered them, 'Shall I 13 abandon my wine which delights gods and men, and go and trouble myself about the trees?'"

"Then all the trees said to the 14 Bramble, 'Come! You reign over us!'"

"And the Bramble answered the 15 trees; 'If you really consecrate me as YOUR KING,—come here! shelter under me! And if you will not,—fire shall go out from the Bramble, and consume the Cedar of Lebanon!'"

- 16 "So, now, if in truth and uprightness you have made Abimelek your king; and if you have done handsomely to Jerubal and to his family, and if you have done to him according to the work of the hand of my father, who fought for you, and poured out his soul for you, who have risen upon my father's family to-day, and murdered seventy persons on a single stone, and have elected Abimelek, the son of his slave, over the Balites of Shekem, because he is your relative; —then according to the truth and justice with which you have acted towards Jerubal and towards his family to-day, be content with Abimelek, and let him be content with you!
- 20 But if not, let fire come out from Abimelek and consume the Balites of Shekem, and the house of Miloa, and let fire come out from the Balites of Shekem, and from the house of Miloa, and consume Abimelek!"
- 21 Then Jotham fled, and hid himself in Barah, and stayed there from the presence of Abimelek his brother.

(B.C. 1200.) **The Balites and Abimelek quarrel.**

- 22 When Abimelek had been a chief in Israel for three years, the EVER-LIVING sent a bad feeling between Abimelek and the Balites of Shekem, consequently the Balites of Shekem plotted against Abimelek. The injury done to the seventy sons of Jerubal, and their blood, returned upon Abimelek their brother, who had murdered them, and upon the Balites of Shekem who encouraged his hand to the murder of his brothers.
- 25 So the Balites of Shekem laid an ambush upon the tops of the mountains, and they robbed all who passed near them in the road, and it was reported to Abimelek.

(B.C. 1200.) **Gal-ben-Abd conspires against Abimelek.**

- 26 Then Gal-ben-Abd came to Shekem with his brothers and passed into it, and the Balites of Shekem confided in him, and went out and reaped their vineyards, and pressed them, and afterwards made a feast, and went to the House of their god, and ate and drank, and cursed Abimelek.
- 28 Then Gal-ben-Abd exclaimed, "Who is Abimelek? and what was Shekem that we should be enslaved? Is he

not the son of Jerubal, and Zebul his Lieutenant? They were slaves,—those furious, low-bred bastards;—but why should we be enslaved? But if this people were under my hand, I would turn Abimelek off!"

Then he shouted against Abimelek, "Collect your army and meet me outside!"

(B.C. 1200.) **Zebul reports the Revolt to Abimelek.**

When Zebul, the Commandant of the city, heard of the speech of Gal-ben-Abd, he was furious, and sent 31 messengers to Abimelek at Tharmah to say;—

"I find Gal-ben-Abd and his brothers have come to Shekem, and that your rivals in the town are against you. So now get up by night, you and all the force with you, and hide in the fields, and at dawn, when the sun rises, advance and attack the city, and then you, and the force you bring with you, can do to him whatever you find in your power."

Abimelek consequently arose that night and all his force with him, and they advanced secretly against Shekem in four divisions. But Gal-ben-Abd went out and stationed himself outside the gate of the town. Then Abimelek and the force with him arose from their ambush, and Gal saw the force, and asked Zebul, "Is that an army descending from the tops of the hills?"

When Zebul replied to him, "You see the shadow of the mountains instead of men!"

But Gal continued to speak and said, "Look! it is a force that descends from the highlands, and one division comes from the road of Alan-Maonim!"

Then Zebul replied to him, "Where now is the mouth which said, 'Who is Abimelek? that we should be enslaved? Is not that the man whom you despised? Now go and fight with him!'"

Abimelek defeats Gal and captures Shekem, but is killed in Victory.

Gal consequently went out with the Balites of Shekem and fought with Abimelek. But Abimelek repulsed him and he fled before him, and many fell wounded before the gate of the town.

- 41 Abimelek then retired to the highlands until Zebul advised Gal and his relatives against remaining in Shekem; so when morning came his army went out to the fields; and he reported it to Abimelek; so he took his force and divided it under three leaders, and lay in ambush in the fields and watched until the army had come clear of the town, when he arose and assailed it.
- 44 Then Abimelek and the Officers who were with him rushed and seized the open gate of the town;—and the two other Leaders charged upon all who were in the fields and repulsed them, whilst Abimelek assailed the town all that day and captured it and killed the people who were in it, and threw down the houses, and sowed it with salt.

(B.C. 1200.) **Abimelek assaults the Fort of Shekem.**

- 46 When all the Balites of Shekem Tower heard of it, they went to the tower of the House of their god, Brith, and it was reported to Abimelek that all the Balites had assembled at Shekem Tower. Abimelek consequently ascended Mount Zalmon with all his force, where he took an axe and cut boughs from the trees, and hoisted them upon his shoulder, and said to the people who were with him,
- "What you have seen me do, be quick and do the same." So all the army each cut a branch and marched after Abimelek, and piled them against the tower, and set the tower on fire with them, and thus killed all the people in the Tower of Shekem,—about a thousand men and women.

Abimelek besieges Thebez, but is slain.

- 50 Then Abimelek marched to Thebez, and besieged Thebez and captured it. But there was a strong tower in the middle of the town, and all the men and women fled there and shut themselves in, and went to the roof of the Tower.
- 52 Abimelek, however, advanced to the tower and assailed it, and approached close to the door of the tower to consume it with fire, but a woman threw an upper millstone upon the head of Abimelek and broke his skull. When he immediately

called to the youth who carried his arms and said, "Draw your sword and kill me! for fear they should say 'a woman killed him!'" So his Squire drew, and killed him. And when the men of Israel saw Abimelek was dead each returned to his home.

Thus GOD turned upon Abimelek the wrong which he did to his father, in murdering his seventy brothers; GOD caused all the wickedness of the men of Shekem to return upon their heads, and brought the curse of Jotham the son of Jerubal upon them.

(B.C. 1183.) **Thola-ben-Phuah becomes Leader.**

After Abimelek, a man of Issakar, Thola-ben-Phuah, arose to save Israel. He resided in Shamir on Mount Ephraim, and judged Israel for 2 thirteen years, when he died and was buried in Shamir.

(B.C. 1170.) **Jair becomes Chief.**

Then Jair the Giladite arose after him, and judged Israel for twelve years, and he had thirty sons, who rode upon asses, and they possessed thirty villages, called the villages of Jair to this day. They are in the country of Gilad. When Jair died he was buried in Kamon.

(About B.C. 1161.) **Wars of Anarchy, and National Corruption.**

Then the Children of Israel repeated the doing of evil in the sight of the EVER-LIVING, and served the Balim and Ashtaroths, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Aram, and the gods of the Philistines, and forsook the EVER-LIVING, and did not serve Him; so the anger of the EVER-LIVING burnt against Israel, and He gave them up to the hand of the Philistines, and to the power of the people of Amon, who crushed and oppressed the Children of Israel, who were in Bashan beyond the Jordan, in the country of the Amorites, and in Gilad, for eighteen years.

(B.C. 1159.) **The Amorites ravage all Israel for Eighteen Years.**

The Amorites also passed over the Jordan to make war with Judah and Benjamin, and the House of Ephraim, and ravaged Israel greatly. Then

the Children of Israel cried to the EVER-LIVING, saying, "We have sinned against You! for we have forsaken our GOD and served the Balim."

- 11 But the EVER-LIVING replied to the Children of Israel, "Have you not the Mitzerites,¹ and the Amorites, and the Beni-Amon, and the Philistines, and the Zidonians, as refuges from oppression for yourselves? that you call to Me to save you from their hand, when you have forsaken Me, and served other gods? Therefore
- 12 I will not continue to save you! Go, and call the gods whom you have chosen for yourselves:—Let them save you in the period of your distress."

(B.C. 1143.) **The Distressed and Repentant Nation rebel and seek a Leader.**

- 15 The Children of Israel, however, said to the EVER-LIVING, "We have sinned! Do to us all that is good in Your sight! Oh! save us now, today!" And they put away the foreign gods from amongst them, and served the EVER-LIVING, and He stayed His anger against Israel.
- 17 Then the Amonites assembled and encamped in Gilad, and the Children of Israel collected and encamped in Mizpah. But the army said to the Chiefs of Gilad, "We have not a man to lead us. Let the man who is able to fight with the Amonites be the head of all the inhabitants of Gilad!"

(B.C. 1143.) **Japhthah chosen as Leader of Gilad.**

- 11 Now Japhthah the Giladite was a heroic man:—but he was the son of a foreigner who bore Japhthah to Gilad. His Giladite wife also bore him sons, and that woman's sons grew up, and drove Japhthah out, and said, "You shall not inherit with the family of our father,—for you are the son of a foreigner!" Japhthah consequently fled from the presence of his brothers, and lived in the country of Tob, where Japhthah collected vagabond fellows who came to him.

An Embassy sent to Japhthah.

- 4 This was in the time when the Amonites were at war with the 5 Children of Israel. So the judges of

Gilad went to bring Japhthah from the district of Tob. And they said to 6 Japhthah, "Come and be our Leader, and fight for us with the Amonites."

But Japhthah replied to the judges 7 of Gilad, "Did you not hate me, and drive me from the house of my father? Then why should you come to me now that you are in distress?"

The judges of Gilad, however, 8 answered Japhthah, "In spite of that, return now with us, and fight the Amonites, and you shall be the chief of all the inhabitants of Gilad."

Then Japhthah said to the judges of 9 Gilad, "If I return with you to fight the Amonites, and the EVER-LIVING gives them to my advance, am I to be your chief?"

And the judges of Gilad answered 10 Japhthah; "Let the EVER-LIVING decide between us, if it is not done as you say!"

Japhthah accepts the Chieftainship of Gilad.

Japhthah thereupon went with the 11 judges of Gilad, and the people appointed him over themselves as a chief and leader, and Japhthah took the oaths before them in Mizpah.

Japhthah sends a Message to the King of Amon.

Then Japhthah sent Messengers to 12 the king of the Amonites, to say; "What is there between me and you, that you have come to fight me in my country?"

When the king of Amon answered 13 the Messengers of Japhthah, "Because Israel when coming up from the Mitzeraim¹ seized my country from Arnon to the Jabok, and the Jordan. But you cau go back to them in peace."

Second Embassy sent by Japhthah.

But Japhthah sent Messengers again 14 to the king of the Beni-Amon and said 15 to him,

"Japhthah replied thus; 'Israel did not seize the country of Moab and the country of the Beni-Amon, for in 16 the coming up from the Mitzeraim,¹ Israel went in the desert by the Red Sea, and came to Kadesh, when Israel 17 sent Messengers to the king of Edom to say,—"I wish to pass over by your

¹ Egyptians.—F. F.

¹ Egypt.—F. F.

country;" but the king of Edom, and the king of Moab, replied that they were not willing; therefore Israel
 18 halted at Kadesh, and marched into the desert, and went round the land of Moab, and encamped at the river Arnon, and did not invade the bounds of Moab—for the Arnon was the boundary of Moab. From there
 19 Israel sent ambassadors to Sihon¹ the king of the Amorites,—king of Heshbon,—and said to him, "I, Israel, would pass through your country to
 20 my place." But Sihon would not trust Israel to pass through his boundaries; so Sihon collected all his forces, and encamped at Jaztz,
 21 and fought with Israel. The EVER-LIVING GOD of Israel, however, gave Sihon and all his army to the hand of Israel, and Israel conquered all the country of the Amorites residing in
 22 that region, and acquired all the region of the Amorites from the Arnon to the Jabok, and from the
 23 desert to the Jordan;—and since the EVER-LIVING GOD of Israel has driven the Amorites before His People,
 24 —yet you would possess! Cannot you possess what Kemosh your god has caused you to possess?—and whatever our EVER-LIVING GOD has caused us to possess, we shall possess for ourselves.

25 "'And now, are you better than Balak-ben-Tziior, the great king of Moab? Greater than Israel? If you can fight with them, fight with them!

26 "'Israel, however, has dwelt in Heshbon and its villages, and in Aroar, and its villages, and all the towns along the Arnon three hundred years, so why have you not recovered
 27 them during that period? And I myself have not offended you, but you have done wrong to me in making war upon me. Let the EVER-LIVING as Judge decide to-day between the Children of Israel and the Beni-Amon."

The King of Amon refuses Peace.

28 But the king of the Amonites would not listen to the words that Japhthah sent to him.

Japhthah declares War.

29 Then the Spirit of the EVER-LIVING came upon Japhthah and he passed through Gilad and Manasseh, and

¹ Sihon = Sikkon, in Hebrew.—F. F.

advanced to Mizpah of Gilad: for Mizpah of Gilad was in subjection to the Beni-Amon. Therefore Japhthah³⁰ vowed a vow to the EVER-LIVING, and said:—

Japhthah's Vow.

"If you will deliver the Beni-Amon to my hand, then whatever first comes
 31 out of the doors of my house to meet me, upon my returning with peace from the Beni-Amon, shall be the LORD'S, and shall be offered as an offering!"

Japhthah conquers the Amonites.

Japhthah then advanced against the
 32 Beni-Amon to fight with them, and the EVER-LIVING gave them into his power, and he conquered from them
 33 Aroar, and as far as the Pass of Minith,—twenty villages,—and onwards to the vine-fields,—a very great conquest. Thus the Amonites were subjected to the Children of Israel.

Japhthah's Despair at his only Daughter falling under his Vow.

Her Sublime Faith.

When, however, Japhthah returned
 34 to Mizpah to his home, his daughter came out to meet him with timbrels and dances, and except her alone there was no child to his house.
 35 So when she approached him he tore his robes, and said, "Alas! my daughter! You have overwhelmed me with sorrow, and you are my grief! for I have opened my mouth to the EVER-LIVING,—and I am not able to go back!"

But she answered him, "My father,
 36 if you have opened your mouth to the EVER-LIVING, do to me according to what has come out from your mouth, since the EVER-LIVING has made a triumph for you over your enemies, the Beni-Amon!"

Then she asked her father, "Grant
 37 this thing to me, give me two months that I may go and wander on the hills and lament for my maidenhood, I and my friends."

And he replied, "Go!" and sent
 38 her away for two months. So she and her friends went, and lamented over her girlhood upon the mountains.

But at the end of the two months
 39 she returned to her father, and he did to her as he had vowed, and she knew

no man. Thus it became an institution in Israel, that from year to year the girls of Israel should go to celebrate the daughter of Japhthah, the Giladite, for four days yearly.

(B.C. 1143.) *The Ephraimites assail Japhthah and begin a Civil War.*

12 But the men of Ephraim assembled, and advanced northward, and demanded of Japhthah, "Why did you proceed to war with the Amonites, and not invite us to go with you? We will burn your house over you with fire!"

2 But Japhthah replied to them; "There was a great contention between myself and the people with me, and the Beni-Amon and I applied to you, but you did not save me from their power. When I saw that you would not save, I took my life in my hand, and advanced against the Amonites, and the EVER-LIVING gave them into my power. Then why do you ascend to-day against me to fight with me?"

(B.C. 1142.) *Japhthah defeats Ephraim with great slaughter.*

The Shibolet.

4 Consequently Japhthah assembled all the army of Gilad and fought the Ephraimites, and the men of Gilad defeated Ephraim.

Then the men of Gilad said to themselves; "Ephraim will escape between the Ephraimites and Manassites!" so they captured the fords of the Jordan from Ephraim, and when any one of the fugitives of Ephraim said, "I wish to pass over," the men of Gilad replied to him, "Are you an Ephraimite?" and if he answered, "No," they replied to him, "Say 'Shibolet,'" and he responded, "Shibolet," for he was not able to pronounce it. Then they seized and slew him at the fords the Jordan, so there fell at that time forty-two thousand of the Ephraimites.

7 Japhthah afterwards judged in Israel for six years. Then Japhthah the Giladite died and was buried in the City of Gilad.

(B.C. 1137.) *Abzan becomes a Ruler.*

8 After him Abzan, the Bethlehemite, judged in Israel, and he had thirty sons, and thirty daughters sent out,

and thirty daughters came in to his sons from without, and he judged Israel seven years. Then Abzan died and they buried him in Bethlehem.

(B.C. 1130.) *Ailan becomes a Ruler.*

Then Ailan the Zebulonite judged in Israel after him, and he judged in Israel ten years. Then Ailan the Zebulonite died, and they buried him in the country of Zebulon.

(B.C. 1120.) *Abdon ben-Hilel becomes a Ruler.*

But after him Abdon-ben-Hilel the Phirathanite judged in Israel, and he had forty sons and thirty grandsons who rode on seventy asses, and he judged in Israel eight years.

(B.C. 1112.)

Then Abdon-ben-Hilel the Phirathanite died, and they buried him in Phirathan in the country of Ephraim, in the mount of the Amalekites.

(B.C. 1161 to 1120.) *The Birth of Samson.—Anarchy, and the Conquest by the Philistines.*

1 Then the Children of Israel repeated the doing of wrong in the sight of the EVER-LIVING, so the EVER-LIVING delivered them into the hand of the Philistines for forty

1 From the death of Gideon in 1226 B.C. to the rise of Saul absolute anarchy seems, from the Historian's narrative, to have existed in all the Hebrew Commonwealth, from the Euphrates on the East to the Mediterranean Sea on the West, only diversified by the ravages of the Arabian and Mesopotamian Robber Chieftains, and the revolt of the aboriginal tribes whom Moses and Joshua had subdued. The JUDGES whose names were selected by Isaiah to serve as landmarks for the chronology of his history were only Hebrew Insurgent Leaders, who ruled by personal influence in small districts of the country around their homes so long as vigour and life lasted. They must not be looked upon as in any sense National Presidents of the Commonwealth of Israel. The Historian is careful to make this clear in his narrative. It is only comparatively modern Translators and Commentators who have obscured the fact by their ignorance. I have tried to clear their obscurities away, and restore the history of Isaiah to the original clarity of the Prophet. At Ch. xlii. we step back to 1161, to introduce the history of Samson, whose career began a revival of the Hebrew national spirit.—F. FENTON.

- 2 years. But there was a remarkable man of Tzarah of the family of Dan, and his name was Manoh, but his wife was barren,—she was childless.
- 3 A Messenger of the EVER-LIVING, however, appeared to his wife, and said to her, "Look, now, you barren and childless woman! you shall conceive and bear a son! But guard yourself, and drink neither wine nor beer, and eat no grapes; for you shall conceive and bear a son, upon whose head no razor shall go; for the youth shall be a Nazarite to GOD from his birth, and he shall be strong and save Israel from the hand of the Philistines."
- 6 The woman therefore went and said to her husband, "A man from GOD has come to me, and his appearance was like a Messenger of GOD, very bright, but I did not ask him if he was so,—and he did not tell me his name, but he said to me, 'See! you shall conceive and bear a son; and you shall not drink wine or beer, nor eat any grapes, for the youth shall be a Nazarite to GOD from his birth to the day of his death!'"
- 8 So Manoh entreated the EVER-LIVING, and said, "Let the man whom You have sent appear, GOD, to me. Let him come again to us, that we may learn what the youth who is to be born must do." The EVER-LIVING, therefore, listened to the voice of Manoh, and the Messenger of GOD came again to the woman, when she was sitting in the field and Manoh her husband was not with her. But the woman hastened and ran and informed, and said to him, "The man who came the other day to me has appeared to me." So Manoh arose and followed his wife and came to the man, and asked him, "Are you the man who spoke to this woman?" And he replied, "I am."
- 12 Then Manoh said, "May your word come true! What does the EVER-LIVING decide that the youth shall do?"
- 13 And the Messenger of the EVER-LIVING answered to Manoh, "Your wife must abstain from all that I said; from all that comes from the vine. She shall not eat of the vine. She shall not drink wine, and she shall not drink beer. She shall also eat no grapes,—she must abstain from all that I have commanded."
- 15 Then Manoh replied to the

Messenger of the EVER-LIVING,— "Stay here, and I will present to you a goat's kid."

But the Messenger of the EVER-LIVING replied to Manoh, "If I stay, I will not eat of your bread; but if you make an offering to the EVER-LIVING, offer it." (For Manoh did not know he was a Messenger of the EVER-LIVING.)

Then Manoh asked the Messenger of the EVER-LIVING, "What is your name? that I may come to you and bless you?"

But the Messenger of the EVER-LIVING asked him, "Why do you ask my name,—when it is Wonderful?"

Then Manoh took a goat's kid, and a bread offering, and went up on to the rock to the EVER-LIVING and set the offering apart. And Manoh and his wife watched them. But when the flame went up from the altar to the skies, the Messenger of the EVER-LIVING also went up in the flame of the altar, and Manoh and his wife saw him and they fell upon their faces to the earth. The Messenger of the EVER-LIVING, however, did not again appear to Manoh or his wife after he had recognised that he was a Messenger of the EVER-LIVING.

Manoh consequently said to his wife, "We shall die,—for we have seen a god!"

But she replied to him, "If the EVER-LIVING intended to kill us He would not have received a burnt-offering from our hands, and we should not have seen all this, and He would not have listened to us as He has."

The woman afterwards bore a son, and called his name Samson,¹ and the lad grew great, and the EVER-LIVING blessed him, and the Mighty Spirit of the EVER-LIVING impelled him to the camp of Da3 between Tzarah and Ashthal.

(B.C. 1141.) **Samson falls in Love with a Philistine Girl and marries her.**

But Samson descended to Thimnath, and saw a woman in Thimnath, a Philistine girl; so he returned and told his father and mother, and said, "I have seen a woman in Thimnath,

¹ "The Brilliant," in Hebrew.—F. F.

a Philistine girl, so I wish you to obtain her as a wife for me."

- 3 But his father and mother replied, "Is there not a girl related to you? or a woman in all your nation? that you should go and take a wife from the foul Philistines."

Samson, however, exclaimed to his father and mother, "Get her for me! for she is perfect in my eyes!"

- 4 For his father and mother did not know that it was given to him from the EVER-LIVING to seek a wife from the Philistines, although at that period the Philistines governed in Israel.

- 5 Consequently Samson and his father and mother descended to Thimnath. (Once formerly, when he had gone to the vineyards of Thimnath, a young lion had roared at his approach, and the Spirit of the EVER-LIVING had fallen upon him, and he had torn it in two like tearing a kid,—but had not told his father or his mother what he had done.)—

- 6 So they went down and spoke to the woman, who was perfect in the eyes of Samson, and stayed some time for the marriage.—But he went aside one day to look at the carcase of the lion, and observed a swarm of bees in the skeleton, and honey, so he took some into his hand, and walked along, and ate as he walked with his father and mother. Then he gave them some, and they ate, but he did not tell them that he had taken the honey from the skeleton of a lion.

7 So they went down and spoke to the woman, who was perfect in the eyes

- 8 of Samson, and stayed some time for the marriage.—But he went aside one day to look at the carcase of the lion, and observed a swarm of bees

- 9 in the skeleton, and honey, so he took some into his hand, and walked along, and ate as he walked with his father and mother. Then he gave them some, and they ate, but he did not tell them that he had taken the honey from the skeleton of a lion.

Samson's Feast and Riddle.

- 10 Afterwards when his father came down to see his wife, Samson made a feast, as young men are accustomed. He had visitors also with him, and he chose thirty friends who were to stay with him, and Samson said to them, "Let us agree together to ask riddles. If you can guess mine in the seven days of the feast, and relate it, I will give you thirty shirts and thirty suits of clothes! But if you are not able to guess it for me, then you shall give me thirty shirts and thirty suits of clothing!"

When they replied to him, "Tell your riddle, and we will listen!"

- 14 So he said to them;—
"There came meat from the Eater; and from the Strong came sweetness."

And they were not able to guess

the riddle by the third day. But, 15 when the seventh day came, they said to Samson's wife, "Open your husband, and explain the riddle for us, or we will burn you, and destroy your father's house with fire! unless you tell it to us!"

Samson's wife consequently wept 16 to him, and said, "You hate me now, and do not love me,—you have not explained that riddle to me and my relatives!"

But he answered her, "I have not explained it to my father and mother,—so why should I explain it to you?"

She consequently wept over him 17 the seven days that the feast lasted, and when the seventh day came he explained it to her,—for she wore him out,—and she explained it to her relatives. So the men of the village 18 said to him at the end of the seventh day at sunset:—

"What is sweeter than honey? And what stronger than a lion?"

But he replied to them, "If you had not ploughed with my heifer, you would not have found out my riddle." Then the spirit of enthusiasm came 19 upon him, and he went down to Ashkalon, and killed there thirty men, and took their clothing, and gave the suits to the guessers of his riddle,—but he was furious, and went off to the house of his father.

The wife of Samson, however, was 20 left with the companions who had accompanied him.

Samson comes to fetch his Wife.

Her Father refuses him.

Afterwards when the time of wheat 15 harvest came Samson visited his wife with a goat's kid, and said, "I wish to go to my wife's chamber." But her father would not allow him to enter. Her father also remarked, 2 "I said to myself, he hates her. So I have given her to your friend. Is not her younger sister handsomer than she? I will give her to you instead of her!"

(B.C. 1140.) Samson's Revenge.

He fires the Philistines' Cornfields.

Samson, however, replied to him, 3 "I will be revenged this time on the Philistines for doing me wrong!" and went and caught three hundred foxes, and took torches and

5 tied their tails together, and fixed
 a torch between the two tails, then
 fired the torches and sent them
 amongst the cornfields of the Philis-
 6 tines, and burnt the shocks and stand-
 ing corn, and the olive-yards. When
 the Philistines enquired, "Who has
 done this?" they were told, "Samson,
 the son-in-law of the Thimnite, be-
 cause he took his wife and gave her
 to his companion." The Philistines
 therefore went up and burnt her and
 7 her father with fire. But Samson
 said to them, "Because you have
 done this, I will be revenged upon
 8 you, and then I will cease!" So he
 smote them hip and thigh with a
 great slaughter. Then he went and
 occupied a cavern in the precipice of
 Aitan.

(B.C. 1140.) *The Philistines in Re-
 venge plunder Judea, and demand
 Samson, but he slaughters a
 thousand of them with the Jaw
 of an Ass.*

9 The Philistines afterwards went up
 and encamped in Judah, and ad-
 10 vanced to Balkhi. When the men
 of Judah asked "Why have you
 advanced against us?" they replied
 "You must hand over to us Samson
 for us to do what we intend to him."
 11 Three thousand men therefore went
 from Judah to the cavern in the
 precipice of Aitan, and said to Sam-
 son, "Do you not know that the
 Philistines govern us? Then why
 have you done this to us?" When
 he replied, "As they did to me, I
 have done to them!"
 12 But they answered him, "We have
 come to bind you, and give you to
 the hands of the Philistines."
 Samson only said to them,
 "Swear to me that you will not assail
 me yourselves!"
 13 So they replied to him saying, "We
 will only bind you and deliver you to
 their hands; and we will not kill
 you." Then they bound him with
 two new ropes and hoisted him down
 14 from the cliff. But when they came
 to Lekhi, and the Philistines shouted
 at his approach, an enthusiasm fell
 upon him and he smashed the
 manacles that were upon his arms
 like burnt flax, and snapped the cords
 15 off his hands, and finding the fresh
 jaw-bone of an ass, he put out his

hand and seized it, and killed a thou-
 sand men with it! Then Samson 16
 exclaimed;—

"With the jaw-bone of an ass,
 I have made them asses!—
 With the jaw-bone of an ass,
 I've slain a thousand men!"

And as he ceased speaking he threw 17
 the jaw-bone from his hand, and
 named the place "Jaw-hill."¹

Samson's Exhaustion after the Fight.

His Prayer.

Then he was terribly exhausted, 18
 and cried to the EVER-LIVING, and
 said, "You have given this great
 victory to the hand of Your servant,
 and now I shall die for thirst, or fall
 by the hand of the uncircumcised."

Then GOD opened the well at 19
 Balkhi, and water came from it, and
 he drank and his spirit returned to
 him, and he survived; therefore he
 called its name "Prayer-well," which
 is in Balkhi² to this day. He after- 20
 wards judged in Israel during the
 Philistine period, twenty years.

(B.C. 1139.) *Samson caught by a
 Harlot at Gaza, but escapes.*

Samson once went to Gaza, and 16
 saw a woman, a harlot, and went to
 her. The Gazites said, "Samson 2
 has come." So they surrounded and
 laid an ambush for him all night at
 the gate of the city, and waited all the
 night, saying, "At dawn of day we
 will kill him!"

But Samson lay down till midnight. 3
 Then he arose at midnight and pulled
 up the doors of the city gate with the
 two posts, and the cross bar, and
 placed them on his shoulders and
 carried them to the top of the hill
 that is opposite Hebron.

(B.C. 1138.) *Samson entangled by
 the Harlot, Delilah of Shorok.*

And after this he loved a woman in 4
 the vale of Shorok, and her name
 was Delilah; so the lords of the Philis- 5
 tines went to her, and said, "Pump
 him, and find out in what his great
 strength consists, and in what way
 we can master and chain him to
 destroy him, and we will each give
 you one thousand one hundred
 shekels."

¹ Ramath-lekhi, in Hebrew.—F. F.

² V. 19. Balkhi, "At the Jaw."—F. F.

**Delilah tries to betray Samson,
but fails.**

- 6 Delilah consequently said to Samson, "Tell me, now, in what your strength consists? And in what way they could bind and destroy you?"
- 7 And Samson answered her, "If they bind me with seven wet ropes that have never been dried, I shall become feeble like an ordinary man."
- 8 So the lords of the Philistines brought to her seven wet ropes that had never been dried, and she bound him with them, while an ambush hid in her chamber. Then she exclaimed to him, "The Philistines are upon you, Samson!" but he snapped the ropes as he would snap a thread of tow burnt in the fire. Consequently his power was not discovered.
- 10 Therefore Delilah said to Samson, "I see you are laughing at me, and telling me lies! Tell me now how could I bind you?"

**(B.C. 1127.) Samson, however,
decludes.**

- 11 So he replied to her, "If I am bound with fresh willows that have not been used in any work, I shall become feeble and be like a common man!"
- 12 Delilah accordingly took fresh willows, and bound him with them, and then exclaimed to him, "The Philistines are upon you, Samson!" (and an ambush was laid in the chamber), but he snapped them off his arms like a thread.

**(B.C. 1121.) Delilah continues to
try and find the Secret of his
Strength, to betray him, and
succeeds,**

- 13 Delilah afterwards said to Samson, "So far you have laughed at me, and told me lies! Tell me, how can I bind you?" And he answered her, "If the seven plaits of my hair are woven in a loom!"
- 14 So she fastened them to the loom, and exclaimed to him, "The Philistines are upon you, Samson!" when he awoke from his sleep, and pulled up the pins of the loom with the web.
- 15 Then she exclaimed, "What! Do you say you love me, when your heart is not mine? These three times you have laughed at me, and not told me

in what your great strength consists!" So when she had worn him out by talking every day, and worried and exhausted his life to death, he told her the whole of his heart, and said "A razor has never gone upon my head, for I was devoted to God from birth. If I were shaved, then my strength would leave me and I should become feeble like another man."

Then Delilah saw that he had told her all his heart, and she sent and called the lords of the Philistines, saying, "Come up now, for he has told me all his heart!" The lords of the Philistines consequently went up to her, and they brought the money with them. And she laid him asleep on her lap, and called to a man who cut off the seven plaits of his head, and broke and degraded him,—and his strength went from him.

Then she exclaimed, "The Philistines are upon you, Samson!" and he awoke from his sleep, and said, "I will go out, for once, for a time, and refresh myself," but he did not know that the EVER-LIVING had left him! The Philistines then seized him, and put out his eyes, and look him down to Gaza, and bound him in chains, and he ground at the mill in the prison with slaves.

But he awaited the growing up of the hair of his head that had been shaved.

**(B.C. 1120.) The Philistines make
a Thanksgiving Feast to Dagon
for Samson's being captured.**

Meantime the lords of the Philistines prepared to sacrifice a great sacrifice to Dagon, their god, and to triumph, for they said, "Our god has given Samson our enemy into our power!" They therefore showed him to the people and praised their god, for they said, "Our god has given our enemy into our power, who wasted our country, and who caused us much trouble." And when their hearts were delighted they exclaimed, "Bring Samson and let him make sport for us!"

Samson's Prayer and Tragic Death.

So they brought Samson from the Slaves' Prison, and he made sport before them, and they placed him

26 between the pillars. Then Samson said to the warder who had him by the hand, "Come near to me, and place me by the pillars upon which the building is supported, that I may rest myself on them."

27 Now the building was full of men and women, and all the lords of the Philistines were there, and about three thousand men and women looking at the sport of Samson.

28 Then Samson prayed to the EVER-LIVING, and said,

"EVER-LIVING GOD, remember me now, and strengthen me this time also, my GOD, and I shall be at once revenged for my two eyes, upon the

29 Philistines." Then Samson grasped the two central pillars upon which the building was supported,—one with his right and the other with his left hand,—and Samson exclaimed, "Perish my life with the Philistines," and bent with might, and the building fell upon the lords, and upon all the people who were in it,—so the dead whom he killed with his death were more than he had killed in his life.

31 His relatives and all the house of his father descended, however, and carried him away, and buried him between Tzarah and Ashtaol in the tomb of Manoh his father. But he judged in Israel twenty years.

ILLUSTRATIONS OF ISRAEL'S ANARCHY.

(From 1406 to 1120 B.C.)

Mikah and the Danites, and his Teraph. An Historical Poem.

17 There was a man in Mount 2 Ephraim, named Mikah, who said to his mother, "Those eleven hundred of silver which were taken from you, and about which you cursed and swore in my hearing,—I have your money; I stole it." And his mother replied, "The EVER-LIVING bless you, my son!"

3 So he returned the eleven hundred of money to his mother, when she said to him, "I had consecrated that money to the EVER-LIVING on account of my son, to make an image, and a shrine; but now I will give it to you!"

4 He, however, returned it to his mother. But he took two hundred

of the money, and gave it to a silversmith, who made an image and a shrine, and it was in the house of Mikah, and Mikah made it a House of gods, and made an ephod and a teraph, and also set aside one of his sons, and he was the priest to it.

REFRAIN.

There was no king in Israel in 6 those days;—
Each did what was right in his own eyes.

There was also a youth of Bethle- 7 hem-judah, in the clan of Judah, but he was a Levite, who resided there. And the man went from the village of 8 Bethlehem-judah to settle where he might find a home, and he came to Mount Ephraim, to the house of Mikah, in making his journey, when 9 Mikah asked him, "From where do you come?" And he answered "I am a Levite from Bethlehem-judah, and I am going to settle in Ashur."

But Mikah said to him, "Stay 10 with me, as a father and a priest, and I will pay you ten silvers a year, and a suit of robes, and your board."

So the Levite consented, and the 11 Levite was content to settle with the man Mikah, and the youth became to him as one of his sons. Mikah 12 also appointed the Levite, and the young man became his priest, and lived in the house of Mikah. Con- 13 sequently Mikah said, "Now I know that the EVER-LIVING will prosper me, because I have got a Levite for a priest."

REFRAIN.

There was no king in Israel in 18 those days;—
Each did what was right in his own eyes.

At that time the tribe of Dan was seeking itself a district for settlement, for it had not obtained until that period a district amongst the tribes of Israel. The Danites con- 2 sequently sent five men from their clan, all of them bold fellows, from Tzarah and Ashtaol, to examine the country and search it, and said to them, "Go, search the country." So they came to Mount Ephraim, to the house of Mikah, and lodged

3 there. While they were in the house of Mikah they recognised the voice of the young Levite, and were attracted by it, and said to him, "When did you come here? And what do you do here? and for how much?"

4 And he answered them, "Mikah does this and that for me, and hires me, and I am his priest."

5 When they replied to him, "Enquire, now, of GOD, and learn the result of the journey that we are going upon."

6 And the priest answered them, "Go in peace! The EVER-LIVING accompanies the way you are going!"

7 So the five men went and arrived at Lashah, and saw that the people inhabited it in security under the government of Zidon, quietly and securely, and there were no soldiers in the country. It was controlled and administered from Zidon, and they had no troubles for themselves.

8 When they returned to their relatives at Tzarah and Ashthaol, they

9 asked, "What about them?" When they replied, "Come on and let us assail them, for we have seen the country, and it is very beautiful. Go, you idlers, do not delay to march, and go to

10 seize the country;—for you will come to a quiet people, and a land of extensive forests, which GOD will give to your hands,—a place where there is no want of anything that is upon earth!"

11 Consequently from the clan of the Danites there marched from Tzarah and Ashthaol six hundred men, all of

12 them skilled warriors, and they advanced and encamped at Krith-Jarim in Judah,—therefore they called that place Dan's camp to this day. It is

13 behind Krith-Jarim. From there they crossed Mount Ephraim, and proceeded to the house of Mikah.

14 There the five men who had gone to spy the country of Lashah remarked to their companions, "Do you know that there is amongst these houses an ephod, and a teraphim, and an image, and a shrine,—so now you know what to do!"

15 They consequently turned aside, and came to the house of the young Levite, near the house of Mikah, and

16 wished him peace, while the six hundred men of the Danites armed with warlike weapons stood before the

17 door, and the five men who had been

to spy out the country entered and took the image, and the ephod, and the teraphim, and the shrine. But the priest asked "What are you doing?" When they answered him,

18 "Be quiet! Put your hand on your mouth, and go with us, and be our father and priest. Is it better for you to be priest to the family of one man, or to be priest to a tribe and clan in Israel?"

So the heart of the priest was satisfied, and he took the ephod, and the teraphim, and the image, and went along with the army: who faced

20 about and marched, and placed the children and baggage, and precious things in front of them.

When they had proceeded to a distance from the house of Mikah, the people who were employed in Mikah's family, shouted and followed the Danites, and called to the Danites,

21 who turned on them and said to Mikah, "What is the matter with you, that you are shouting?"

And he answered, "You have stolen the god I made for myself, and the priest, and marched off!—so what have I left? And yet you ask me, 'What is the matter with you?'"

But the Danites replied to him;

22 "Don't let us hear your noise! For fear some rough fellows should rush out on you,—and take your life, and the lives of your family." Then the

23 Danites went along their way, and Mikah, seeing they were stronger than himself, faced about and returned to his own house.

Thus they stole what Mikah had

24 made, and the priest who had come to him, and went to Lashah, to a people peaceable and quiet, and assailed them, and burnt their city with fire, and there was no deliverance, for

25 they were far from Zidon, and had no intercourse with any person. They afterwards settled in the vale of Beth-rekhob, where they built a town, and

26 called it Dan-town, after the name of their ancestor Dan, who was born to Israel, but the name of the place was formerly Lashah. The Danites also

27 set up for themselves the image, and Jonathan-ben-Ghersham-ben-Masheh, he and his sons, were priests to the tribe of Dan until the time of

28 removing from the country, and they

29 worshipped the image that Mikah made all the period that the House of God was at Shiloh.

30

31

THE CRIME OF GIBEAH: AN HISTORICAL POEM.

(The date is uncertain when the crime was committed.—F. F.)

- 19 It was also in the period when there was no king in Israel, that a certain Levite resided at the back of Mount Ephraim, and he married a woman of Bethlehem-Judah, as a second wife, but this second wife deserted him and went from him to the house of her father at Bethlehem-Judah, and was there for a period of four months.
- 3 Then her husband arose and went after her to speak to her heart, to cause her to return and attend him. So he mounted his ass and went to the house of her father, and saw the girl's father, who was glad to meet him. And his father-in-law, the father of the girl, comforted him, and he stayed with him three days, and they ate and drank, and rested there.
- 5 When the fourth day came, they got up in the morning, and he arose to depart, but the father of the girl, his father-in-law, said, "Refresh your heart with a little bread, and go after that." So he stayed and both of them ate together and drank. Then the father of the girl said to the man, "Be content now, and stay and let your heart enjoy itself." But the man arose to go. However his father-in-law pressed him, so he sat down and stayed there. However he got up on the morning of the fifth day to go, when the father of the girl said, "Comfort your heart, and delay till the turn of the day." So they ate and drank. Then the man arose to go, he and his wife, and servant, but his father-in-law, the father of the girl, said, "See now the day is stretching towards dusk. Lodge now here pleasantly to-day. Rest, then, and enliven your heart, and get up to-morrow morning for your journey and go to your own home."
- 10 The man, however, was unwilling to stay, but arose and went, and arrived opposite to Jebus—that is Jerusalem,—where his saddled asses broke down with him and his wife, when they were near Jebus, and the day was nearly ended, so the attendant said to his master, "Let us go, now, and turn into this city of the Jebusi, and lodge there."
- 12 But his master said to him, "I will

not turn to a town of foreigners where there are none of the Children of Israel. Let us pass over to Gibeah. Therefore," he added to the lad, "come, let us enter one of these places, for we will lodge in Gibeah, or in Rama."

So they passed on and marched and came to the south side of Gibeah of Benjamin, and they turned towards it to go and lodge in Gibeah, and went and sat in the square of the town, but no person invited them to his house to lodge.

At last an old man came from his work in the fields, at dusk—a man from Mount Ephraim, who was a resident in Gibeah—but his wife was a native of Benjamin. Raising his eyes he saw the man at a distance in the square of the town, and the old man said, "Where do you go? and whence do you come?"

And they replied to him, "We are crossing from Bethlehem-Judah to the back of Mount Ephraim, from where I am, but I came to Bethlehem-Judah, and I am returning to the House of the EVER-LIVING. But no man has invited me to his house, although we have straw and provender for our asses, and food and wine for myself and my waiting woman and lad. We want nothing at all except shelter."

Then the old man said; "Peace be with you! Bring your asses with you to me! Only do not lodge in the street." So he took them to his house, and foddered the asses, and washed their feet, and they ate and drank.

They were cheering their hearts when the men of the town, sons of Belial, surrounded the house, knocked at the doors, and said to the master of the house, the old man, "Bring out the man who has come to your house, that we may outrage him!"

But the master of the house went out to them, and said, "No, my friends! Do not inflict wrong upon me, I pray,—since this man has come to my house, do not commit this wickedness! I have two maiden daughters, and his servant-wife, I will bring them out to you, and you

can outrage them,—and do to them what pleases you! But to this man do not such a loathsome thing."

25 But the men would not listen to him; so the man seized his servant-wife, and sent her out to them outside, and they outraged her, and maltreated her all the night, until daybreak, but went away from her at
26 the departure of darkness. Then at the arrival of dawn the woman came,—and fell before the doorway of the man's house, whereshe had been outraged until daylight.

27 Her master also arose at daybreak and opened the doors of the house, and came out to proceed on his journey and saw the woman, his servant-wife, fallen before the house with her hands upon the doorstep,
28 and he said to her, "Get up and come along!" But she spoke not. Then he brought the ass and lifted the woman up, and went to his place,
29 and entered his house, where he took a knife, and seized his servant-wife and divided her corpse into twelve pieces and sent to all the
30 countries of Israel, and all who saw it said, "There has not been, nor has there been seen anything like this from the time the Children of Israel came up from the Mitzeraim until this day! Apply yourselves to it,—consult, and speak!"

20 All the Children of Israel then went out and assembled the Parliament unanimously from Dan to Beersheba, and the country of Gilad, to the
2 EVER-LIVING at Mizpah, where the Chiefs of the people of all the tribes of Israel presented themselves as an assembly of the people before GOD, with four hundred thousand men, disciplined soldiers.

3 The Benjaminites, however, heard that the Children of Israel had gone up to Mizpah where the Children of Israel asked, "Who has committed
4 this crime?" And the Levite, the husband of the woman who had been murdered, answered, and said, "I and my servant-wife came to Gibeah
5 of Benjamin to lodge, when the blackguards of Gibeah rose upon me, and surrounded the house at night, purposing to murder me, and they
6 outraged my wife until she died. So I took my wife and cut her to pieces, and sent her to all the land possessed by Israel, because they had com-
7 mitted such a crime in Israel. Now,

Sons of Israel, apply to the matter—and consult about it!"

Then all the Parliament arose as 8 one man and exclaimed, "Let no man go to his home, nor any man return to his house, for this is what
9 shall be done to Gibeah,—we will assail it by lot, and we will select ten
10 men in a hundred, from every tribe of Israel, and a hundred from a thousand, and a thousand from ten thousand, as a provisional draft of the army for action, and send them
against Gibeah of Benjamin, because of the great crime they have committed in Israel, and all the people
11 of Israel shall approach the town as if united in one man."

However, the tribes of Israel sent 12 officers to all the tribe of Benjamin to enquire;—"What crime is this which has occurred amongst you? Therefore, now, give up those men,
13 sons of Belial, who are in Gibeah, and we will execute them, and burn out the crime from Israel."

The Benjaminites, however, would not listen to the voice of their countrymen the Children of Israel, but
14 assembled from their villages to Gibeah, to prepare for war with the Children of Israel, and the Benjaminites
15 at that period could collect from their towns twenty-six thousand disciplined men, besides the inhabitants of Gibeah,—and they amounted to seven hundred chosen men. These
16 seven hundred skilful men were more than a numerous force. All of them were both-handed at slinging stones to a hair's breadth, and never missed.

But Israel stood up, without
17 Benjamin, four hundred thousand men, all of them disciplined soldiers, men of war, and they arose and
18 advanced to Bethel, and enquired of GOD—where the Children of Israel asked, "Who of us shall go up to open the war with the Benjaminites?" When the LORD replied, "Judah shall open it."

The Children of Israel accordingly
19 arose at dawn and camped before Gibeah, and the leader of Israel
20 advanced to fight with Benjamin, and the Israelites proceeded from the camp towards Gibeah. But the
21 Benjaminites came out from Gibeah, and left Israel that day twenty-two thousand men on the ground. The
22 army of the men of Israel, however, were bold, and continued to prosecute

the war from the spot they had
 23 advanced to on the first day. The Children of Israel also went up and wept before the EVER-LIVING until the evening, and enquired of the EVER-LIVING asking, "Shall we continue to pursue the war with the Benjaminites, our countrymen?" And the EVER-LIVING replied, "Go up against them."

24 The Israelites consequently approached the Benjaminites on the second day, and Benjamin came out to meet them, from Gibeah, and they destroyed of the Children of Israel on the field eighteen thousand men, all
 26 of whom were trained soldiers.

So all the Israelites therefore went up, and all the army came to Bethel, and they wept and sat there before
 27 the EVER-LIVING. The Children of Israel also enquired of the EVER-LIVING, and placed the Ark of the
 28 Covenant of GOD at their right hand, and Phinehas, a descendant of Aliazer-ben-Aaron, stood before it on the right hand of them, and said, "Continue still to go to war with the Benjaminites your countrymen, until defeated. The
 EVER-LIVING also says, 'Go up! for to-morrow I will give them into
 29 your power.' But Israel must place ambushes around Gibeah."

30 So the Children of Israel advanced against the Benjaminites for the third time, and they approached to Gibeah
 31 step by step, and the Benjaminites came out to meet the force, which drew off from the town, and waited for the attack from the victorious army step by step to the highway which leads to the ascent of Bethel, and adjoins to the field of Gibeah,—losing about thirty men of Israel.

32 Then the Benjaminites said, "We are driving them before us as formerly." But the Children of Israel said, "We will retreat and draw them from the
 33 town to the highway, then let all the army of Israel arise from their place, and advance from Bal-Thamar, and the ambush of Israel, placed at the
 34 locality of the hill-moorland, must advance from the south to Gibeah with twelve thousand men, the bravest of all Israel, and fight boldly and they will not know that the stroke of their crime is upon them."

35 So the EVER-LIVING discomfited the Benjaminites before Israel, and the Israelites disabled on that day twenty-five thousand one hundred men of

Benjamin, all disciplined soldiers, for 36 the Benjaminites fancied that they retreated, and that the Israelites gave way to the Benjaminites; but those relied upon the ambush which they had placed on the hill, for the ambus- 37 cade kept quiet and lay down upon the hill until they rushed and attacked the whole town with the sword; and 38 it had been arranged with the men of Israel by the Commander of Israel, if the ambush succeeded, to send up a cloud of smoke from the town. Con- 39 sequently the Israelites retreated to the camp, and the Benjaminites, who were encouraged to the attack, wounded about thirty of the Israelites, "for," they said, "they certainly fly 40 before us, as in the former battles," so they continued their retreat until the ascent from the town of the pillar of smoke. Then Benjamin faced round, and saw it ascending to the sky from all the town. The Com- 41 mander of Israel also turned front, and the Benjaminites were terrified, for they saw the punishment of their crime was upon them, and turned 42 from the face of the Israelites to the way of the desert, and were defeated in the battle, and those who were in the town were destroyed in the midst of it. But the Benjaminites turned their 43 flight from the level way to the refuge of the hills on the west, and there fell 44 of Benjamin eighteen thousand men, all of them brave fellows. Thence 45 they turned and fled towards the desert, to the cliffs of Rimon, and five thousand men went up to the cliffs. But they were followed to Gidim, and two thousand of them slain. Thus all of Benjamin who 46 fell on that day were twenty-five thousand men, disciplined soldiers, all of them strong men. But there 47 turned and fled to the desert, to the cliff of Rimon, six hundred men, and they held the cliff of Rimon four months.

Then the Israelites turned upon 48 the Benjaminites and they struck with the sword thoroughly from man to beast, and every town they captured they set on fire.

Then all Israel swore in Mitzphah 21 saying, "No man among us shall give his daughter as a wife to Benjamin."

Afterwards all the people came to 2 Bethel, and sat there before the EVER-LIVING until the evening, and lifted up their voice and wept a great weeping,

3 and asked "Why, EVER-LIVING GOD of Israel, has this come to Israel, to destroy to-day one of the tribes of Israel?" But when next day came the people got up and built an altar, and offered a burnt offering and peace offerings.

5 Then the children of Israel asked, "Who has not come up to the Assembly of all the tribes of Israel before the EVER-LIVING, for a great oath has been sworn that whoever came not up to the EVER-LIVING at Mizpah shall be put to death."

6 The Children of Israel also grieved for Benjamin their brother, and said, "To-day a tribe has been blotted from Israel. What shall we do for them to provide them wives, since we have sworn not to give them a supply of wives?" So they asked, "Is there a single tribe of Israel which has not come up to the EVER-LIVING at Mizpah?" and found that no man had come to the camp from Jabesh-Gilad, to the Assembly. They therefore reviewed the army, and did not find there a Jabeshite from Jabesh-Gilad. The Parliament consequently sent there twelve thousand chosen men, and commanded them saying, "Go and assail the Jabeshites of Jabesh-Gilad with the sword, both men and boys. But act in this way;— you shall destroy every male and every female who has had connection with a man." But they found of the population of Jabesh four hundred girls, maidens, who had not known man by connection with a male, and they brought them to the camp at Shiloh, which is in the land of Canan.

13 Then all the Parliament sent and addressed the Benjaminites who were on the cliff of Rimon, and proclaimed peace with them. So the Benjaminites returned, and they gave them the women who came from Jabesh-Gilad, but they were not found sufficient.

15 The people therefore grieved for Benjamin, because the EVER-LIVING had made a breach in the tribes of Israel.

16 The Lords of the Parliament also said, "What shall we do to supply wives, for we have destroyed the women of Benjamin?" So they said

"Let Benjamin seize upon the unwilling rather than a tribe should be blotted from Israel, for we are not able to give them wives from our daughters, because the Children of Israel have sworn, imposing a curse on whoever gives a wife to Ben amin."

They then made a feast of several days to the EVER-LIVING in Shiloh, which is at the north of Bethel towards the sun-rise, on the highway leading up from Bethel to Shekem, and near to Libnah, and they also instructed the Benjaminites, saying;— "Go and hide yourselves in the vineyards and watch, and when you see the girls come out from Shiloh to dance in the dances, then come out from the vineyards, and each of you catch a wife for himself from the girls of Shiloh, and take them to the country of Benjamin. And if their fathers should come, or their brothers, to complain to us, we will command them to be lenient with you for taking each one his wife by force, because we cannot give to you as at ordinary times."

The Benjaminites accordingly did so, and carried off wives to the number of those deficient, who stole, and went off, and returned to their estates, where they rebuilt their villages and settled in them. The Israelites also marched from there at the same time to their tribes and clans, so everyone came from there to his home.

REFRAIN.

In those days there was no king in Israel;
Every man did what was right in his own eyes.¹

¹ These two beautiful epics, regarded as narrative poems, were probably the production of Isaiah himself, founded upon traditions of the events, or from historical records long since lost; and were intended to show his corrupted and party-riven countrymen the horrors and crimes produced by disregard to religion and political unity. I especially conclude so from the insistence upon the doctrine of a Monarchy being the best security for social laws and safeguard of individual life. The poet has made no attempt to fix any definite dates to them, and I consequently do not attempt it.—FERRAR FENTON.

THE HISTORY OF THE PEOPLE OF ISRAEL OF THE HOUSE OF ABRAHAM.

BY ISAIAH-BEN-AMAZ THE PROPHET.

(Second Chronicles, Ch. 32, v. 32.)

BOOK III.

THE PERIOD OF SAMUEL

THE FIRST BOOK OF SAMUEL.

(B.C. 1171.) *Samuel's Parentage.*

1 **T**HERE was a certain man of
Ramathaim-Zofim, in Mount
Ephraim, whose name was Alkanah
ben Jarkham, ben Aliahah, ben
Tokho, ben Tzuf, the Afthrathite;
2 and he had two wives, the name of
the first was Hanah, and the name of
the second Peninah, and Peninah had
3 children, but Hanah had none. This
man went up yearly from his village
to worship, and to sacrifice to the
LORD OF HOSTS in Shiloh, where two
sons of Eli Khofni¹ and Finikhas²
were priests to the EVER-LIVING.
4 When it was Alkanah's day for
sacrifice, he gave to Peninah his wife,
and to all her sons and daughters,
5 portions, but to Hanah he only
gave a single portion, although he
loved Hanah, for the EVER-LIVING
6 had closed her womb. So she was
vexed, anguished, and laboured with
rage, because the EVER-LIVING shut
up her womb.

Alkanah's Wife Hanah prays for a Son.

7 He did this year after year when he
went up to the House of the EVER-
LIVING; so she was vexed and would
8 not eat. Alkanah therefore said to
her, "Wife Hanah, why do you

weep? Why do you not eat? Why
is your heart bad? Am I not better
to you than ten sons?"

Hanah however arose after eating 9
and drinking in Shiloh,—and Eli the
Priest sat upon the chair at the door
of the Temple of the EVER-LIVING,—
for her soul was bitter, and she prayed 10
to the EVER-LIVING, and weeping she
wept. She also vowed a vow, and 11
said, "LORD OF HOSTS, if You will
look on the anguish of Your hand-
maid, and remember me, and not
forget Your handmaid, but grant to
Your handmaid a male child, I will
give him to the EVER-LIVING all the
days of his life, and a razor shall not
go over his head."

But while she continued to pray 12
before the EVER-LIVING Eli watched
her mouth. Hanah however spoke 13
from her heart, only moving her lips,
and no sound was heard, consequently
Eli thought she was drunk. Eli there- 14
fore said to her, "Why have you
made yourself drunk? Cast the wine
from you!"

But Hanah answered him, "No, 15
my Lord! I am only a woman of
depressed spirit. I have not drunk
wine nor strong drink, but I am pour-
ing out my soul before the EVER-
LIVING. Do not consider your hand- 16
maid as a daughter of Belial because
I speak so much, for I have uttered
my many griefs and sorrows so far."

Then Eli replied and said, "Go in 17

¹ Hofni.—F. F.

² Phineas.—F. F.

peace! and may the GOD of Israel give you the request you ask from Him."

- 18 And she answered, "May your servant find favour in your sight." The woman then went away, and ate, and afterwards her face was not the same.

(B.C. 1170.) **Samuel born.**

- 19 In the morning they got up and worshipped before the EVER-LIVING, and then returned to their home at Ramath, where Alkanah knew Hanah his wife, and the EVER-LIVING remembered her, and at the end of the year Hanah conceived and bore a son, and called his name Samuel¹ because I have asked him from the EVER-LIVING.
- 21 When the man Alkanah and all his family went up to sacrifice to the EVER-LIVING at the yearly sacrifice, and for his vows, Hanah went not up with him, "for," she said to her husband, "not until I wean the boy, and take him up to the EVER-LIVING,—then he shall always stay there."
- 23 So Alkanah replied to his wife, "Do as seems good to you. Stay until you wean him, and may the EVER-LIVING confirm His promise to you!" Consequently the woman remained and nursed her son until she had weaned him. Then she went up with him, when he was weaned, taking three bulls, and an epha of flour, and a skin of wine, and arrived at the House of the EVER-LIVING in Shiloh with the lad, and killed the bull, and brought the lad to Eli, and said, "My Lord, let your soul live. I, Sir, am the woman who stood here at the door to pray to the EVER-LIVING. I prayed for this lad, and the EVER-LIVING granted to me the request I asked. So now as I asked him from the EVER-LIVING I myself dedicate him to the EVER-LIVING all the days of his life, and he shall worship the EVER-LIVING here."

(B.C. 1168.)

- 2 Then Hanah gave thanks and said,

SONG OF HANAH.

"My heart rejoices in the LORD,—
By the LORD my horn is exalted;
My face triumphs over my foes,

¹ V. 20. "Heard of God."—F. F.

For I rejoice in Your salvation.
None is sacred like You, LORD,— 2
For there is none beside You;
Nor fortress like our GOD.

Increase not your proud speech;— 3
Pride comes badly from your mouth,
For the LORD is a GOD of know- 4
ledge,
Though trifles are not weighed.

The bows of strength are broken, 5
And the feeble girt with might,
The pampered beg for food,
But the hungry now have rest.
The childless has borne seven,
And the many-sonned has want!

The LORD kills and He revives; 6
Brings to the grave and raises;
The LORD makes poor and rich, 7
Bows down, and again exalts!
He lifts the depressed from dust, 8
Exalts the poor from dunghills
To sit along with Princes,
To inherit the Throne of Power;
For the Earth's supports are the
LORD'S,
And upon them He rests the world.

He guards the feet of His saints, 9
But the wicked destroys in gloom;—
For man is not strong by wealth,
But they fail who strive with Him.

When the LORD thunders from 10
heaven,
He rules to the bounds of the earth,
And gives His chosen Leader power,
And exalts His Anointed's horn."

(B.C. 1165.)

Alkanah afterwards returned to his home at Ramath, but the lad served the EVER-LIVING with Eli the Priest.

Eli's Wicked Sons.

The sons of Eli, however, were 12 profligates; they did not recognise the EVER-LIVING, although the Priests 13 governed the people.

Whenever a person offered a sacrifice, a lad came from the Priest when the flesh was boiling with a three-pronged fork in his hand, and 14 stuck it into the cauldron, or boiler, or kettle, or pot. All that came up on the fork the Priest took for himself. They did the same to every Israelite who came to Shiloh. Also, before 15 the time that they burnt the fat, the

priest's lad came, and said to the man sacrificing, "Give the priest meat from the ribs, for he will not accept boiled meat from you;—it must be raw."

16 If the person replied to him, "Let the fat be burnt first, then take what you desire," he would answer him, "Give it at once, and if not I shall take it by force."

17 The young men were also very great sinners against the EVER-LIVING, for they corrupted the women who brought offerings to the EVER-LIVING.

(B.C. 1165.) **Consecration of Samuel.**

18 But Samuel served before the EVER-LIVING as an assistant, girded with an ephod. His mother also made him an embroidered robe, and brought it up to him every year when she went with her husband to sacrifice the yearly sacrifice. Then Eli blessed Alkanah and his wife, and said, "The EVER-LIVING granted you an heir from this woman in answer to her request from the EVER-LIVING." Then they returned to their village, and now the EVER-LIVING favoured Hanah, and she conceived and bore three sons and two daughters. But the lad Samuel grew up with the EVER-LIVING.

(B.C. 1141.) **Eli feebly reprobes his Sons.**

22 When Eli became very old, he heard of all the doings of his sons to all Israel, and how they corrupted the women who came to worship at the door of the Hall of Assembly; so he said to them, "What are these things that you do, which I have heard of? The vile practices towards all these people? Refrain, my sons, for it is not a good report that I hear of your practices against the EVER-LIVING. 25 If a man sins against a man, they intercede with GOD: but if a man sins against the EVER-LIVING, who can intercede for him?"

But they would not listen to the voice of their father, for the EVER-LIVING had decided to kill them.

Samuel becomes Good and Great.

26 But the young man Samuel advanced and became great and good, both with the EVER-LIVING and also with men.

(B.C. 1141.) **A Man of God sent to reprove Eli.**

A Man of God therefore was sent ²⁷ to Eli, and said to him, "Thus says the EVER-LIVING, 'I revealed Myself to the House of your fathers when you were among the Mizteraim, and I chose it from all the tribes of Israel to Myself as a Priesthood to offer incense upon My altar, and to wear an ephod before Me, and I gave to the House of your fathers all the gifts of the Children of Israel. Then why ²⁸ do you despise My sacrifices and offerings which I commanded for frailty, and respect your sons more than Me? by letting them fatten themselves with the best of all the offerings of My People Israel?' Therefore the EVER-LIVING GOD of ²⁹ Israel says, 'I promised that your House, and the House of your Fathers should walk before Me for ever,' but now the EVER-LIVING has said to me to-night, 'Whoever honours Me, I will honour; and whoever degrades Me, shall be degraded. Now ³⁰ the time has come when I will break your necks and the heirs of the House of your Fathers, from being noble in your House. And you may expect ³¹ suffering, instead of pleasantness from all that gives Israel pleasure; for there shall not be a noble in your house for all time. However I will ³² cut off every one of your descendants for ever at My Altar, to exhaust your eyes, and make your soul languish,—yet great men shall die from your house! And this shall be the proof— ³³ your two sons Khofni¹ and Finahas² shall both of them die in one day!"

"Then I will appoint for Myself a ³⁴ Faithful Priest who will do according to My own heart and soul, and I will build him a perfect House, and cause him to walk before My Messiah for all time. And then all the remnant ³⁵ of your House shall come and bow to him for a penny of money, and for a piece of bread, and say, "I beg you to admit me to a priest's office that I may eat a mouthful of food!"

(B.C. 1140.) **Samuel Divinely called to warn Eli of his Sons' Sins.**

Meanwhile the young man Samuel ³⁶ served the EVER-LIVING before Eli.

¹ Hophni.—F. F.

² Phineas, in O.V.—F. F.

- But a word from the EVER-LIVING came seldom in those days. There was no frequent vision at that time.
- 2 And when Eli was in bed in his residence, and his eyes were becoming heavy—he was not able to see,—and the Lamp of GOD was becoming dim,—and Samuel was in bed in the Temple of the EVER-LIVING, where
- 4 the Ark of GOD was, then the EVER-LIVING called to Samuel, and he replied, "I am here!" and ran to Eli, and said, "I am here, for you called me." But he answered, "I did not call you! Return to bed." So he went and laid down.
- 6 Then the EVER-LIVING called again, "Samuel!" and Samuel arose and went to Eli, and said, "I am here for you called me!" But he replied, "I did not call, my son! Return to bed."
- 7 Samuel, however, was beginning to recognise the EVER-LIVING, and the word of the EVER-LIVING was beginning to be revealed to him, so the EVER-LIVING again called "Samuel, Samuel!" for the third time, and he arose and went to Eli and said, "I am here, for you did call me." Then Eli perceived that the EVER-LIVING had called to the
- 9 young man. Therefore Eli said to Samuel, "Go; lie down, and if HE calls to you then, say 'Speak, JEHOVAH, for Your servant listens.'" So he lay down in his chamber.
- 10 Then the EVER-LIVING confirmed it and called as before, "Samuel! Samuel!" at which Samuel replied, "Speak, JEHOVAH, for Your servant listens."
- 11 Then the EVER-LIVING said to Samuel, "I will now do a thing in Israel at which both the ears of all
- 12 hearing it shall tingle! On that day I will heap upon Eli all that I have said concerning his House,—the strong and the weak,—for I will display Myself to him, as I Myself will punish his family for ever, on account of the outrages of his sons,
- 14 whom he did not restrain. And therefore I have sworn to the House of Eli, that the sin of the House of Eli shall not be expiated by sacrifice or gift for ever!"
- 15 But Samuel lay still until dawn, when he opened the doors of the House of the EVER-LIVING, for Samuel feared to report the vision
- 16 to Eli. But Eli called Samuel and

said, "Samuel, my son!" and he replied "I am here!"

Then he asked, "What was the 17 thing that was told to you? Hide it not from me. Tell me every word which was told to yourself." Samuel consequently reported to him 18 the whole communication and hid nothing from him, to which he replied, "It was the EVER-LIVING!—Let Him do what is good in His sight."

(B.C. 1141.) **Samuel recognised as a Teacher and Teacher in Israel.**

Thus Samuel became great, and 19 the EVER-LIVING was with him, and none of his words fell to the ground; and all Israel recognised from Dan 20 to Bersheba that Samuel was a true teacher from the EVER-LIVING. The 21 EVER-LIVING also continued to appear in Shiloh, for THE LIFE revealed Himself to Samuel in Shiloh by the word of the EVER-LIVING, and 4 the word of Samuel penetrated all Israel.

(B.C. 1140.) **Israel rises under him as Teacher to Fight the Philistines.**

Afterwards Israel went to meet the Philistines in war, and encamped at Ebenezer, and the Philistines encamped in Afak. Then the Philis- 2 tines disposed themselves to meet Israel, and opened out to the battle, and Israel was routed before the Philistines, and they slew in the open field about four thousand men. So when the army returned to the 3 Camp, the Judges of Israel asked, "Why has the EVER-LIVING routed us before the Philistines to-day? Let us take the Ark of the EVER-LIVING with us from Shiloh and go to oppose them, and it will save us from the clutch of our enemies."

(B.C. 1140.) **The Army Defeated, and sends for the Ark to the Camp.**

The army therefore sent to Shiloh, 4 and brought the Ark of the Covenant of the LORD of HOSTS, Who rests between Kerubem, from there. But the two sons of Eli, Khofni and Finehas, went with the Ark of the Covenant of GOD; and when the Ark of the 5 Covenant of the EVER-LIVING came to the Camp, and the Children of

6 Israel saw it, they shouted aloud so that the earth shook; and the Philistines heard the sound of the shouting, and asked, "What is the noise of this great shouting in the camp of the Hebrews?"¹ and they were informed that the Ark of the EVER-LIVING had come to the camp.

The Philistines fear its Arrival, but Fight and Capture it.

7 Then the Philistines were afraid, for they said, "GOD has come to their camp," and exclaimed, "Woe 8 to us! Who can deliver us from the hand of this splendid GOD of theirs? The GOD who defeated the Mitzerites with such a total defeat in the desert?"
9 Let us harden ourselves, and be men, Philistines, for fear they should enslave you as you enslaved them. So be men and warriors!"

Israel again Defeated.—Eli's Tragical Death.

10 The Philistines consequently fought and routed the Israelites, and each man fled to his home, for the defeat was very great. There fell also thirty thousand regular troops
11 of Israel, and the Ark of GOD was captured, and the two sons of Eli—
12 Khofni and Finehas—were killed. But a man of Benjamin fled from the battle and came to Shiloh on the same day, with his clothes torn and earth on
13 his head, and when he arrived Eli was sitting on his chair beside the road to Mitzpah, for his heart was troubled about the Ark of GOD, and the man came to report to the town, and he called to all the village.
14 When Eli heard the sound of wailing he asked, "What means this noise in the crowd?" So the man hastened and came and told it to Eli.
15 Now Eli was ninety-eight years old, and his eyes were fixed, so that he
16 was not able to see. So the man said, "I have come from the battlefield. I have fled from the battlefield to-day."

Then he asked, "What was the result, my son?"

17 When the reporter answered and said, "Israel has fled before the

Philistines; and there is a great panic on the army; and your two sons are killed,—Khofni and Finehas;—and the Ark of GOD has been captured!" But when the Ark of 18 GOD was mentioned, he fell off the chair backwards towards the side of the gate, and broke his neck, for he was an old man and heavy. He had ruled in Israel forty years.

(B.C. 1140.) Tragical Death of Finehas's Wife.

The wife of Finehas was near 19 being delivered of a child when she heard the report of the capture of the Ark of GOD, and of the death of her father-in-law and husband, and she fell down and brought forth, for her grief overwhelmed her. But at the 20 moment of her death the attendants who stood by her said, "Never mind, for you have borne a son!" She answered not,—for her heart moved not. They consequently called the 21 lad "Ai-kabod," meaning that the glory has gone from Israel by the capture of the Ark of GOD, and the death of her father-in-law and her husband. Therefore they wailed; 22
"Gone is the glory of Israel.

For the Ark of GOD has been captured!"

(B.C. 1140.) The Philistines bring the Ark to the Temple of Dagon, whose Idol is cast Down.

When the Philistines had captured 5 the Ark of GOD, they brought it from Ebenezer to Ashdod, and then the 2 Philistines took it to the Temple of Dagon, and set it beside Dagon; but 3 when the Ashdodites arose on the morrow they saw Dagon had fallen on his face to the earth before the Ark, and the head of Dagon, and the 4 two palms of his hands cut off at the wrists, were on the threshold. Only a stump of Dagon was left to himself, consequently the priest of Dagon, 5 and all who enter the Temple of Dagon, step over the threshold of Dagon in Ashdod to this day.

Affliction follows the Captured Ark.

Then the hand of the EVER-6 LIVING was heavy upon the Ashdodites, and He desolated them, and afflicted them with tumours in their extremities. The people of Ashdod 7 consequently were terrified and said,

¹ V. 6. "Eberlm." עברים, if translated, means "Colonists"; a fit term to be used by the Philistines of the Israelites, who were really Colonists in Palestine.—F. F.

"The Ark of the GOD of Israel shall not remain with us, for His hand is hard upon us, and upon Dagon our god."

8 They therefore sent and assembled all the lords of the Philistines, and asked, "What shall we do with the Ark of the GOD of Israel?"

They replied "Gath shall hold the Ark of the GOD of Israel, and have the custody of the Ark of the GOD of Israel."

The Ark taken to Gath.

9 But after they received it, the hand of the EVER-LIVING brought very great confusion, and afflicted the inhabitants of that city from the least to the greatest, and they broke out in tumours.

The Ark taken to Akron.

10 Then they sent the Ark of GOD to Akron. But when the Ark of GOD arrived at Akron, the Akronites cried out, exclaiming, "Why do you send the Ark of the GOD of Israel to us, to
11 kill us and our people?" So they sent and assembled all the lords of the Philistines, and said, "Send away the Ark of the GOD of Israel, and return it to its place, and do not kill us and our people; for there has been deadly suffering in all the city;—the hand of that GOD has been very
12 heavy here. Even the people who are not killed are afflicted with tumours, and the shrieks of the city have ascended to the Heavens!"

The Philistines ask their Priests what to do?

6 The Ark of the EVER-LIVING was in the country of the Philistines 2 seven months. Then the Philistines summoned their priests and diviners to enquire:—"What must we do with the Ark of the EVER-LIVING? Inform us how we must send it back to its place?"

They advise to return the Ark to Israel with a Rich Present to God.

3 And they replied, "If you send back the Ark of the GOD of Israel you should not send it back empty, but you must return to Him an offering so that He may cure you, and inform

you why He did not turn His hand from you."

Then they asked, "What is the 4 offering that we must return to Him?" and they answered, "Five tumours of gold, the same as the number of the lords of the Philistines; and five mice of gold, for the same plague was upon you and your lords. Make also representations of the 5 tumours, and of the mice that have ravaged the country, and pay honour to the GOD of Israel." Perhaps then He will lift His hand from upon you, and from your gods and from your country. For why should you 6 stupefy your hearts as the Mitzerites and Pharaoh stupefied their hearts so that they would not allow them to go up from them? Yet, when He had afflicted them, they sent them away and they wept. So now set to work 7 and prepare a new cart, and select two heifers, who are suckling calves, who have not had yokes upon them, and harness their heifers to the cart, but put their young back to the stable. Then take the Ark of the EVER- 8 LIVING and put it upon the cart, with the things of gold which you send to Him as an offering. Put them in a box beside it, and send it away, and let it go. But watch, if it 9 goes up the road to Beth-shemsh then HE has sent these great sufferings to us; but if not, then we shall know that His hand has not struck us. It will have been an accident."

(B.C. 1139.) How the Ark was Returned.

Those men consequently did so, 10 and took two nursing heifers, and harnessed them to the cart, but kept their young in the stable. They also 11 placed the Ark of the EVER-LIVING upon the cart, with the chest, and the mice of gold, and the representations of their tumours, and the heifers went 12 straight in a track for the road to Beth-shemsh by the highway from the first, going along they bellowed, but did not turn to the right or the left, and the lords of the Philistines followed after them to the borders of Beth-shemsh.

Now the harvesters of Beth-shemsh 13 were reaping wheat on the plain, and they looked up and saw the Ark, and were glad of the sight. Then the 14 cart came to the farm of Joshua the

Beth-shemshite, and stood there, where there was a great stone, so they broke up the wood of the cart, and offered the heifers as a burnt offering to the EVER-LIVING.

- 15 The Levites, however, took down the Ark of the EVER-LIVING, and the chest which was with it, in which were the things of gold, and placed it upon the great stone, and the people of Beth-shemsh burnt offerings, and sacrificed sacrifices on that day to the
- 16 EVER-LIVING, whilst the five lords of the Philistines looked on, and then returned to Akron.
- 17 These were the tumours of gold which the Philistines returned as an offering to the EVER-LIVING:
For Ashdod one;
For Gazah one;
For Askalon one;
For Gath one;
For Akron one;

- 18 With mice of gold equal to the number of all the cities of the Philistim, for the Five Lordships, for fortresses, and open villages.

And the great stone upon which the Ark of the EVER-LIVING rested can be seen on the farm of Joshua the Beth-shemshite to this day.

(B.C. 1139.) *The Ark at Beth-shemsh.*

- 19 But the EVER-LIVING punished some of the inhabitants of Beth-shemsh, because they had looked into the Ark; He punished seventy persons, and fifty bullocks.¹ So the men murmured among the people, for the EVER-LIVING struck the
- 20 people with a great stroke. The inhabitants of Beth-shemsh consequently asked, "Who is able to stand before the Holy LORD GOD? and to what purpose has He come up to us?"
- 21 They therefore sent messengers to the people of Krith-Jarim to say, "The Philistines have sent us the Ark of the EVER-LIVING. Come down and take it to yourselves."

¹ This difficult passage has puzzled translators for over 2,000 years. But if we take the אֵלֶּךָ, ALEP, to mean "bullocks," as it does amongst its other significations, and as I do, the whole difficulty vanishes, for it arose from the love of the marvellous in commentators, or the Greek translators, who fancied that to insert impossible statements in the text added to its grandeur—a plan of amending the Scriptures not extinct yet.—F. F.

(B.C. 1138.) *The People of Krith-Jarim take the Custody of the Ark.*

The people of Krith-Jarim consequently came, and took the Ark of the EVER-LIVING and brought it to the house of Abinadab, on the hill, and he devoted his son Alazar to take care of the Ark of the EVER-LIVING. The Ark of the EVER-LIVING, however, remained in Krith-Jarim for a long period,—twenty years altogether—and the whole House of Israel mourned after the EVER-LIVING.

(B.C. 1120.) *Samuel exhorts Religious Reform and to a Revolt against the Philistines.*

Then Samuel spoke to all the House of Israel, saying, "If you turn to the EVER-LIVING with your whole heart, fling out the foreign gods from among you, and fix your heart to the EVER-LIVING, and serve Him alone, and He will redeem you from the hands of the Philistim."

The Children of Israel consequently expelled the Balim and the Asheroths, and served the EVER-LIVING alone.

Then Samuel said, "Collect the representatives of Israel to Mitzpah, and pray for yourselves to the EVER-LIVING." They therefore assembled at Mitzpah, and drew water, and poured it out before the EVER-LIVING, and fasted on the same day, and said, "We have sinned against the EVER-LIVING." After that Samuel judged the Israelites in Mitzpah.

The Philistines advance against Israel.

But the Philistim heard that the Israelites had assembled in Mitzpah, so the lords of the Philistim went up to the Children of Israel, and when the Israelites perceived it they were in the terror before the Philistim. The Children of Israel consequently said to Samuel, "Work for us with a cry to the EVER-LIVING our GOD, that He may save us from the hand of the Philistim!"

(B.C. 1120.) *The Philistines fly in Panic in a Thunder Storm, and are routed.*

Samuel, therefore, took a fat young lamb, and offered it as a whole burnt-

offering to the EVER-LIVING. Samuel also cried to the EVER-LIVING on account of Israel, and the EVER-LIVING answered; for while Samuel was offering the burnt-offering, and while the Philistim advanced to battle with Israel, the EVER-LIVING thundered with a loud roar on that day over the Philistim, and defeated them, and routed them before Israel. Then the leaders of Israel advanced from Mitzpah in pursuit of the Philistim, and defeated them at Mithakhath, and at Beth-kar. Therefore Israel took a Stone Pillar, and fixed it between Mitzpah and Hashen, and named it "Aben-azer,"¹ saying, "So far the EVER-LIVING has relieved us."

Thus the Philistim were beaten, and did not repeat their advance to the borders of Israel, for the hand of the EVER-LIVING was against the Philistim during the period of Samuel, and he recovered to Israel the towns that the Philistim had taken from Israel, except Akron, and Gath. He also delivered the borders of Israel from the power of the Philistim, and made peace between Israel and the Amorites.

(B.C. 1119.) **Samuel elected as President and High Priest.**

Samuel consequently judged in Israel during the whole time of his life. And he travelled continually year by year in circuit through Bethel, and Gilgal, and Mitzpah, and administered justice in all those districts; then returned to Ramath, for his home was there, and there he administered justice to Israel, and there he built an altar to the EVER-LIVING.

(B.C. 1100.) **Samuel makes his Sons Judges, but they are corrupt and wicked.**

But when Samuel grew old, he appointed his sons as judges in Israel. And the name of his eldest son was Joab, and the name of the second Abiah: they were judges in Bar-sheba. His sons, however, did not follow his ways, but extorted taxes, and took bribes, and perverted justice.

¹ Stone-of-relief.—F. F.

(B.C. 1096.) **The Parliament demands a General to lead them in War, and to Organize.**

Consequently all the judges of 4 Israel assembled, and came to Ramath, and said to him:—"You 5 are old now, and your sons do not walk in your ways, therefore appoint a leader to organize us like all the nations."

(B.C. 1096.) **God commands Samuel to appoint a General.**

But the proposal was displeasing 6 in the eyes of Samuel, because they said, "Give us a leader to organize us." So Samuel prayed to the EVER-LIVING, and the EVER-LIVING 7 replied to Samuel; "Listen to the voice of the People, as to all they ask from you, for they have not rejected you, but have rejected Me their leader. It is like all the doings 8 they have done from the day I brought them up from Mitzeraim to this day! For they rejected Me and served other gods; so they do also to you. Listen therefore, now, to 9 their voice. You shall also confer solemnly with them, and explain to them the Constitution for the leader who is to govern over them."

(B.C. 1096.) **Samuel foretells Oppression from a Military Leader.**

Samuel consequently reported all 10 the commands of the EVER-LIVING to the people who demanded a leader from him, and said, "This 11 will be the constitution by which he will rule over you. He will take your sons for his chariots and horsemen, and to run before his carriage. 12 He will appoint colonels of regiments for himself and captains of companies; also as mechanics in his workshops; as reapers of his harvest; and to make weapons for his soldiers, and appliances for his chariots. He will also take your 13 daughters for confectioners, and cooks and bakers, and he will take 14 the best of your farms, and vineyards, and oliveyards, and give them to his ministers. And he will tith your 15 corn and wine, and give it to his officers and ministers. And your 16 men servants and maids, and your best cattle, and asses, he will take

and use them for his messengers.
 17 He will take your sheep, and make
 18 you his servants. And then you will
 shriek at the sight of your leader
 whom you have chosen for your-
 selves, but the EVER-LIVING will
 not answer you at that day!"

**The People, however, persist in
 their Demand.**

19 The People, however, refused to
 listen to the voice of Samuel, and
 replied, "No! He will only be a
 20 leader over us! And we shall then
 be like the other nations; and our
 Leader can organize us; and can
 lead us out, and fight our battles."
 21 So Samuel listened to all the
 utterances of the People and reported
 them in the ears of the EVER-LIVING.
 22 And the EVER-LIVING replied,
 "Listen to their voice, and select a
 leader for them." Samuel, however,
 said to the judges of Israel, "Go
 each to his own village."

(B.C. 1095.) **History of Saul and
 his Father's Lost Asses.**

9 Now there was a man of the tribe
 of Benjamin named Kish, ben Abial,
 ben Tzeror, ben Bikorath, ben
 Afrakh, ben Arih, a Benjaminite of
 2 great power, who had a son named
 Saul, big and handsome, and there
 was not a man in the nation of
 Israel handsomer than he was;—
 taller than any man by the shoulders
 3 and upwards. And Kish, Saul's
 father, had lost some asses, so Kish
 said to Saul his son, "Take with you
 one of the servants, and arise, go,
 4 and seek those asses." He there-
 fore went over Mount Ephraim, and
 searched in the country of Shilshah
 and did not find them. Then he
 examined the district of Shalim and
 they were not there; so he passed to
 the district of Jamen, and found them
 5 not. Thence they went to the
 country of Tzuf, when Saul said to
 his attendant, "Where will this
 journey take us to? Let us return,
 or my father will leave grieving for
 the asses, and fret about us."
 6 But he replied to him, "There is a
 Man of GOD in this town, and a man
 to be respected;—all he says happens.
 Let us go to him now. Perhaps he
 may tell us the way we should follow."
 7 Saul, however, answered to his lad

"Well! if we should go, how could
 we make the man to instruct? for
 our stock of bread is exhausted! So
 we have no present to bring to the
 Man of GOD.—What have we?"

The youth continued in answer to 8
 Saul, "Look! I have found in my
 pocket a quarter shekel of silver.
 We will give that to the Man of GOD,
 and he will inform us about our
 journey."

(Formerly in Israel a man said 9
 when going to inquire of GOD, "Let
 us go to the Seer—for the Instruc-
 tor¹ of to-day was formerly called a
 Seer.²)

Then Saul replied to the youth, 10
 "You have spoken well! Let us
 go!"

They went accordingly to the top 11
 of the town, and met girls coming
 out to draw water, and asked them,
 "Is there a Seer in this place?"

And they answered them and 12
 said,— "He is now before you on the
 hill, for he has to-day come to the
 town, for he sacrifices for the people
 on the height: so if you go into the 13
 village you will meet him before he
 goes to the height to eat. The People
 will not eat before he comes, for he
 will bless the sacrifice. After that
 they will eat the Festival. So now
 go,—for this is the day to meet him."

They therefore went up the village 14
 until they came to the centre of the
 town; and then Samuel came to
 meet them, at the ascent of the
 height, for the EVER-LIVING had 15
 opened the understanding of Samuel
 that very day, before the coming of
 Saul, saying, "At this time to-morrow 16
 I shall send to you from the district
 of Benjamin the man whom you
 must consecrate as the Leader of My
 People Israel. He will deliver My
 People from the power of the
 Philistim, and he shall shepherd
 My People, for its cries have come to
 Me."

When Samuel saw Saul, the EVER- 17
 LIVING said to him, "That is the
 man of whom I spoke to you. He
 will organize My People."

¹ "Instructor," in Hebrew נְבִיאִי NEBIA,
 is literally a "Reciter to the Lute,"—that is,
 an Instructor or Teacher, not a foreseer of
 events. The latter is an entirely modern
 meaning, only ascribed to the word Prophet
 or Prophecy in the eighteenth century. In
 the seventeenth it meant Preacher.—F. F.

² "Raah."—F. F.

Samuel and Saul converse.

- 18 Then Saul approached Samuel in the midst of the square, and said, "Can you inform me the way to the house of the Seer?"
- 19 And Samuel answered Saul and said, "I am the Seer! Go before me to the Height, and dine with me to-day, and I will send you off in the morning.—I will inform you about all that is upon your mind. And as for your lost asses which you have hunted for three days, rest your mind about them, for they have been found.—But now upon whom is the thought of all Israel? Is it not on you, and on all your father's house?"
- 21 Saul, however, answered and said, "Am I not a Benjaminite,—of the smallest tribe in Israel? and of a clan less distinguished than any of the clans of the tribe of Benjamin? So why do you speak to me of such an honour?"

(B.C. 1095.) Samuel places Saul at the Head of his Table and Guests.

- 22 Samuel then took Saul and his attendant and brought them to the dining room, and put them at the head of the guests, of whom there were about thirty. Then Samuel said to the attendant, "Serve up the dish which I entrusted to you. The one I told you to reserve by you."
- 24 So the attendant took the leg and lifted up and placed it before Saul. Then he said, "This is the portion that was to be placed before you,—eat, for it has been specially reserved for you. And I told the people I had invited."
- So Saul dined with Samuel that day.
- 25 And when they descended from the height of the village, he talked with Saul on the verandah. Then they returned to sleep, but when the darkness had gone Samuel invited Saul to go up to the top of the verandah, saying, "Rise up and I will take leave of you."

(B.C. 1095.) Samuel consecrates Saul as General in Israel.

- So Saul arose, and both went out,—he and Samuel, into the street.
- 27 When they had descended to the outskirts of the village, Samuel said to Saul, "Order the lad to go on before us." (So he went forward.)

"But you stand awhile, and listen to the command of GOD."

Then Samuel took a flask of oil ¹⁰ and poured it on his head, and kissed him, and said, "Is it not you whom the EVER-LIVING has consecrated over His Inheritance, to lead it? When you go to-day, from accom- ² panying me, two men will meet you at the tomb of Rachel, on the borders of Benjamin, at Tzeltzakh, and will say to you, 'The asses which you went to seek are found, and your father has now left off the matter of the asses, and troubles about you, and says, "What shall I do for my son?"' And when you have gone from there ³ a little way, and come to Alar Thabor, three men coming up to GOD at Bethel will meet you,—one carrying three kids, and another carrying three baskets of bread, and another carrying a skin of wine, who will wish you ⁴ health, and give you two cakes, which you must accept from them. After ⁵ that you must go to the Hill of GOD, where there is a garrison of the Philishtim, and when you come near the village, you will encounter a band of Reciters, descending from the height, and in front of them a piper, a drummer, and a flute and harper, and they will be reciting. Then the ⁶ Spirit of the EVER-LIVING will seize you, and you will recite with them, and dance in unison.¹ And when ⁷ these sights come to you, go and use what you have found for yourself,—for GOD is with you!

"Afterwards precede me to Gilgal, ⁸ and then I will come down to you, to offer a burnt offering, and sacrifice a sacrifice of thanksgiving. Wait for seven days until I come, and inform you what you are to do."

(B.C. 1095.) Saul becomes Frantic with Delight over his Appointment.

When he had turned his back ⁹ from walking with Samuel, GOD

¹ הַתְּנַבִּיּוֹת, HITHANABITHA, is untranslatable into nineteenth century English. The modern ideas of Divine Worship do not find room for any ecstatic, trance-like state incited by music and dancing. But the ancient Hebrews evidently used the marvellous powers of music to bring them into a state of controlled passion.—It means a delicious dancing and singing. Literally, "It will cause you to dance and sing wildly till exhausted."—F. F.

entirely changed his heart, when all these proofs came to him on that day.

- 10 For when he came to the Hill a band of Reciters met him, and the Divine spirit seized upon him, and
 11 he recited with them. When all who had known him formerly saw them, and how he was reciting with the Reciters, all the people who were his neighbours, exclaimed,—“What has come to the son of Kish? Is Saul also among the Reciters?”
 12 But a man from them answered, and said, “And who is their father?” Consequently it became a proverb, “Is Saul also among the Prophets?”
 13 When he ceased reciting, he went
 14 to the Height; when Saul’s uncle asked him and his attendant, “Where have you been?” And he replied, “To seek the asses. When I found them not I went to Samuel.”
 15 Then the uncle of Saul asked, “Tell me, what did Samuel say to you?”
 16 And Saul replied to his uncle, “He informed us that the asses were found.” But he did not tell him a word about the Leadership of which Samuel had spoken.

(B.C. 1095.) **Samuel convokes the Parliament to confirm Saul’s Election.**

- 17 Samuel afterwards convoked the People to the EVER-LIVING at
 18 Mizpah, and said to the Children of Israel,
 “Thus says the EVER-LIVING GOD of Israel, ‘I brought Israel up from Mitzeraim, and delivered them from the hand of the Mitzerites, and from the hand of all the kingdoms that assailed them. But you now reject the GOD Who recovered you from all your sufferings and distresses, and ask for a Leader to place over you,—so now present your tribes and regiments before the EVER-LIVING.’”
 20 Then Samuel advanced all the tribes of Israel, and the tribe of Benjamin was selected.
 21 Then he advanced the tribe of Benjamin by clans, and the clan of Matri was selected.

1 Reciters.

Saul Elected, but hides himself when called for.

Then Saul the son of Kish was selected;—so they sought him, but could not find him.

Consequently he enquired again of 22 the EVER-LIVING whether that man had come? And the EVER-LIVING answered, “He is here, but has hidden himself among the baggage.” So they 23 ran and took him from there, and placed him in the centre of the people, and he was taller than anyone from the shoulders and upwards.

Then Samuel said to the people, 24 “You see whom the EVER-LIVING has chosen for Himself!—that there is not his equal in all the nation!”

The People confirm the Election.

And all the people cheered and exclaimed, “Long live the Leader!”

Samuel defines in a Record the Powers of the General.

Samuel then related to the People 25 the Constitution of the Leadership which he had written in a book, and then confirmed it before the EVER-LIVING, and then he dismissed all the assembly to their homes. And 26 Saul also went to his home in Gibeah, and a force, whose hearts GOD had touched, went with him. But some sons of Belial said, “How 27 can this fellow save us?” and abused him, and brought him no presents. But he kept silent.

(B.C. 1094.) **Nakhash, King of Amon, attacks Jabesh in Gilad.**

When Nakhash the Amonite came 11 up and besieged Jabesh-Gilad, all the chiefs of Jabesh said to Nakhash the Amonite, “Make a treaty with us, and we will serve you.”

But Nakhash the Amonite replied, 2 “This is what I will do to you;—I will put out all your right eyes! and make it a reproach to all Israel.”

Then the magistrates of Jabesh 3 said to him, “Grant us seven days, that we may send Messengers to all the borders of Israel, then, if there is no deliverance for us, we will come out to you.”

Saul is appealed to, to help the Jabeshites. He does so.

The Messengers consequently went 4 to Gibeah to Saul, and reported the

matter in the hearing of the people, when all the people lifted up their voice and wept. But just then Saul came in after his oxen from the farm, and Saul asked, "What is the matter with the people, that they are weeping?" So they repeated the words of the chiefs of Jabesh. Then the spirit of GOD seized Saul upon hearing it, and he was very furious, and took the pair of oxen and cut them up, and sent to all the districts of Israel by the hands of the Messengers, to say, "Whoever will not come after Saul, and join Samuel, this shall be done to his oxen." The terror of the EVER-LIVING consequently fell upon all the people, and they came like one man.

(B.C. 1094.) *The People rise and join Saul in a Mass.*

8 Then he organized them in Bazek, and there were three hundred thousand men of the Children of Israel, and the men of Judah thirty thousand, and they said to the Messengers who had come, "Say thus to the people of Jabesh-Gilad,—'To-morrow we will be with you, to rescue you, before the noon.'" The Messengers accordingly went and informed the chiefs of Jabesh, and they were glad. So the chiefs of Jabesh said, "To-morrow we will come out to you, and you can do to us what seems good in your eyes!"

Saul attacks at Night and defeats the Amonites.

11 In the morning, however, Saul divided his forces into three divisions, and advanced to the centre of the camp in the morning watch, and assailed the Amonites until noon of the day, and they were broken to pieces, and fled, and no two of them held together. Then the force asked of Samuel, "Who said Saul should not be Leader over us? Give those men to us that we may kill them."
13 Saul, however, replied, "Not a man shall be killed to-day, for to-day the EVER-LIVING has made a great deliverance for Israel."
14 And Samuel said to the force, "March I and let us go to Gilgal, and renew the Leadership there."

(B.C. 1094.) *His Army elect Saul as Leader again at Gilgal.*

All the force accordingly marched 15 to Gilgal, and they elected Saul Leader there before the EVER-LIVING in Gilgal, and sacrificed of thanksgiving before the EVER-LIVING, and Saul and all the men of Israel rejoiced very greatly.

Samuel confirms it for War, but retains the Presidency and Civil Government.

Samuel afterwards said to all 12 Israel, "You see I have listened to your voice in all you have asked me, and have appointed a Leader over you, so now your Leader can march 2 before you. But I will govern in Civil affairs. As for my sons—look! they are among you. And for myself I have walked before you from my youth until this day. Here I am! 3 Answer me before the EVER-LIVING and before His Anointed! Whose ox have I taken? or whose ass have I taken to be as a cover and blind to my eyes from any man?—If I have I will return it to you."

And they replied, "You have 4 neither defrauded us, nor oppressed us, and you have never extorted anything whatever from the hand of anyone."

Then he said to them, "The EVER- 5 LIVING is a witness, and His Anointed is a witness with you this day that I have not taken anything whatever for my own hand?"

And they answered, "He is witness."

Samuel addresses the Army reprovingly for their Act.

So Samuel responded to the People 6 "it was the EVER-LIVING Who appointed Moses and Aaron, and Who brought your fathers from the land of Mitzeraim.

"Therefore now station yourselves, 7 and I will relate to you before the EVER-LIVING all the beneficences of the EVER-LIVING which He has done for you, and for your fathers, from 8 the time when Jacob came to the Mitzeraim, until when your ancestors cried to the EVER-LIVING, and the EVER-LIVING sent Moses and Aaron, and brought your fathers from the

Mitzeraim and fixed them in this place. Yet they forgot their EVER-LIVING GOD, so He sold them to the hand of Sisera, the General of the army of Khatzor, and to the hands of the Philistim and to the hand of the king of Moab, who fought with them.

"Then they cried to the EVER-LIVING and said, 'We have sinned, for we have forsaken the EVER-LIVING and served the Balim and Astheroth, but now deliver us from the power of our enemies, and we will serve You!'. So the EVER-LIVING sent Jerubal and the Danite, and Japhthah, and Samuel, and delivered you from the power of your enemies all around, and restored you to security. You have yourselves seen how Nakhsh, king of the Amonites, came upon you when you said to me, 'We have no leader over us,' though the EVER-LIVING

GOD was your Leader. So, now, see the Leader you have chosen, for whom you asked. The EVER-LIVING has now placed a Leader over you!

If you reverence the EVER-LIVING, and serve Him, and listen to His voice, and do not rebel against the utterance of the EVER-LIVING, then you and your Leader who directs you will be in union with your EVER-LIVING GOD. But if you do not listen to the voice of the EVER-LIVING, but rebel against the direction of the EVER-LIVING, then the hand of the EVER-LIVING will be against you as it was against your fathers.

"Stand therefore, now, and see the great event which the EVER-LIVING will effect in your sight. Is it not wheat harvest at present? I will call to the EVER-LIVING, and He will send out the thunder and rain that you may recognize and see how great a sin you committed in the sight of the EVER-LIVING when you asked for a Leader!"

Then Samuel called to the EVER-LIVING, and the EVER-LIVING sent thunder with rain at once, and all the people saw the greatness of the EVER-LIVING and of Samuel. Consequently all the assembly said to Samuel, "Pray for your servants to your EVER-LIVING GOD that we may not be killed, although we have added to all our offences the sin of demanding a Leader for ourselves."

But Samuel replied to the people,

"Fear not, although you have done this wrong! only do not turn away from the EVER-LIVING, but serve the EVER-LIVING with all your heart, and turn not after Phantasms which cannot benefit or protect, for they are Phantasms! The EVER-LIVING, however, will never forsake His People, because of His Great Name, for the EVER-LIVING undertook to make you His People! As for myself it would be a shame for me, a sin against the EVER-LIVING, if I ceased to pray for you, and direct you in the way of honour and straightforwardness! So remember the EVER-LIVING, and serve Him in truth with all your heart,—for you see it is this which will make you great! But if you sin, then both you and your Leader will decay!"

History of Saul as General.

Saul was a year in his Leadership. (B.C. 1093.)

When he had been Leader over 2 Israel the second year, Saul himself selected three regiments from Israel. And two regiments were retained with Saul in Mikmash, and in the Hill of Bethel, and one regiment went with Jonathan to Gibeah of Benjamin. The remainder he sent away to their homes.¹

Jonathan attacks a Philistine Garrison, and War begins.

The Battle of Beth-aben.

Jonathan then attacked a garrison of the Philistim, who were in Gibeah, and the Philistim heard of it. Saul consequently proclaimed by trumpet to all the country, saying, "Let the Hebrews hear." So all Israel heard the news that Saul had defeated a garrison of the Philistim, and the people collected after Saul in Gilgal.

The Philistines advance to the War.

The Philistim also prepared for 5 war with Israel, thirty thousand

¹ That is, in the second year of his reign Saul chose out a STANDING ARMY of 3,000 men, sending home the rest. 2,000 of these were under himself, and 1,000 under his son. Then comes the beginning of the "day of war" of v. 22, viz., by the bold attack of Jonathan, a most heroic act, described in Ch. 14.—F. F.

charioteers and six regiments of cavalry, and infantry like sand on the sea shore for number, and they advanced and encamped at Mikdash to the east of Beth-aven.

Saul's Insurgents desert him in Terror.

- 6 Then the Man of Israel saw that there was trouble for them, because the army was cowed, and the people hid themselves in holes, and caves, and on cliffs, and in watch-towers, and in bushes; and some flying away crossed over the Jordan to the country of Gad, and Gilad. Yet Saul continued in Gilgal, and all his army trembled behind him.

(B.C. 1093.) **Samuel not arriving to help him, Saul offers the Sacrifice to put Heart in his Men. Samuel is furious at the Act.**

- 8 So he waited seven days for the arrival of Samuel. But Samuel came not, and the people deserted from him. Saul consequently said;

“Bring me the burnt offering! and peace offerings!” and he offered the burnt offering. But when he had finished burning the offerings,—then Samuel arrived! And Saul went out to ask him for his blessing. Samuel, however, exclaimed, “What have you done?”

And Saul replied, “Because I saw that the army was deserting from me, and you did not come to the Periodical Meeting,¹ and that the Philistim had collected in Mikdash, I said, ‘Now the Philistim will come down upon me in Gilgal, and I have not approached the presence of the EVER-LIVING,’—so I forced myself and offered the burnt offering.”

Samuel denounces Saul.

- 13 But Samuel answered Saul, “You have acted like a fool. You have not obeyed the command of your EVER-LIVING GOD, which He commanded you! But if you had, the EVER-LIVING would have fixed the Leadership over Israel to you absolutely! But now your Leadership shall not be confirmed. The EVER-LIVING

will seek Himself a man after His own heart, and the EVER-LIVING will appoint him as Leader over His people,—because you have not regarded what the EVER-LIVING commanded you!”

Then Samuel arose, and went up 15 from Gilgal to Gibeah of Benjamin.

Abandoned by Samuel, Saul's Men desert him.

Saul, however, mustered what force remained with him, but it was only about six hundred men! Consequently Saul and Jonathan his son, and the force with them, retreated to Gibeah of Benjamin, but the Philistim encamped at Mikdash.

(B.C. 1093.) **The Philistines plunder the Country.**

Thence Philistim plunderers went 17 out from the camp in three divisions. One division turned to the direction of Arah in the lowlands, and 18 another advanced towards Beth-Khoran, while the third advanced along the borders of the cliffs overlooking the plain of Tzeboim in the desert.

The Oppression Israel was in under the Philistines.

At that time a smith was not allowed 19 anywhere in Israel, for the Philistim said, “The Hebrews might make themselves swords or spears.” Every 20 one in Israel, therefore, went down to the Philistim to repair his coulter and ploughshare, or axe, or chisel. But they were allowed files for the 21 coulters and ploughshares, and for the three-pronged forks and billhooks, and to sharpen the prickers. Now, 22 however, it was a time of war,—yet no sword or spear was found in the hands of all the force who were with Saul, and Jonathan, except that Saul and Jonathan his son had procured them.

Thus the army of the Philistim 23 had advanced beyond the environs of Mikdash.

(B.C. 1087.) **Jonathan's bold Attack on the Philistine Garrison at Naz.**

But one day Jonathan, Saul's son, 14 said to the squire, his armour-bearer, “Let us go and pass over to the-

¹ It may be rendered with equal accuracy “The Meeting of Parliament.”—F. F.

- garrison of the Philistim that is on the other side of Laz. But he did not
- 2 inform his father, for Saul was posted on the back of the hills, in the caves, the hollows that are in the cliffs, and the force with him was only about
- 3 six hundred men, with Akhiah, ben-Akhitub, brother of Aikabod, ben-Phineas, ben-Eli, the priest of the EVER-LIVING in Shiloh, who carried the ephod. So the force knew not that Jonathan had gone out.
- 4 Now on the pass by which Jonathan sought to cross over to the garrison of the Philistim, there was a rock projecting into the pass on this side, and a rock projecting on the other side,—and the name of the first was Betzet, and the name of the other
- 5 Sanah.¹ The one projection was from the rock on the north, opposite Mikmash, and the other was from the south opposite the hill.² * * * *
- 6 So Jonathan said to the squire who carried his arms, "Let us go and cross over to the garrison of these blackguards. Perhaps the EVER-LIVING will help us, for there is no difference to the EVER-LIVING saving by many or few."
- 7 And his arms-bearer answered him, "Do all that is in your heart. I will go with you as your heart desires."
- 8 Then Jonathan replied,— "You see we wish to pass over to these men,
- 9 and to capture them. If therefore they say thus to us, 'Keep quiet until we come down to you,' then we will stand still below, and not go up to
- 10 them. But if they say 'Come up to us,' then we will go up, for the EVER-LIVING will give them into our hand; and that shall be the sign of it to us."
- 11 When the two approached the garrison of the Philistim, and the Philistim cried out, "See! The Hebrews are coming from the holes where they have hidden themselves!"
- 12 And the men of the garrison shouted out to Jonathan and his arms-bearer and said to them, "Come up to us! and we will teach you something!"
- So Jonathan said to his squire, "Come up after me, for the EVER-

LIVING has given them into the hand of Israel!"

Jonathan therefore climbed up on 13 his hands and feet, with his squire after him, and they fell back before Jonathan and his squire, as if death followed after them. This was a 14 great defeat when Jonathan and his squire slew some twenty men in an enclosure of about half an acre of ground.

There was also a trembling in the 15 camp, and in the ground, and in all the troops of the army, and the plunderers themselves also trembled; and there was an earthquake,—for it was a divine terror. The watchmen 16 by Saul in Gibeah of Benjamin also perceived the rumbling with horror, and staggered and were as in a dream.

Then Saul said to the force with 17 him, "Muster now, and ascertain who has gone from us."

They consequently mustered and did not find Jonathan and his squire, therefore Saul said to Abiah, "Ap- 18 proach the Ark of GOD," (for there was an Ark of GOD in those days with Israel,³) and while Saul was speaking 19 to the Priest a roaring came from the camp of the Philistim, and it rolled, and rolled, and raged.

Then Saul said to the Priest, "Take 20 away your hand!" and Saul and all the force who were with him cheered and advanced, and when they arrived at the Camp, they saw the sword of each was against his companion, in excessive confusion; for the Hebrews 21 who served formerly with the Philistim had nutinied, and joined themselves with the Israelites who were with Saul and Jonathan.

The Philistines Fly in Panic.

When all the men of Israel, who had 22 hidden in Mount Ephraim, heard that the Philistim had fled, and were routed, they also advanced to the battle; for the EVER-LIVING rescued 23 Israel on that day. Thus the fighting passed on to Beth-aven. But the 24 men of Israel were exhausted by that time. Saul, therefore, bound the army, saying, "Accursed be the man who eats food before dark, and who does not accompany me against my

¹ Vv. 4-5 can only be understood by the aid of local geography.

² But if this is anywhere near right, then I do not see the object of such a description. It is a difficult passage. It seems to me that at the end of v. 5 there is a gap in the MSS., as the description has nothing to do with the following v. 6 as it now reads.—F. F.

³ 1 V. 18. "An Ark," not "the Ark," which at that time was at Ephraim in the Woods.—F. F.

- enemies!" So none of the army tasted food.
- 25 All the country was woodland;
- 26 honey lay openly on the ground; and the army came into the wood, and saw the honeycomb, but no one put his hand to his mouth, for the people
- 27 feared the curse. Jonathan, however, had not heard the curse of his father to the army, so he extended the end of the club that was in his hand and dipped it into the honeycomb, and put his hand to his mouth, and his eyes were enlightened.
- 28 But a man from among the forces remarked, "Your father bound the army, and said, 'Accursed be the man who eats food to-day!'—Although the army was exhausted."
- 29 But Jonathan answered, "My father troubles the army. Look, now, how my eyes are brightened by
- 30 tasting this bit of honey!—Indeed, why should not the army have eaten to-day of the spoil of its enemies which it found?—for then would not the defeat of the Philishtim have been increased?"
- 31 However they fought the Philishtim that day from Mikmash to Ailon, and the forces were greatly exhausted;
- 32 so the men rushed on the booty and seized sheep, and cows, and calves, and slaughtered them on the ground
- 33 and they ate with the blood. But it was reported to Saul, "Look, the people are offending the EVER-LIVING by eating with the blood," and he replied, "Prevent it! Roll
- 34 to me, at once, a big stone!" Then Saul added, "Serve out to the men, and command every man to bring his bullock to me, or his sheep, and kill them here, and eat, without offending the EVER-LIVING by eating with the blood." So everyone brought his bullock along with him that night and slaughtered it there.
- 35 Saul also built an altar to the EVER-LIVING; for he had promised to build an altar to the EVER-LIVING.
- 36 Then Saul said, "Let us follow after the Philishtim by night, and assail them at dawn of the morning, and not leave a man of them." And they replied, "Do whatever seems right to you!"
- 37 But the Priest said, "You must enquire about that of God." Saul therefore enquired of God, "Shall I follow after the Philishtim? Will You deliver them to the hand of

Israel?" But He did not answer at that time, consequently Saul ex- 38 claimed, "Let every squadron of the army come here to be examined, and show who has offended to-day! For 39 by the life of the LORD who has saved Israel, if it should be Jonathan my son,—he shall be put to death."

But there was no response from the whole force.

Then he commanded all Israel, 40 "You shall pass as one, and I and Jonathan my son shall be as one to pass."

And the army answered Saul, "Do what is good in your sight."

Saul therefore said, "EVER- 41 LIVING GOD of Israel! Give a decision!"

Then Jonathan and Saul failed; but the army came out.

Consequently Saul said, "Cause it 42 to fall between me and my son Jonathan," and Jonathan failed.

Therefore Saul said to Jonathan, 43 "Tell me what you have done?" So Jonathan told him, and said, "I tasted from the end of the club I had in my hand a little honey,—and I must die!"

And Saul replied, "GOD do the 44 same to me, and more than this, if Jonathan is not put to death!"

But the army exclaimed to Saul, 45 "Shall Jonathan be put to death who has won this great victory for Israel to-night? As the LORD lives! not a hair shall fall from his head to the ground! For GOD worked to-day." And thus the army rescued Jonathan:—so he did not die!

Saul consequently went up from 46 following the Philishtim, and the Philishtim returned to their quarters.

(B.C. 1097.) Saul wins his Leadership by the Battle of Beth-aben, and continued Successes.

Saul in this way won the Leader- 47 ship over Israel, and fought around with all his enemies. With Moab, and the Beni-Amon, and with Edom, and with the kings of Zobah, and with the Philishtim, and whoever stood up against him he conquered. He also formed an army and defeated 48 Amalek and delivered Israel out of the power of its ravages.

And the sons of Saul were Jonathan, 49 and Ishur, and Malkishua; and the names of his two daughters were

Merab, the eldest, and Mikal, the
 50 youngest, and the name of Saul's
 wife was Akhnam, the daughter of
 Akhimatz; and the names of the
 commanders of his armies Abiner
 51 ben-Ner, uncle of Saul, and Kish the
 father of Saul, and Ner, Abi-Abner
 52 ben-Abiel. And there was fierce war
 with the Philistim all the time of
 Saul, so if Saul saw any brave man,
 or any capable man, he took him to
 himself.

(B. C. 1079.) **Samuel orders War upon
 the Amalekites.**

15 For Samuel had said to Saul,
 "The EVER-LIVING sent me to you
 to anoint you as a leader over His
 people Israel; so now listen to the
 sound of the words of the EVER-
 2 LIVING. Thus says the LORD of
 Hosts; 'I remember what Amalek
 did to Israel when he placed himself
 in the path of their going up from
 3 the Mitzeraim. Therefore go and
 assail the Amalekites, and destroy all
 belonging to them, and you shall not
 pity over it, but kill both man and
 woman; both child and nurse; both
 ox and sheep; both camel and ass!'"
 4 So Saul and the forces obeyed, and
 mustered in Telaim two hundred
 thousand regulars, and ten thousand
 5 of the men of Judah. And Saul advanced
 to the city of Amalek, and
 6 fought at the brook. Then Saul said
 to the Kenites "Go from among the
 Amalekites, for fear I should account
 you as their allies, although you
 showed kindness to all the Children
 of Israel on their ascent from the
 Mitzeraim."

**Saul captures Agag, King of
 Amalek.**

The Kenites accordingly departed
 7 from the Amalekites. Then Saul
 conquered Amalek from Khavilah to
 the passage of the Wall, which is
 along the border of the Mitzeraim.
 8 He also captured Agag the king of
 Amalek alive, but he destroyed all
 the army by the edge of the sword.
 9 Saul and the forces however spared
 Agag, and the best of the sheep and
 cattle, and wethers and fat lambs,
 and all that was good, and were not
 willing to destroy them, but they
 destroyed all the worthless and poor
 10 cattle. Consequently a message came
 from the EVER-LIVING to Samuel, to

say, "It grieves Me that I appointed 11
 Saul as Leader, for he has turned
 from following Me, and he does not
 stand by My command." But it hurt
 Samuel, and he cried to the EVER-
 LIVING all night.

**Samuel meets Saul after his Victory,
 and a Quarrel ensues.**

Samuel, however, got up in the 12
 morning to meet Saul, for it had
 been reported to Samuel that Saul
 had come to Carmel, and fixed a
 garrison for himself; then turned
 aside and had gone to Gilgal. And 13
 when Samuel came to Saul, Saul
 said to him, "Give thanks: I have
 stood by the command of the EVER-
 LIVING!"

But Samuel replied, "Then what 14
 is this bleating of sheep in my ears?
 and the loving of cattle which I
 hear?"

And Saul answered, "They come 15
 from the Amalekites, since the army
 spared the best of the sheep and
 cattle for the purpose of sacrificing
 to your EVER-LIVING GOD. But we
 destroyed the rest."

Samuel, however, exclaimed to 16
 Saul, "Stop!—and I will tell you
 what the EVER-LIVING said to me
 last night!"

And he replied, "Tell it."

So Samuel said,— "Were you not 17
 little in your own eyes,—you head
 of the tribes of Israel,—when the
 EVER-LIVING anointed you to be
 Leader over Israel? And the EVER- 18
 LIVING sent you on a journey and
 said, 'Go! and destroy those sinners
 the Amalekites, and fight with them
 to destruction.' Now, why have you 19
 not listened to the voice of the
 EVER-LIVING? You have pounced
 upon the plunder, and done wrong
 in the sight of the EVER-LIVING!"

But Saul replied to Samuel, "I did 20
 listen to the voice of the EVER-LIVING,
 and went on the journey the EVER-
 LIVING sent me; and I have brought
 Agag the king of Amalek; but I have
 destroyed the Amalekites. The army, 21
 however, made prize of the best sheep
 and cattle, to be devoted as a sacrifice
 to your EVER-LIVING GOD, in Gilgal."

Samuel, however, said to Saul, "Is 22
 it more pleasing to the EVER-LIVING
 to have offerings and sacrifices, than
 to listen to the voice of the LORD?
 Look! To listen is better than

- sacrifice,—and to obey, than the fat of rams! For the result of your idea is rebellion! and Delusion! and stubborn Idolatry! You have repudiated the command of the EVER-LIVING;—and He repudiates you from being Leader."
- 24 Then Saul exclaimed to Samuel, "I have sinned! because I have passed by the command of the EVER-LIVING,—and your command! But I feared the army, and I listened
- 25 to their voice. Yet now, I pray you to pardon my fault, and come along with me, and I will humble myself to the EVER-LIVING."
- 26 But Samuel answered Saul, "I will not go with you!—for you repudiated the command of the EVER-LIVING, so the EVER-LIVING has repudiated you from being Leader over Israel."
- 27 Then Samuel turned to go, but he seized him by the hood of his cloak,
- 28—and it tore! and Samuel exclaimed, "The EVER-LIVING has torn the Leadership of Israel from off you to-day, and has given it to your neighbour,—a better than you!—He Who presides over Israel does not lie, and does not alter, for He is not a man that He should alter!"
- 30 Still he replied, "I have sinned! Yet honour me in the presence of the officers of my army, and in the presence of Israel, and come along with me, and I will bow to your EVER-LIVING GOD."
- 31 Samuel consequently went with Saul, and Saul bowed to the EVER-LIVING.

(B.C. 1079.) **Samuel slays Agag.**

- 32 Samuel afterwards said, "Bring Agag the king of Amalek to me!"
- And Agag advanced tottering to him, and Agag said, "Surely the bitterness of Death has passed!"
- 33 But Samuel answered, "As your sword has made women childless, so your mother shall be childless among women!" Then Samuel hewed Agag to pieces before the EVER-LIVING in Gilgal.

Samuel and Saul separate.

- 34 Samuel afterwards went to Ramath, and Saul went up to his house at Gibeah of Saul; and Samuel ceased to visit Saul to the day of his death, for Samuel was grieved at Saul, and the EVER-LIVING was sorry for the rule of Saul over Israel.

(B.C. 1063.) **Samuel consecrates**

David as the Future Leader.

The EVER-LIVING consequently 16 said to Samuel, "How long will you grieve about Saul? although I have rejected him from the Leadership over Israel.—Fill your horn with oil, and go! I send you to Jessai of Bethlehem, for I have selected a Leader for Myself from among his sons."

But Samuel replied, "If I go and 2 Saul hears, he will murder me!"

The EVER-LIVING, however, answered, "Take an heifer from the herd with you, and say I have come to sacrifice to the EVER-LIVING, and invite Jessai to 3 sacrifice, when I will instruct you what to do. Then anoint for Me whoever I tell you."

Samuel accordingly did what the 4 EVER-LIVING told him, and went to Bethlehem, and the Magistrate of the town came to meet him, and asked "Do you come with peace?"

And he replied, "With peace.— 5 I have come to sacrifice to the EVER-LIVING. Purify yourselves, and come with me to the sacrifice. Let Jessai and his sons also purify themselves."

Thus he invited them to the sacrifice; and when they came he looked 6 on Aliab, and thought, "Ah! he must be consecrated before the EVER-LIVING!"

But the EVER-LIVING said, "Do 7 not bend to look at his great stature,—for I reject him, for what a man does not see. Because a man looks with his eyes, but the EVER-LIVING looks with His heart."

Then Jessai called Abinadab, and 8 passed him before the face of Samuel, when he said, "Him also the EVER-LIVING does not choose."

Then Jessai passed seven of his 9 sons before Samuel, when Samuel said to Jessai, "The EVER-LIVING 10 has not chosen any of these. But," 11 Samuel asked of Jessai, "are these all your lads?"

And he replied, "All except the youngest; and he is shepherding with the sheep."

Samuel, however, said to Jessai, "Send, and bring him; for I will not dine until he comes here."

So he sent and brought him, and 12 he was ruddy, with handsome eyes, and beautiful to look at.

Then the EVER-LIVING said, "Arise, anoint him! For this is he!"

- 13 Samuel therefore took the horn of oil, and consecrated him in preference to his brothers, and the Spirit of the EVER-LIVING came upon David from that day forward.

Samuel afterwards arose and returned to Ramath.

- (B.C. 1063.) Saul afflicted with Depression of Spirit. — David summoned to revive him with Music.

- 14 The Spirit of the EVER-LIVING then went away from Saul, and he was terrified by an Evil Spirit away from the LORD. The Ministers of Saul consequently said to him, "Now that the Spirit of GOD has gone; an Evil Spirit terrifies you. Let our lord then command your personal servants to seek a man skilful in playing on the harp, and when the Evil Spirit from GOD is upon you, he can play with his hand, and ease you."

- 15 Saul consequently replied to his ministers, "Look out then for me a man with proficiency in music, and bring him to me."

- 16 One of his ministers then replied, and said, "I have seen a son of Jessai of Bethlehem, a skilful musician, a fine daucer, a gentleman, and a good reciter, and a handsome man; and the EVER-LIVING is with him."

- 17 Saul, therefore, sent messengers to Jessai, and said, "Send your son David who goes with the flock to me."

- 18 So Jessai put on an ass bread, and a skin of wine, with a kid of the goats, and sent them by the hand of his son David to Saul. When David came to Saul and was presented to him, he admired him greatly, and he became one of his attendants, and Saul sent to Jessai to say, "Let David attend me, for he has found favour in my sight."

- 19 When, therefore, the Spirit from GOD came upon Saul, David took his harp and played with his hand, and relieved Saul, and soothed him, so that the Evil Spirit went from him.

- (B.C. 1062.) The Philistines declare War again with Goliath as Commander.

- 17 But the Philistim assembled in their camps for war. They advanced

to Sukah, which is in Judah, and were encamped between Sukah and Azkah in Afesdamim. Saul and the Israelites² also collected and encamped on the plain of Halah, and they prepared for battle at the challenge of the Philistim. But the Philistim³ occupied the hill beyond, with the vale between them; and there came⁴ out from the camp of the Philistim a man, one of the twins, whose name was Goliath of Gath. His height was six cubits and a half. A brass helmet⁵ was on his head, and he was clothed in a coat of mail, and the weight of the coat was five thousand shekels of brass, with brass greaves on his legs, 6 and brazen javelins at his shoulders. The shaft of his spear was like a 7 weaver's beam, and the spike of his spear weighed six hundred shekels of iron.

- (B.C. 1062.) Goliath challenges to a Single Combat.

A shield-bearer marched in front of him. Thus he stood, and called 8 from a distance to the regiments of Israel, and said to them, "Why do you come out arrayed for battle? Am not I a Philistim, and you slaves of Saul? Choose a man for yourselves, and let him come to me! If he is 9 able to fight me, and beat me, then we will be your slaves! But if I overpower him, and beat him, then you shall be slaves for us!" The Philistine also said, "I defy all the 10 regiments of Israel to-day! Give me a man that we may fight together!"

And Saul and all Israel listened to 11 these words of the Philistine, and were depressed and terribly afraid.

- (B.C. 1062.) David is Introduced.— His Parentage.

A man of Ephthra, of Bethlehem- 12 Judah, whose name was Jessai, had eight sons, one of them David; and the man in the days of Saul was looked on as a Great Man by the people.¹ The three elder sons 13

¹ NOTE.—A friend, an accomplished Orientalist, wrote me as follows upon Ch. 17, v. 12, in reply to my enquiry as to an exactly accurate rendering of the status of Jessai's family:—

"I do not think the word 'noble' or 'Old Man' is right. I cannot find that the Hebrews ever had that which is sooner or later a curse to the Commonwealth, an elected aristocracy. The views implanted in them by Moses were

of Jessai had gone and marched with Saul to the war,—Aliab, the eldest, and the second Abinadab, and the third Shamah. David was the youngest,—so the three elder marched after Saul,—for David had returned and left attending Saul to shepherd the flock of his father at Bethlehem.

David sent to the Camp by his Father.

16 The Philistine had thus approached and stationed himself morning and afternoon for forty days, when Jessai said to David his son, "Take now for your brothers an ephah of this oat-meal and these ten cakes, and run to the camp to your brothers. Present also these ten rolls of butter to the colonel of the regiment, and wish your brothers health, and take their returns."

17

18

19 Saul and all the army of Israel were then on the plain of Halah, at war with the Philistim.

20 David consequently arose at dawn and entrusted the flock to the keeper, and started, and went as Jessai had ordered, and came to the waggon station, when the forces were going out in battle array, and were cheering for the fight. Both Israel and the Philistim were arrayed for fight ready for the challenge, so David entrusted the baggage he had brought with him to the care of the baggage guard, and ran to the ranks, and went and wished his brothers health,

21

22

23 and while he was in talk with them he saw the Champion of the Philistim, named Goliath of Gath, approach

those of Constitutional Government. Everyone was a farmer and a soldier. Anyone could by patient labour, as Jessai, or by sudden bravery as David, rise to greatness. *'Non veteræ patriæ, sed clara virtus,'* as Seneca makes Hercules Furius say. There was never, as in Poland, a sharp and defined line between the nobles and the commons. Nevertheless the 'family,' and 'family honour,' was carefully guarded. Therefore I propose 'elder' as somewhat better than 'noble;' though 'elder' does not, either, represent the meaning, which is, 'an Elder, who is Noble in himself, and by his own exertions, and by those of his family; and who is so considered by the undefined voice of his people.' (In German one might say Elder-Noble.)—H. B.

Perhaps the English word and position represented by the phrase "country gentleman," or "country squire," would be the nearest translation to that suggested by my friend H. B.—F. F

from the side of the Philistim, and saw what he did,—and David listened. But all the Israelites were afraid of the man, and fled before him, in great terror. And a soldier of Israel was saying to the lookers-on, "Do you see this man who is coming up there!—who comes up to defy Israel? But should a man be able to defeat him, the king will enrich him with great wealth, and give him his daughter, and make his father's family tax-free in Israel."

(B.C. 1062.) David hears, and asks about Goliath's challenge.

So David asked of the men who stood around him, "Say, what will be done to the man who defeats that Philistine, and removes his insults from Israel? For who is this Philistine blackguard who defies the armies of the LIVING GOD?"

When the people replied to him to this effect, saying, "Thus it will be done to the man who defeats him."

But Aliab his elder brother listened to his talking with the men, and Aliab was furious with David and exclaimed, "For what have you come down here? And to whom have you entrusted those few sheep in the desert? I know your pride, and the bravado of your heart,—you have come for the sake of seeing the battle."

David, however, answered, — "What have I done now? Is there not a cause?" And he turned from beside him, and went a little backward, and asked to the same effect, and the people returned him word for word as at first.

Saul hears of David's enquiry, and sends for him.—David offers to Fight.

But the enquiries that David made were heard, and were reported to Saul, and he had him fetched. David said to Saul, "Let no man's heart drop because of him! Your servant will go and fight this Philistine!"

But Saul replied to David, "You are not fit to go against this Philistine, to fight with him, for you are a lad, and he has been a man of war from his youth."

David, however, answered Saul, "Your servant was a shepherd of the

flock to his father, and a lion came, and a bear and carried off some of the flock, but I went out after them, and beat them, and delivered them from their mouth. Then they leaped upon me, but I seized them by the mane, and beat, and killed them!

36 Your servant beat both the lion and the bear,—and it will be with this filthy Philistine the same as with them! for he defies the regiments of the LIVING GOD! And," David added, "the EVER-LIVING Who delivered me from the paw of the lion, and the paw of the bear, can deliver me from the hand of this Philistine!"

Saul arms David, but he cannot walk in Armour.

38 Then Saul said to David, "Go! and the EVER-LIVING be with you." And Saul clothed David in his own armour and put a helmet of brass on his head;—clad him in a coat of mail, and girt David with a sword from his own arms.—Then he tried to walk, but he was not able. David therefore said to Saul, "I am not able to walk in these, for I have never been used to them."

David strips off the Armour, and takes his Sling.

Consequently David stripped them off him,—took his sling in his hand, and chose for himself five smooth stones from the brook, and put them into a shepherd's bag that he had. So with a sling and staff in his hand

41 he approached the Philistine. The Philistine also himself marched and advanced against David, with the man carrying a big shield in front of him.

42 But when the Philistine bent forward and saw David, he despised him, for he was a lad and ruddy, with a beautiful face. So the Philistine said to David, "Am I a dog? that you come to me with sticks?" Then the Philistine cursed David by his

44 god. The Philistine also exclaimed to David, "Come to me! and I will give your carcase to the fowls of the sky, and to the beasts of the field!"

45 But David replied to the Philistine, "You come against me with sword and spears, and in armour,—but I come against you with the Name of the LORD of HOSTS,—the GOD of the regiments of Israel, Whom you have

defied! The LORD will shut you up to-day for my hand, and I will beat you, and cut off your head, and give the carcase of the Champion of the Philistim to-day to the birds of the sky, and the wild beasts of the earth, and all the world shall know that there is a GOD for Israel. And all the crowd shall recognize that the EVER-LIVING saves neither by sword or spears! For the LORD controls the war, and will give you into our hands!"

Goliath slain by David.

Then the Philistine braced himself up, and advanced to challenge David, but David was quick, and ran from the ranks to attack the Philistine. And thrusting his hand into his bag David took out a stone and slung it, and hit the Philistine on the forehead, and the stone entered his forehead, and he fell on his face to the ground. Thus David was victorious over the Philistine with a sling and a stone, and struck the Philistine and killed him! But there was no sword in David's hand, so David ran and stood by the Philistine, and seized his sword and drew it from its sheath, and killed him, and cut his head off with it. When the Philistim saw that their hero was dead, they fled.

Saul's Army thus encouraged advance to Battle.

Then the generals of Israel and Judah arose, and cheered, and pursued the Philistim to the end of the valley, and to the gates of Akron, and the wounded of the Philistim fell on the road of the double gates, both of Gath and Akron. Then Israelites returned from the pursuit after the Philistim, and plundered their camp. (David ultimately took the head of the Philistine, and brought it to the House of Peace, and placed his armour in the Hall.)

Saul watching David's challenge of Goliath, asks Abner who he was.

But Saul watching David going to challenge the Philistine, said to Abner, the commander of his army, "Whose son is that lad, Abner?"

And Abner answered, "By your soul's life, Leader, if I know."

- 56 Then the Leader said, "Enquire yourself whose son the youth is?"¹
- 57 So when David returned from defeating the Philistine, Abner took him before Saul, the head of the Philistine being in his hand, and Saul asked him, "Whose son are you, my lad?"
- David replied, "The son of your servant Jessai of Bethlehem."

(B.C. 1062.) **Jonathan's Admiration of David.**

- 18 And as he finished speaking with Saul, the soul of Jonathan was knit to the soul of David, and Jonathan 2 admired him like his own self. Saul also took to him at that time, and would not permit him to return to his father's house. Then Jonathan and David made a treaty to love each other as their own life. And Jonathan took off the cloak that he had on him, and put it upon David with his armour, and sword, and bow, and 5 belt. And David went wherever Saul sent him, and was successful, and pleasing to Saul above all the officers of the army, and he was delightful in the eyes of all the people, and also in the eyes of the ministers of Saul.

(B.C. 1060.) **David's Triumph and Saul's Jealousy.**

- 6 It happened, however, that once when David was returning from defeating the Philistines, that women came out from all the towns of Israel with song and dances to meet King Saul, with tambourines, tom-toms and 7 triangles, when the women answered to the music, and sung,
- "Saul has defeated his thousands,
And David his ten thousands."²
- 8 But Saul was very angry, and the refrain was hateful in his ears, so he

¹ Ch. 17, v. 56. It is worthy of notice, that the last words of Saul's command to Abner could be translated, "This one, he-that-is-to-everlasting" (thereby containing an omen). If, therefore, our reading of II. Chronicles, Ch. 32, v. 32, is right, that Isalah, the prophet, wrote Samuel and Kings, this is interesting, and quite in the enigmatic style of prediction.—H. B. and F. F.

² V. 7. Or, And the women answering the music sang,

"Defeated has Saul
His thou-ousands,
And David
His ten thou-ou-sands."—H. B.

exclaimed, "They have given the ten thousands to David and the thousands to me! What is there more for him except the Leadership?" Saul consequently became irritable with David from that time forward. Then some 10 time after the Evil Spirit from GOD seized upon Saul, as he was walking through his palace, and David was playing on his harp as he did daily, and Saul had javelins in his hand; so Saul threw javelins, exclaiming, "I will pin David to the wall!" But David escaped them twice. Then Saul 12 became frightened at the presence of David, for the EVER-LIVING had come to him, and gone away from Saul. Therefore Saul removed him from 13 near himself, and appointed him colonel of a regiment, and he went out and came in with the forces. David, 14 however, went on his way successfully, for the EVER-LIVING was with him.

And Saul saw that he was very 15 successful, and was afraid of him; for all Israel and Judah admired 16 David, for he went out and came back before them.

(B.C. 1060.) **Saul plots to get David killed.**

Saul consequently said to David, 17 "You know my elder daughter Merab; I will give her to you for a wife, and you shall become my most powerful son, and fight the battles of the EVER-LIVING."

But Saul intended, not that he should become powerful, but that he might be brought into the power of the Philistines.

David, however, replied to Saul, 18 "Who am I? And what is the clan of my father in Israel, that I should become son-in-law to the Chieftain?"

But when the time came for giving 19 Merab, Saul's daughter, to David, she was given in marriage to Adrial the Mikholathite.

(B.C. 1060.) **Mikal falls in Love with David.—Saul plots his Death by it.**

But Mikal, Saul's daughter, loved 20 David, and told it to Saul, and it seemed right in his opinion, so Saul 21 said, "I will promise her to him, and she shall be a trap for him, that he may be got into the hands of the Philistines." Saul therefore said to 22 David, a second time, "You shall be

- my son-in-law now." Saul also ordered his ministers to speak to David privately, and say, "The Leader is now your friend; and all his ministers like you,—so now become son-in-law to the Chieftain!"
- 23 Therefore the ministers of Saul whispered their ideas to David. But David replied, "Is it a little matter in your sight to be son-in-law to the Leader? when I am a common and
- 24 ordinary man?" So his ministers reported to Saul himself how David had replied about the matter.
- 25 Saul accordingly answered, "Say this to David, 'The Leader does not care for a dowry, but wishes for a hundred foreskins of the Philistim, as a revenge on the king's enemies!'" (But Saul was plotting to throw David into the hands of the Philistim.)
- 26 His ministers therefore reported this speech to David, and the idea to be son-in-law to the Chieftain was capital in David's view; but the
- 27 opportunity did not arrive. Therefore David prepared and marched, he and his men, and killed two hundred persons of the Philistim, and David brought their foreskins, thus satisfying the Leader, and thus justifying his being made his son-in-law. Saul then gave him Mikal his daughter as a wife.
- 28 Saul also saw, and acknowledged that the EVER-LIVING was with David, and that Mikal, his daughter, loved
- 29 him. Saul, however, still continued to be afraid of David; and Saul was an enemy to David all the time.
- 30 When the Philistim generals advanced, David's strategy was more skilful against them than that of any of the officers of Saul, so his name became famous.
- (B.C. 1059.) **Saul orders the Murder of David.—Jonathan remonstrates.**
- 19 Saul consequently ordered his son Jonathan, and all his officers to kill David; but Jonathan, Saul's son, had
- 2 a great admiration for David, so Jonathan informed David, telling him: "My father, Saul, is trying to get you killed, so look out now in the morning, and keep yourself in the
- 3 house, and do not come out. But I will go and station myself beside my father at the parade, where you should be, and I will talk about you to my father, and will watch the result, and report it to you."

Jonathan, accordingly, spoke well 4 about David to his father Saul, and said to him, "Do not let the king hurt David, his officer, for he has not injured you, but has done you very great services. For he put his life in

5 his hand and assailed the Philistim, the EVER-LIVING effecting a great victory for all Israel, and you saw it, and were glad,—so why now sin against innocent blood by killing David without a cause?"

Saul listened to the voice of 6 Jonathan, and Saul swore, "By the life of the LORD be shall not be killed!"

Jonathan afterwards went to David, 7 and reported to him the whole conversation. Jonathan also brought David to Saul, and he associated with him as formerly.

(B.C. 1059.) **David routs the Philistines, but Saul in jealous Fury tries to Murder him by his own Hand.**

When there was war again, David 8 went out and fought with the Philistim, and defeated them with a crushing defeat, so that they fled before him. Then the Evil Spirit 9 from the EVER-LIVING came upon Saul, and he sat in his room with his javelin in his hand, while David was playing, and Saul tried to pin David

10 with his javelin to the wall; but he rushed from Saul's presence and the javelin fastened itself in the wall. So David fled and hid himself that night.

David flies by a Window when Saul's Guards surround his House.

Saul, however, sent troops to 11 David's house to keep watch and kill him in the morning, but Mikal his wife informed David saying: "If you do not save your life to-night, you will be killed to-morrow." So Mikal let

12 David down out of a window, and he successfully escaped and hid himself. Then Mikal took the teraphim and

13 put them on the bed with a goat's beard laid for its beard, and covered it with clothing, so when Saul sent

14 his guards to seize David, she said, "He is ill!" Saul, however, sent

15 messengers to see David himself, saying, "Bring him on his bed to me that I may kill him!"

16 But when the messengers came they found the teraphim in the bed, with a goat's beard on its face! Then Saul demanded of Mikal, "Why have you deluded me thus, and let my enemy escape from me, and hide himself?"

And Mikal answered Saul, "He said to me, 'Let me escape or I will kill you.'"

(H.C. 1058.) **David seeks safety at the Palace of Samuel, the High Priest, at Ramah, where Saul sends to seize him.**

18 Thus David escaped and hid himself and went to Samuel at Ramah, and informed him of all Saul had done to him. There he stayed with Samuel and they resided in the Residency. But it was reported to Saul that David was at the Residency¹ at Ramah. Saul consequently sent messengers to arrest David; but when they saw the company of Reciters reciting, and Samuel standing up directing them, the divine spirit came upon Saul's messengers and they themselves recited. And they reported it to Saul, who sent other messengers, but they also recited. Saul however again sent messengers a third time, and they also recited. Then he went himself to Ramah, and when he came to the great cistern that is at Sikah, he asked, enquiring, "Where are Samuel and David?" and was told, "They are at his House near Ramah." But when he went to the House near Ramah, then the divine spirit came upon him also, and he went dancing and reciting until he came to the Residency at Ramah. He also tore off his clothes, and himself recited before Samuel, and fell down naked there all that day, and all that night. From this comes the saying,— "Is Saul also among the Reciters?"

20 Then David removed from the Residency at Ramah, and appeared before Jonathan, asking him, "What have I done? What is my fault? and how have I offended your father, that he seeks my life?"

2 And he replied to him, "Be calm!

you shall not be killed. Look; my father does nothing great, or little, that he does not communicate to my ears,—then why should my father hide this affair? It cannot be so."

But David swore even, and said, 3 "He knows,—your father knows,—that I have found favour in your eyes, so he says 'Let not Jonathan know this, for fear he should be grieved.' But, however, by the life of the EVER-LIVING, and by the life of your soul, what defence is there between me and death?"

Then Jonathan asked David, "What 4 do you demand about your life, and I will provide it for you?"

And David replied to Jonathan, 5 "You know to-morrow is New Moon, and I should sit with the king to dine, but I will withdraw and keep myself in the country until the third evening. If your father enquires for 6 me, you must say, 'David asked me permission to run to Bethlehem, his village, for it is the set time for all his clan to sacrifice there.' If he 7 then says, 'Good,' there is safety for your servant, but if it angers him, you will know that evil has been determined by him." Now act kindly 8 to your friend, for you made a bond of the EVER-LIVING between your friend and yourself. But, if I have offended, kill me yourself, for why should you betray me to your father?"

Then Jonathan answered, "Go 9 away. Calm yourself, and if I find that injury is intended to be brought upon you from my father I will come to you."

But David replied to Jonathan, 10 "Whatever he said to me, or may assert to you, your father is determined."

When Jonathan replied to David, 11 "Come, and we will go into the fields." So they both went to the fields, where Jonathan said to David, 12 "By the EVER-LIVING, the GOD of Israel, I will search out my father by this time, at three days after to-morrow, and find if he is good towards David; and if he is not, I will send to you and whisper it to you. The 13 LORD do so to Jonathan, and more than that, if what is pleasant to my father is bad for you. I will inform you of it,—and send you away, and you shall depart in safety. May the EVER-LIVING be with you, as He has been with my father. Therefore you 14

¹ Ch. 19, v. 19. Then he and Samuel went and lived at Nevith. "Nevith" was the "Bishop's Palace," as we could call it, situated in the town of Ramah. The subsequent narrative makes this probable, almost certain.—H. B. and F. F.

- must not whilst I live ever fail to show me the mercy of the EVER-
 15 LIVING, and not kill me. Let not your mercy cease from my family for ever,—not even when the EVER-LIVING cuts off every single enemy of David from the face of the earth.
 16 For Jonathan makes a treaty with the house of David, and the EVER-LIVING will enquire for it from the hand of David's enemies."
 17 Then Jonathan proceeded to swear David by his friendship for him; for he loved him as the friend of his life.
 18 Jonathan also said to him, "Tomorrow is New Moon, so guard yourself, for your house will be watched; but upon the third day come down cautiously, and go to the place where you hid yourself on the day of sacrifice, and seat yourself at the side of the rock of Azel, and I will shoot three arrows at random with a pretence of exercising myself at the
 21 butts. Then I will send my lad to go seek the arrows. But if I say to the youth, 'Look! the arrows are near you!' then get yourself up, and come, for you will be safe; and there
 22 is nothing, as the LORD lives. But if I say to the boy, 'Look out, for the arrows are beyond you and further on!' you must fly, for the EVER-
 23 LIVING sends you away. The bond we have bound ourselves by, you and I, remember, for the EVER-LIVING is the intermediary between myself and you, for ever!"

Saul tries to Murder his son Jonathan for defending David.

- 24 David consequently hid himself in the fields.
 When the New-Moon came the king sat down to table to dine. And the king sat on his usual seat by the wall, when Jonathan came up. But Abner had seated himself at the side of Saul, who missed the presence of
 26 David. Saul, however, said nothing himself about it that day, for he reflected something has happened to him, perhaps he is not clean—he has not been ready.¹
 27 When the second day after the New-Moon came, and he still missed the presence of David, Saul asked Jonathan, his son, "Why has not the son of Jessai come to-day, as formerly, to dine?"

¹ Or prepared.

And Jonathan replied to Saul, 28 "David asked me if he might go to Bethlehem, and said, 'Permit me, I 29 pray, for our clan sacrifices in that village, and my brother has sent for me, and so, if I have found favour in your sight, allow me, I pray, for I wish to see my brothers.' That is why he has not come to the king's table."

But Saul was furious with Jonathan, 30 and exclaimed to him, "You young son of Rebellion. Do I not know that you have chosen the son of Jessai to your own dishonour, and to the dishonour of your mother's shame? For 31 as long as the son of Jessai exists above ground, your Leadership will not be secured? And now you have sent, and taken him from me! Nevertheless he is a Son of Death!"

Jonathan, however, answered Saul 32 his father, and said to him, "Why should he die?—What has he done?"

Then Saul threw his javelin at him 33 to stab him, so Jonathan knew that his father had decided upon the death of David, so Jonathan arose 34 from the table with fury, and ate no food the second day of the New-Moon, for he was grieved about David, because his father had thus determined.

Jonathan reports his Danger to David.

But when dawn came Jonathan 35 went out to the field to meet David, and a little lad with him, and he said 36 to his lad, "Run, find the arrows I shoot." The boy ran, so he shot an 37 arrow to pass over him. When the lad came to the place to which the arrow had been shot by Jonathan, Jonathan called after the lad and said, "Holloo! is not my arrow 38 there beyond you?" Jonathan also called after the lad, "Make haste! Be quick! Don't dawdle!" So the lad picked up the arrows of Jonathan, and came to his master. The lad, 39 however, knew nothing about the affair. Jonathan and David, however, understood the thing. Then 40 Jonathan gave his weapons to his boy, and said to him, "Go! return to the town." The lad went, and David 41 got up from his hiding-place, and bending his face to the earth, bowed three times, and both kissed as friends, and both wept as friends, until David was overcome. Then 42

Jonathan said to David, "Go in the peace that we both have sworn to by the name of the EVER-LIVING, saying, 'The EVER-LIVING shall be between me and you, and between my descendants and your descendants 21 for ever.'" Then he arose and departed. And Jonathan returned to the town.

David flies to Ahimelek, the Priest, for Protection, but is refused.

2 David then went to Akhimelek the Priest at Nob, but Akhimelek hesitated to receive David, and asked him, "Why are you alone? and no one with you?"

3 So David answered Akhimelek the Priest, "The king ordered me on a business, and said to me: 'Let no one know what the business is on which I send you, nor what I have ordered you.' So I appointed another 4 place for my men. And now what have you got here? Give me those five cakes,—or I shall take them myself."

5 But the Priest replied to David and said, "It is not common bread that is under my care, but consecrated bread. If the young men have kept themselves, however, from women?"

6 And David answered the Priest, and said, "Women have not approached us for three days since I set out. The accoutrements of the men are clean; and the way open, and indeed my accoutrements were cleaned that day."

7 Then the Priest gave him the consecrated bread, for he had no other bread there, except the Bread of the Presentation taken away from the piles before the EVER-LIVING to be replaced by hot bread on the day that he took it.

Doeg the Edomite sees David at Nob, and reports it to Saul.

8 There was, however, at the same time an officer of Saul's resting before the EVER-LIVING, named Doeg the Edomite, the chief of Saul's shepherds.

9 And David asked Akhimelek, "Is there not here in your custody a spear or sword? For I could not bring my sword or my arms with me, for the order of the king was very urgent!"

The Priest replied, "The sword of 10 Goliath the Philistine, whom you defeated on the plain of Halah, is here, wrapped in a cloth behind his armour. If you will take that,—take it,—for there is not another except it here."

And David replied, "There is none like it! Give it to me!"

(B.C. 1058.) **David flies to Gath, and feigns Madness.**

Then David arose and fled at once 11 from the neighbourhood of Saul, and went to Akish, king of Gath. But 12 the officers of Akish said to him, "Is not this David the Leader of the country? Was it not about him they sang in the dances, saying, 'Saul has defeated his thousands, but David his ten thousands?'" And 13 David put these words into his heart, and was very terrified in the presence of Akish, king of Gath. So he altered 14 his way of talking in their sight, and acted the fool towards them, and scribbled on the panels of the doors, and dribbled his spittle on his beard.

Akish consequently said to his 15 officers, "You see the man is mad! Why have you brought him to me? Have I need of fools that you have brought this one to me to play the fool for me?—Let him get out of my house!"

(B.C. 1058.) **Driven from Gath by Akish, goes to the Caves of Adulam as a Robber Chief.**

Then David went from that place, 22 and took refuge in the Caves of Adulam, and his relatives heard of it, and they and all his father's family went down to him there. And 2 every man in distress, and every man in debt, and every man of discontented mind collected to him, and he became a captain over them, until there were about four hundred men with him in the caves.

But David went from there to 3 Mitzpah of Moab, and said to the king of Moab, "I beg you to allow my father and mother to be with you, until I learn what GOD will do with me." So the king of Moab 4 granted it, and they stayed with him all the time that David was in the stronghold.

(B.C. 1057.) **God advises to go to the Desert of Judah.**

- 5 Then Gad, the reciter, said to David, "Do not remain in this stronghold, but go to the land of Judah," so David went, and came to the wood of Khareth. Saul, however, heard this; for David and the men who were with him were known, and Saul was resting on a hill under a tamarisk tree, in Ramah, with his spear in his hand, and all his officers were standing about him; so Saul said to the officers who were around him, "Listen now, all you sons of Thieves!—I gave to the son of Jessai farms and vineyards, as I did to all of you.—I made you my colonels of regiments, and my captains of companies. So why have you,—all of you,—conspired against me, and not opened my ears to the agreement of my son with the son of Jessai? and you have not shown it to me, or informed me that my son had set my slave above myself, secretly, as he is to-day?"
- 9 Then Doeg the Edomite replied,—he stood amongst the ministers of Saul,—and said, "I saw the son of Jessai go to Nobah, to Akhimelek the son of Akhitub, who enquired for him of the EVER-LIVING, and gave him provisions, and handed him also the sword of Goliath the Philistine!"
- 11 The king consequently sent and summoned Akhimelek-ben-Akhitub, the Priest, and the whole of the priests of his father's family who were in Nobah, and they all came to the king, when Saul said, "Listen, now, ben-Akhitub." And he replied, "I am here, my Prince."
- 13 Then Saul asked him, "Why did you—you and the son of Jessai—hide from me that you supplied him with bread, and a sword, and enquired for him of GOD, to rise against me in secret, as he now does?"
- 14 But Akhimelek answered the king and said, "Who of all your officers should be more honourably trusted than David, a royal son-in-law?—and the chief of your subjects, and the most honoured of your family? Upon the day when I danced to enquire of

1 V. 7. "You sons of Jamln." יָמִינִי, Yamln. "Sons of the Right Hand," that is, "bold fellows living by force."—F. F.

GOD for him I did dance;—let not the king bring trouble upon his servant, with all my father's family, for your servant knew nothing of all this affair, little or great."

Doeg's Murderous Willing.

The Leader, however, replied, 16 "You shall die, Akhimelek; you and all your father's family!" And the 17 Leader commanded the guards around him to turn upon them, and slay the priests of the EVER-LIVING for helping David, and because knowing of his flight they had not informed him. But the officers of the king would not go;—would not extend their hands to strike the Priests of the EVER-LIVING.

Then the Leader said to Doeg, 18 "Get up, and fall upon the Priests!" So Doeg the Edomite turned and fell upon the Priests himself, and killed on that day eighty-five men; men who bore the ephods only. He also 19 assailed Nob, the towns of the Priests, with the edge of the sword, both men and women, child and infant; and ox, and ass and sheep he massacred. But 20 one son of Akhimelek-ben-Akhitub escaped, whose name was Abiathar, and fled to David, and Abiathar 21 informed David how Saul had murdered the Priests of the EVER-LIVING.

And David said to Abiathar, "I 22 knew on that day, when Doeg the Edomite was there, that he would inform Saul. I am responsible for all the lives of your father's family! Stay with me. Fear not. For he 23 who seeks my life, seeks yours as well, so you have a place of safety with me."

(B.C. 1057.) **David assails the Philistines, and defeats them.**

They reported once to David, say, 23 ing, "The Philistines are besieging Keilah, and destroying the corn-fields," so David enquired of the 2 EVER-LIVING, asking, "Shall I assail and defeat those Philistim?"

And the EVER-LIVING answered David, "Go! and defeat the Philistim and relieve Keilah."

But David's men said to him, 3 "Look you! We are in terror here in Judah,—so why should we go to Keilah to fight the regulars of the Philistim?"

4 Therefore David repeated the enquiry to the EVER-LIVING, when the EVER-LIVING answered, "Arise! march to Keilah, for I will give the 5 Philistim into your power." David and his men then marched to Keilah, and fought with the Philistim, and captured their baggage train, and defeated them with great slaughter. Thus David saved the inhabitants of Keilah.

(B.C. 1057.) David tries to settle in Keilah, but fearing an Attack by Saul his Band disperse to hide in the Desert.

6 And when Abiathar-ben-Akhitub followed David to Keilah, he took 7 the ephod with him. It was, however, reported to Saul that David had come to Keilah, so Saul remarked "GOD has betrayed him into my power, for he is prevented by doors and bars from leaving the 8 town." Saul therefore ordered all his forces for war to descend to Keilah to assail David and his men. 9 But David had intelligence that Saul was planning evil against him, so he said to Abiathar the Priest, "Bring the ephod here." 10 Then David prayed: "EVER-LIVING GOD of Israel listen, listen to your servant, for Saul seeks to advance upon Keilah, to destroy the town because of me. 11 Will the Headmen of Keilah deliver me into his power? Will Saul descend as Your servant has heard? LIVING GOD of Israel, inform Your servant, I pray." The EVER-LIVING answered, "He will descend." 12 Then David asked, "Will the Headmen of Keilah deliver me and my men into the power of Saul?" And the EVER-LIVING replied, "They will deliver!" 13 Consequently David and his men—about six hundred persons—arose and went out from Keilah, and dispersed as they could; and it was reported to Saul that David had escaped from Keilah, so he stopped 14 his advance. Then David stayed in the dens of the desert, and occupied a hill in the desert of Zif, and Saul hunted him all his days, but GOD 15 gave him not into his power. David

also knew when Saul came out to seek him; but David kept in concealment in the desert of Zif.

(B.C. 1056.) Jonathan visits David in the Desert, and makes a Treaty with him.

Jonathan, however, the son of Saul, 16 arose and went to David secretly, and cheered him up in GOD, and 17 said to him, "Fear not! for the hand of my father Saul will not catch you, and you will be the Leader of Israel, and I will be your Lieutenant;—my father Saul also knows this."

Then both of them made a treaty 18 before the EVER-LIVING. But David continued in hiding, and Jonathan returned to his home.

(B.C. 1055.) The Zifites betray David to Saul.

The Zifites, however, went up to 19 Saul to Gibeah, to say, "Do you not know that David is hiding with us in a fort concealed among the hills of Khakilah on the south of the desert? So now with all the energy of your 20 soul, Commander, come down, and we will deliver him to the Commander's hand."

When Saul answered "May you 21 be blessed by the EVER-LIVING for your kindness to me! Go, I pray, 22 ascertain further, and learn, and watch the places that he haunts,—who sees him there,—for they tell me he is very crafty. Examine and 23 learn also about all the hiding-places where he haunts, and report them to me accurately. Then I will come to you, and if he is skulking about in the country I will chase him with all the regiments of Judah."

They accordingly arose and went 24 from the audience with Saul to Zif. But David and his men were then in the desert of Maon, in the waste to the south of the desert, where Saul 25 and his men marched in pursuit. But David received intelligence of it and came down from the hill-fort and rested in the desert of Maon. Saul, however, heard of this and pursued after David to the desert of Maon. But Saul marched on one 26 side of the hill, and David and his men on the other side of the hill,

with David hurrying in his march from the approach of Saul. For Saul and his men wished to surround David and his men and
 27 capture them. Then a messenger rushed to Saul saying, "Make haste and march, for the Philistim have
 28 burst into the country." Saul therefore ceased the pursuit after David and went to encounter the Philistim, in consequence of which that place is called the peak of Turn-
 24 again. From there David went and settled in the fort of Aingheli.¹

(B.C. 1056.) **David could have slain Saul, but spares him.**

- 2 Again when Saul returned from after the Philistim, he was informed that David was in the desert of
 3 Aingheli. So Saul took three thousand men, the choice of all Israel, and marched to seek David and his men in the high peaks of Jalim.
 4 When he came to the sheepfolds by the road, where there is a cave, Saul went in to rest his feet. But David and his men were in the backward
 5 reaches of the caves. Then David's men said to him, "Now is the time that the EVER-LIVING said to you, 'I will put your enemy into your power, and you can do to him whatever is good in your eyes!'" So David arose and took away the embroidered quilt with which Saul was
 6 covered. But afterwards David's heart reproved him for taking away the quilt which was on Saul, and he said to his men, "Trouble will come
 7 to me from the EVER-LIVING if I do such a thing to my Prince,—to the LORD's anointed, as to lay my hand upon him. For he has been consecrated to the EVER-LIVING." David consequently restrained his men from action, and would not allow them to attack Saul.

So Saul left the cave and proceeded on his way.

- 9 Then David got up and went out of the cave, and called after Saul, and said, "My Lord, Commander!" When Saul looked behind him, David bent his face earthward and bowed
 10 to him. David then said to Saul:—

¹ In the Hebrew divisions, v. 29 of Ch. 28 in the A. V. or Vulgate notations, is v. 1 of Ch. 29, which I follow, as all through my work.—F. F.

"Why do you listen to the tales of the man who says, 'David seeks to do you injury'? Look! This very
 11 day your eyes can see that the EVER-LIVING gave you into my power in the cave, and they wished to murder you. But I pitied you, and said:
 'I will not lift my hand against my Prince, for he has been consecrated to the EVER-LIVING.' And now, 12
 father, see, look, here is the embroidered quilt that covered you in my hand! I took the quilt away from you, but did not murder you! Know and be convinced therefore that there is no wrong in my hand, or rebellion, or sin against you; yet you
 13 hunt for my life to take it. Let the EVER-LIVING decide between me and you, when the EVER-LIVING will acquit me, rather than you; for my hand has not been against you. As 14
 the verse of the Kadmonite says,—
 'From the wicked, wickedness springs,
 But my hand shall not be against you.'

After what does the Commander of 15 Israel come out? After what do you chase? After a dead dog! After a single flea! But let the EVER-LIVING 16 be judge and decide between me and you, and examine my cause, and acquit me from you."

And when David had finished 17 uttering this address to Saul, Saul asked, "Is that your voice, my son David?" Then Saul lifted up his voice and wept, and said to David 18 "You are more righteous than I; for you have repaid me with benefit, but I have repaid you with violence! And, further, you have shown it 19 to-day by having acted kindly to me, for when the EVER-LIVING had delivered me to your power, you did not kill me! For when did a 20 man find his enemy and helped him kindly on his way? The EVER-LIVING, however, will repay you generously in return for what you have done to me. And indeed I 21 know that you will lead, and that the Leadership of Israel will be fixed in your hand; therefore swear 22 to me by the EVER-LIVING not to destroy my descendants after me, nor to blot out my name from my father's house."

So David swore to Saul. And 23 Saul went to his home, and David and his men went up to the fort.

(B.C. 1055.) Death of Samuel.

25 At this time Samuel died, and the Parliament of Israel collected, and mourned for him, and buried him at his home in Ramah.

Thereupon David arose and went down to the desert of Paran.

(B.C. 1055.) David and his Men remove to Karmel, and meet Nabal.

- 2 There was a man in Maon whose property lay in Karmel; and the man was very great, for he possessed three thousand sheep and a thousand goats. He was at this time shearing his sheep in Karmel. This man's name was Nabal, and his wife was called Abigail; she was a very clever woman, and beautiful in appearance, but her husband was brutish and excessively bad;—like one of his dogs. David heard in the desert that Nabal was shearing his sheep, so David sent some of his lads, and David said to the lads, "March to Karmel and go to Nabal, and wish him well in my name. You must also say this, 'Good health to you! How are you? and how are your family? and how is all that you have? I have heard that you are shearing. Although your shepherds are near us, I have not hurt them, nor has anything been missing from them all the time they have been in Karmel. Ask your lads, and they will tell you so. So let these youths find favour in your sight, for they come at a good time. Therefore give what comes to your hand to your servants, and to your son David.'"

Nabal's Stupidity, and his Wife's Skill and Beauty.

- 9 David's lads accordingly went, and reported to Nabal all this speech in the name of David; and sat down. 10 But Nabal answered David's servants, "Who is David? And what is the son of Jessai? Now-a-days plenty of slaves run away from their masters! 11 And why should I take my bread, and my drink, and my roast meat, that I have roasted for my shearers, and give to fellows who come from I don't know where?"

David's Fury at Nabal's Boorishness.

David's lads consequently went 12 their way, and returned to, and came and reported to him all these things. Consequently David said to his men, 13 "Gird on your swords!" And they all girt their swords. David also girt on his sword, and there went up after David about four hundred men, while two hundred guarded the baggage.

One of the lads from among Nabal's 14 servants, however, informed Abigail his wife, saying, "David has sent messengers from the desert to congratulate our master, and he has abused them. Now these men have 15 been very good to us, and have not hurt us, nor stolen anything all the time we wandered about near them in the open field. They were a 16 guard to us by night and by day, all the time we were near them, shepherding the sheep. And now I 17 know, and see what troubles me,—for there will be plenty of evil for our master and for all his household, because he is such a brute,—one cannot speak to him."

At this Abigail hastened, and took 18 two hundred loaves, and two skins of wine, and five cooked sheep, and five quarters of corn and a hundred packets of raisins, and two hundred cakes of figs, and loaded them upon asses, and said to the lad, 19 "Go on before me, I will follow after you." But she did not inform her husband Nabal. Now she rode on 20 her ass, and went down to the foot of the hills and saw David and his men advancing on her. So she approached them. And David said, "I never 21 broke the bargain;—I protected all that belonged to this fellow in the desert, and nothing was missing belonging to him, but he has returned me bad for good. May GOD 22 do this to the enemies of David, and add to this,¹ if I leave anything belonging to him at morning light, even an urchin behind the wall!"

Then Abigail was afraid of David; 23 therefore she hastened and dismounted from her ass, and fell down on her face, because of the anger of David, and bowed to him to the earth. Then she knelt at 24

¹ V. 22. "And add to this." The Hebrew evidently used some gesture when uttering this oath.—F. F.

- his feet and said, "Let the fault be to me, my Lord! and let your handmaid speak in your hearing,—and listen to the words of your handmaid. Let not my Lord lay to his heart about that blackguard, Nabal, for he is like his name,—a fool,—and folly is with him. But I, your handmaid, saw not the lads of my Lord, whom you sent. So now, my Lord, by the life of the EVER-LIVING, by the life of your soul—oh! that the EVER-LIVING would restrain you from going to bloodshed, and save you from your own hand. But may your enemies be like Nabal, and whoever seeks to injure my Lord!
- 27 And this present here, which your servant has brought to my Lord,—give it to the lads who march after the footsteps of my Lord. Overlook therefore the fault of your handmaid, for the EVER-LIVING will make for my Lord a safe home, for you fight the battles of the EVER-LIVING, my Prince, and harm will not meet you all your time. When a man rises to pursue you to seek your life, then the life of my Lord will be treasured in the treasury of your EVER-LIVING GOD, while the life of your enemies will be slung from the hand of the slinger. It will be so,—for the EVER-LIVING will effect for my Prince all the good He has promised to you, and will appoint you to be a Leader to Israel. So let not this be an agitation and disturbance to the heart of my Prince, to cause him to shed needless blood. Let my Prince save himself from himself, and the EVER-LIVING will reward my Prince,—when you will remember your handmaid."
- 32 Then David replied to Abigail, "Thank the LORD of Israel Who has sent you to-day to meet me! And bless your skill! And bless you who have prevented me to-day from bloodshed, and saving my hand from myself! For certainly by the life of the EVER-LIVING, the GOD of Israel,—Who restrained me from injuring you,—if you had not been quick and come to meet me, there would not have been left to Nabal an urchin behind his wall this morning."
- 35 David then accepted what she had brought to him, and said to her, "Go in peace to your home. You see I have listened to your voice, and gladdened your face."

(B.C. 1055.) *Nabal's Death after a Drunken Bout.*

Abigail therefore went to Nabal; but he was drinking in his house as at a royal feast, and the heart of Nabal was pleased with himself, and he was very drunk, so she told him nothing, great or small, until morning light. But in the morning when the wine had gone out of Nabal, his wife informed him of these events, when his heart died in his breast, and he became like a stone; and ten days after, the EVER-LIVING struck Nabal, and he died.

David marries Nabal's Widow Abigail.

When David heard that Nabal was dead, he exclaimed,—“Thank the EVER-LIVING Who has avenged my insult on the head of Nabal, and restrained his servant from wrong, for the EVER-LIVING has returned the insults of Nabal upon his own head.” David also sent, and spoke to Abigail to take her as a wife, so David’s officers went to Abigail at Karmel, and said to her, “David has sent us to you to take you to himself as a wife.”

Then she arose and bowed her face earthward and said,—“I am your servant to attend to wash the feet of the servants of my Lord.” Then Abigail prepared in haste and mounted her ass, and five of her maids went with her on foot, and marched after the messengers of David. Thus she became his wife. David also took Akhinoam of Jezraal, and they were both his wives.

Saul, however, gave Mikal his daughter, the wife of David, to Hittibben-Laish, who was from Galim.

(B.C. 1054.) *Saul again chases David.*

The Zifites then went to Saul at Gibeah and said, “Do you know that David is in hiding in the hills of Khikalah opposite Jeshimon?” Saul consequently arose and went down to the desert of Zif with three thousand men, the choicest of Israel, to hunt after David in the desert of Zif, and Saul encamped in the hills of Khikalah opposite Jeshimon, by the road side. But David occupied the desert, and saw when Saul came after him towards

- 4 the desert. David also sent spies and learnt that Saul came resolutely.
- 5 David therefore arose, and came to the place where Saul was encamped, and David saw the place where Saul and Abner-ben-Ner, the commander of Saul's army, slept. But Saul slept within a barricade of waggons, with his forces around them. So David addressed Akhimelek the Hitite, and Abishai-ben-Zeruiah, brother of Joab, and said, "Who will go down with me to Saul in the camp?"
- 7 And Abishai replied, "I will go down with you!" Therefore David and Abishai went to the army at night and saw Saul laid asleep within the barricade of waggons, with his spear stuck in the ground at his head, and Abner and the forces sleeping around them.

Abishai advises to murder Saul in his sleep.—Abid refuses.

- 8 Then Abishai said, "God hasty-day delivered your enemy into your hand, so now I will pin him at a stroke with a spear to the earth and not waken him."
- 9 But David answered his officer:—"You shall not destroy him. For who can raise his hand against the consecrated to the EVER-LIVING, and be blameless?" Then David added, "By the life of the EVER-LIVING!—If the LORD struck him;—or his day came and he died; or he went down to battle, and was killed! But it would bring trouble on me from the EVER-LIVING, if I raised my hand against the LORD's consecrated!—However, take the spear that is by his head, and the jug of water, and let us be gone."
- 12 So David took the spear and the jug of water from beside the head of Saul, and went away with them; and none saw, and none knew, and none awoke, for they all slept. A deep sleep had fallen on them from the EVER-LIVING.
- 13 David then passed over the ford, and stood on the top of a hill at a distance with a great space between them, from where David called to the forces, and to Abner-ben-Ner, asking, "Are you there, Abner?"
- 14 When Abner rejoined and said, "Who are you, calling to the Commander?"
- 15 So David replied to Abner, "Are you not a man? And who is like you

in Israel? So why have you not guarded your master, the Commander? For a person has been to destroy the Commander—your Lord! By the life of the EVER-LIVING, it is not a good thing that you have done, for you are liable to death for not guarding your master, who is consecrated to the EVER-LIVING! So now, look for your Commander's spear and water jug, which were by his head!"

But Saul recognized the voice of David, and asked, "Is that your voice, son David?"

And David replied, "It is my voice, my Lord, Commander." And then he continued, "Why does my Lord hunt so after his servant? For what have I done? And what wrong is there in my hand? Let my Lord the King listen therefore to what your servant says. If the EVER-LIVING has excited you, let me be a sweet perfumed offering;—but if any of mankind,—curse them before the EVER-LIVING for driving me out from the inheritance of the EVER-LIVING to herd with vagabonds, saying, 'Go! serve other Gods!' But now let not my blood fall to the earth away from the presence of the EVER-LIVING. For what has the Commander of Israel come out to hunt? A single flea? as they hunt a partridge on the mountains?"

Then Saul answered, "I have done wrong! Come back, my son David; for I will never injure you! since my life has been respected in your sight to-day. I have acted like a fool, and ten thousand times mad."

David replied and said, "Here is the Commander's spear;—let one of the lads come over and take it, for the EVER-LIVING rewards a man for his honesty and fidelity. Now as the EVER-LIVING gave you to-day to my power, and I refrained from lifting my hand against the consecrated to the EVER-LIVING, therefore as your life was respected to-day in my eyes,—thus let my life be respected in the eyes of the EVER-LIVING, for He will deliver me from every trouble."

Then Saul said to David, "Son David! you are noble! What you wish, you will accomplish by the self-command you have exercised!"

David then went his way, and Saul returned to his residence.

(B.C. 1054.) **David again goes to Philistia, and becomes a Favourite with King Akish.**

27 David, however, said in his heart, "I shall fall some day into the hand of Saul. Would it not be well for me to take refuge in the country of the Philistim? when Saul will give up hunting after me again in any of the districts of Israel, and I shall protect myself from his hand."

2 David consequently passed over, he and the six hundred men with him, to Akish-ben-Mauk, king of

3 Gath, where David and his men settled in Gath with Akish, each with his family, and David with his two wives, Akhinoam the Jezraalites, and Abigail, the widow of Nabal, the

4 Karmelites. And it was reported to Saul that David had fled to Gath, so Saul did not again hunt for him.

5 David afterwards said to Akish, "If, now, I have found favour in your sight, give me a residence in one of your country villages, and I will stay there,—for why should your servant live in the Royal City with you?"

(B.C. 1053.) **David made Governor of Ziklag by Akish.**

6 Akish consequently assigned to him at once Ziklag; (therefore Ziklag belongs to the kings of Judah to

7 this day;) and the length of time that David stayed in the country of the Philistim was a year and four

8 months. But David and his men went and plundered the Ghishurites, and the Gherzites, and the Amalekites, who were in the country which

9 lies towards the Wall of the land of Mitzer. So David conquered the country, leaving neither men nor women alive, but taking the sheep, and cattle, and asses and camels, and clothing. Then returned and came to Akish.

10 And Akish asked, "Where have you been plundering this time?"

David answered, "Towards the south of Judah, and towards the south of the Irakhmalites, and to the

11 south of the Kenites." For David did not let a man or a woman go with him to Gath, remarking "for fear they should tell of us, and say, 'David has done this!'" He, how-

ever, plundered in this way all the time he stayed in the country of the Philistim. And Akish believed ¹² David, reflecting, "He will make himself stink with his nation the Israelites, and then he will be my subject for ever."

It was at this time the Philistim ²⁸ assembled their forces for war with Israel, and Akish said, "I know that you will go with me to the campaign with your men?"

And David answered, "You know ² well enough what your servant will do!"

And Akish replied to David, "Certainly! Therefore I will appoint you as Captain of my guard all the time!"

(B.C. 1053.) **Saul expels the Soothsayers.**

When Samuel died, and all Israel ³ had mourned for him, they buried him near Ramah, in his own village, and Saul drove away the Spirit-raisers, and the Soothsayers from the country.

(B.C. 1053.) **The Philistines prepare to assail Israel, and Saul is terrified at their fine Army, and seeks a Spirit-rapper to raise a Spirit to advise him.—Goes to the Witch of Endor.**

But the Philistim collected, and ⁴ advanced, and encamped at Shunam.—Saul also assembled the forces of Israel, and encamped at Gilboa.

When Saul saw the camp of the ⁵ Philistim, he feared and his heart trembled extremely. Saul consequently enquired of the EVER-LIVING, but the EVER-LIVING did not answer him, neither by dreams, nor by visions, nor by prophets. ¹ Consequently Saul said to his officers, "Seek me a woman who possesses a divining spirit, and I will go and enquire of her."

And his officers replied to him, "There is a woman at En-dor ² who possesses a spirit."

¹ Reciters or Instructors.—F. F.

² V. 7. This word in Hebrew has a double meaning. In one, it means "The House Well," in another "No result," that is "No good."—H. B. and F. F.

- 8 Then Saul stripped, and clothed himself in different clothes, and went, he and two officers with him, and came to the woman at night, and said to her, "Will you call to a spirit for me now, and bring to me whoever I tell you?"
- 9 But the woman replied to him: "What! when you know what Saul has done?—who has driven the Spirit-raisers and the Scientists from the country! So why do you seek for my life, to get me killed?"
- 10 Then Saul swore to her by the EVER-LIVING, saying, "By the EVER-LIVING LIFE nothing hurtful shall happen to you for the affair."
- 11 So the woman asked him, "Whom shall I bring up to you?"
And he replied, "Bring up Samuel to me!"
- 12 And when the woman saw Samuel, she shrieked with a loud voice, and said to Saul, "Why have you deceived me? You are Saul!"
- 13 But the King answered her, "Fear not for me!—Who?—What have you seen?"

The Spirit of Samuel appears.

- And the woman said to Saul, "I saw Divine Messengers ascending out of the earth!"
- 14 He then asked her, "What is he like?"
She replied, "An old man is now coming up! And he is covered with a cloak!"
And Saul recognized that it was Samuel! and fell face forward to the ground, and was terrified.
- 15 Then Samuel said to Saul, "For what have you disturbed me to bring me up?"
And Saul replied, "I am in great distress! for the Philistim are at war with me, and GOD has turned from me, and answers me no more, neither by means of Instructors, nor by dreams:—so I called to you to tell me what to do!"
- 16 Samuel then asked: "And for what do you enquire of me, when GOD has turned away, and is far from you? The EVER-LIVING will do to you, as He said through me! For the EVER-LIVING has taken the Commandership from your hand, and will give it to your neighbour,—to
- 18 David. Because you did not listen

to the voice of the EVER-LIVING, and did not execute His deep wrath upon the Amalekites, therefore the EVER-LIVING has brought this trouble to you to-day! The EVER-LIVING also will give Israel, with you, into the hands of the Philistim. And tomorrow you shall be with me! The EVER-LIVING will also give the camp of Israel into the hand of the Philistim."

Saul then immediately fell down to the earth, for he could not stand, and was greatly terrified at the words of Samuel; beside there was no strength in him, for he had not eaten food all that day, and all that night. But the woman came to Saul in great terror and agitation and said to him,

The Witch pities Saul in his Despair.

"You see your servant has listened to your voice, and I have placed my life in my hand, and have listened to the request you made me,—therefore listen now yourself to the voice of your servant, and I will put before you a mouthful of food, so eat it, and it will strengthen you that you can go on your way."

But he refused, and said, "I will not eat."

His attendants, however, urged him, and the woman also. He therefore listened to their voices, and arose from the ground, and rested upon a couch, and the woman, having a fat calf in the stable, hastened and killed it, and took flour and kneaded, and baked biscuits, and approached Saul and his attendants, and they ate, and arose and went away in the night.

(B.C. 1054.) David volunteers to fight for the Philistines, but the Generals refuse him.

The Philistim had now assembled all their forces at Afak, and Israel had encamped at the Well which is in Jezrael. And the forces of the Philistim advanced by battalions and regiments, but David and his men were with Akish in the rear. The Generals of the Philistim, however, asked, "Who are these Hebrews?"

And Akish answered the Generals

of the Philistim, "Is not this David, the officer of Saul, King of Israel, who has been with me for this year or two, and I have not found in him any fault from the day he deserted until now."

- 4 The Generals of the Philistim, however, collected about him, and the Generals of the Philistim said to him, "Send the man away, and let him go to his residence, where let him be retained, for he shall not advance with us to the campaign, lest he betray us in the campaign. For how could he reconcile himself to his Prince? Would it not be by the heads of our men? Is not this David about whom they chorsed with dances saying,—

'Saul has slain his thousands

And David his ten thousands'?"

- 6 Akish consequently summoned David, and said to him, "By the EVER-LIVING LIFE, in my opinion you have been right and good in your intercourse with me in the camp! Nor have I found anything wrong about you from the day you came up to me until this time; but the opinion of the nobles is not good about you.

7 Therefore return, and go away quietly, and create no offence in the sight of the Philistim lords."

8 David, however, asked Akish, "Why? What have I done? What have you found in your servant, from the day I came to you until this day, that I may not go and fight the enemies of my Lord the King?"

- 9 But Akish answered and said to David, "I acknowledge you are as good in my opinion as a messenger of GOD. The generals of the Philistim, however, say 'He shall not advance with us to the campaign.'

10 So now rest till the morning with the servants of your Prince who came with you, but arise at dawn of light with them and depart."

- 11 Consequently David and his men rested until they marched at dawn to return to the country of the Philistim. Then the Philistim advanced to Jezrael.

(B.C. 1054.) David returns to Ziklag, and finds it had been captured by the Amalekites.—He pursues them.

- 80 But when David and his men arrived at Ziklag on the third day,

they found that the Amalekites had devastated the south, up to Ziklag, and attacked Ziklag, and burnt it with fire, and captured the women who were in it, from the least to the greatest. They did not kill a single person, but carried them off and departed. So when David and his men came to the town they saw it burnt by fire, and their wives, children and daughters carried off. Then David and the people who were with him lifted up their voices and wept, until there was no more strength in them to weep. The two wives of David also were captured, Akhinoam the Jezraalites, and Abigail the widow of Nabal, the Karmelite, and it troubled David greatly, for the people threatened to stone him, for the soul of all the forces was bitter because of their sons and daughters, but David relied upon his EVER-LIVING GOD.

David consequently said to Abiathar the Priest, son of Akhimalek, "Bring me the ephod." And Abiathar brought the ephod to David, and David enquired of the EVER-LIVING asking, "Shall I pursue this troop? And can I overtake them?" When He replied to him, "Follow; for you shall overtake, and deliver." Therefore David and the six hundred men with him marched, and came to the canal at the Wall, where part halted. But David and four hundred men continued the pursuit, whilst two hundred men, who were exhausted, halted at the passage of the canal of the Wall. And they found a man, an Egyptian, in the field, and took him to David. They gave him food, and he ate, and they quenched him with water. They also gave him a slice of fig cake, and two bunches of raisins, and he ate, and his energy returned to him, for he had not eaten food nor drank water for three days and three nights.

David then asked him, "Who are you? or from where?"

And he answered, "I am a young Egyptian, the slave of an Amalekite, and my master abandoned me three days ago, because I broke down. We had devastated the pastures of the Khithites as high up as Judah, and the pastures of Kaleb, and we burnt Ziklag with fire."

David next asked him, "Will you guide me to this gang?"

And he replied, "Swear to me by God that you will not kill me, and not give me up to the hand of my master, and I will lead you to that gang."

- 16 So he led them. And they were scattered all over the ground eating and drinking, and feasting upon the great booty they had taken from the country of the Philishtim, and from the land of Judah. David therefore assailed them with spirit from the evening to the next day, and none of them escaped except four hundred young men who mounted on camels and fled. Then David rescued all the Amalekites had taken, and David also rescued his two wives, and they lost no one, small or great, of their sons or daughters. And the plunder, and all that they had taken with them David got back. But David took all the sheep and cattle they drove out from that camp to himself, and said "This is David's booty."
- 21 But when David approached the two hundred men, who had been exhausted by the march after David, and who stayed by the canal of the Wall, they came out to meet David and the force with him, and David came to them and wished them health.

(B.C. 1054.) **David fixes the Tab of War Prizes.**

- 22 But all the vile and blackguardly fellows among those who marched with David objected and said: "Because they did not go with us, none of the booty that we have captured shall be given to them, except to each one his wife and children. Let them take them and be off!"
- 23 David, however, said, "You shall not do so, brothers, since the EVER-LIVING has given it to us, and has guarded us, and delivered the gang who fell upon us into our power. And who will listen to this talk of yours? As for the share of the man who goes into battle, and the share of him who stays with the baggage, both shall be equal."
- 25 So from that day forwards it was fixed as an institution and decree for Israel until this time.
- 26 When David arrived at Ziklag he sent part of the booty to the princes of Judah his neighbours, saying, "Here is a present to you from the

plunder of the enemies of the EVER-LIVING." To those also in Bethel 27 and those in Ramah-Negeb, and those in Jathir, and those in Ashema, and 28 those in Rakal, and those in the 29 villages of the Irakhmali, and to those in the villages of the Kenites, and 30 those in Kharmah, and those in Korashon, and to those in Athak, and to 31 those in Khebron, and to all the places where David had been with his men.

(B.C. 1054.) **The Battle of Gilboa. — Defeat and Death of Saul and his Sons.**

But the Philishtim fought with 31 Israel, and the men of Israel fled before the Philishtim, and fell routed on the mountains of Gilboa. Thus 2 the Philishtim defeated Saul and his sons; and the Philishtim killed Jonathan, and Abinadab, and Melkishua, the sons of Saul. Then the battle 3 rested upon Saul, but the archers advanced upon him with their bows, and he was grievously wounded by the archers. Saul consequently said 4 to his squire, "Draw your sword and stab me with it, for fear these foul fellows should come and stab me, and outrage over me!"

But his squire refused, for he was in great terror, so Saul took the sword and fell upon it.

And when his squire saw that Saul 5 was dead, then he also fell upon his sword, and died with him.

Thus Saul died with his three sons, 6 and his squire, and all his guards in one day.

But when the Israelites who were 7 beyond the valley, and beyond the Jordan, saw that the army of Israel was routed, and that Saul and his sons were dead, they abandoned the villages and fled, and the Philishtim came and occupied them.

When it was morning the Philishtim 8 came to strip the slain, and found Saul and his three sons fallen on the mountains of Gilboa, so they cut off 9 his head, and stripped off his armour, and sent around the country of the Philishtim to proclaim the good news in the temples of their idols, and to the people. Then they placed his 10 arms in the Temples of Ashtaroth, and hung up his body upon the walls of Bethshan. But the inhabitants of 11 Jabesh Gilad heard about it, and

what the Philistim had done to Saul. | brought them to Jabesh, and burnt
12 Consequently all the brave men arose, | them there. They afterward took 13
and marched all night, and took the | the bones and buried them under the
body of Saul, and the bodies of his | tamarind tree in Jabesh, and mourned
sons from the walls of Bethshan, and | seven days.

END OF FIRST BOOK OF SAMUEL.—BOOK III, OF THE HISTORY OF ISRAEL.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMAZ THE PROPHET.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK IV.

THE PERIOD OF SAMUEL.

THE SECOND BOOK OF SAMUEL.

(B.C. 1054.) *The Defeat at Gilboa reported to David.*

1 **I**T was after the death of Saul, when David was resting from the defeat of the Amalekites for two days, after
2 David had returned to Ziklag, that on the third day a man came from the camp of the army of Saul, with his clothes torn, and earth on his head, and when he reached David he inclined to the earth and bowed.

3 Then David asked him, "Where do you come from?"

And he replied, "I have escaped from the Camp of Israel."

4 "What has been the event?" David asked him further. "Inform me, I pray."

When he replied, "Both the regular soldiers, and also ten thousand of the militia have fallen, and Saul has been killed, and Jonathan his son is dead!"

5 Then David asked the young man, "Can you tell me if you know how Saul was killed, and Jonathan his son?"

6 And the youth related to him, "I happened to be upon the hill of Gilboa, and saw Saul leaning on his spear, and the chariots and horsemen were charging down upon him. And he looked behind him, and saw and called to me, when I replied, 'I am here!' Then he said to me, 'Who are you?' And I answered him, 'I am an Amalekite.' When he said,

'Stand by and kill me, for I am seized with terror and all my spirit has left me.' So I stood by him and killed him. Then I examined who he might be after he had fallen, and took the coronet which was on his head, and the bracelets from his arms, and have brought them here to my lord!"

Then David seized his robes and tore them, and all his men who were with him did the same; and they mourned and wept and lamented until the evening over Saul, and over Jonathan his son, and over the army of the EVER-LIVING, and over the House of Israel who had fallen by the sword.

David afterwards asked the young man, "Will you inform from where you come?"

"And he answered, "I am the son of a foreigner, an Amalekite."

Then David said to him, "Were you not afraid to stretch out your hand to destroy the consecrated to the LORD?" And David called to one of his lads, and said, "Go up to and assail and kill him!" And David said to him, "Your blood is on your own head, for your mouth gave evidence against you!—saying, 'I killed the LORD's anointed!'"

David also chanted this elegy over Saul and his son Jonathan, and ordered the tribe of Judah to be

taught archery, as it is recorded in the History of the Heroes.

ELEGY UPON SAUL AND JONATHAN.

- 19 "Have not the glorious heroes fallen,
Israel, upon your hills?
20 Tell it not in the city Gath!
Publish it not in the streets of
Askalon!
Lest it gladden Philistia's daughters,—
Lest the girls of the vile rejoice!
21 Let no dew fall on the hills of
Gilboa,
Or rain on the high land fields!
For there the hero's shield was cast,
Saul's shield unprotected by oil!
22 From the blood of the wounded,—
From the strength of the brave,—
The bow of Jonathan turned not
away;
Nor Saul flashed his sword in vain!
23 Saul and Jonathan loved and were
friends in life,
And in death they were not divided.
They had the voices of eagles,
They were as lions strong!
24 Daughters of Israel, weep for Saul;
Who clothed you with many jewels;
Put not on your gold and gems!
25 For the heroes are fallen in war,
With Jonathan, matchless in might!
26 I grieve for you, my brother Jonathan!
Pleasant to me was your wonderful
love,—
It surpassed the love for women.
27 How have the mighty fallen!
And the arms of the warrior failed!"

(B.C. 1055.) **David asks of God whether he should seize a Fort in Judah?**

- 2 And after that David inquired from the EVER-LIVING, saying, "Shall I go up to one of the Forts of Judah?"
When the EVER-LIVING answered him, "Go up."
Then David asked, "To which shall I go up?"
And the EVER-LIVING replied to him, "To Hebron."
3 So David went up, with his two

wives Akhinoam, the Jezraalites, and Abigail, the widow of Nabal the Karmelite, and the men who were 3 with him accompanied David each with his family, and settled in the City of Hebron. Then the men of 4 Judah came and consecrated David as King over the House of Judah, and informed him that the men of Yabesh Gilad had buried Saul.

David therefore sent messengers 5 to the men of Yabesh Gilad, and said to them, "May you be blessed by the EVER-LIVING for showing this kindness to your Prince, to Saul, and burying him. May the EVER- 6 LIVING therefore show you kindness and truth, and I also make you this present, on account of what you have done. Strengthen your hand, and 7 also be brave men, although your lord, Saul, is dead. But as for me, the House of Judah have consecrated me king over themselves."

But Abner-ben-Ner, the commander of Saul's army, took Ishbosheth, the son of Saul, and brought him to the camp, and he reigned over 9 Gilad, and Asher, and Jezraal, and Ephraim, and Benjamin, and over all Israel.

(B.C. 1054.) **History of Ishbosheth.**

Ishbosheth the son of Saul was 10 forty years old at his coronation over Israel, and was king two years. But Judah followed David, and the period 11 of time that David was king in Hebron was seven years and six months.

(B.C. 1053.) **The Treachery of Joab, and outbreak of War between Judah and Israel.**

Abner-ben-Ner and the servants of 12 Ishbosheth, son of Saul, went out from Makhanim to Gibaon, and 13 Joab, David's officer, went out and advanced to the pool of Gibaon simultaneously, and he occupied one side of the pool, and they the other side. Then Abner said to Joab, 14 "Let the lads get up and make sport before us."

When Joab answered, "Let them get up."

So they arose, and passed over to 15 the number of twelve for Benjamin, and Ishbosheth the son of Saul, and twelve from the servants of David, and they seized each on the hand of 16

- his antagonist, and stabbed into the side of his antagonist, and they fell down together. So they named that place Traitors' rock. It is near Gibaon.
- 17 Consequently there arose an extremely fierce battle on that day, and Abner and the Generals of Israel retired before the troops of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Ashahel, and Ashahel was swift of foot, like a wild stag; so Ashahel ran after Abner, and did not turn from his path to the right or the left from following Abner. But Abner turned on himself, and asked, "Is that you, Ashahel?" And he replied, "It is."
- 21 Then Abner said to him, "Turn to your right, or to your left, and seize one of the fellows for yourself, and take his armour."
- But Ashahel would not turn from following him.
- 22 So Abner again said to Ashahel, "Turn from following me! Why must I strike you to the earth? For then I could not lift up my face to your brother Joab!"
- 23 But he refused to turn away, so Abner struck him with the butt of his spear on the belly, and the spear went through to his back, and he fell there and died terribly. And when the forces arrived at the spot where Ashahel had fallen and died, they halted. But Abishai and Joab pursued Abner till sunset; and at sunset they had reached Gibatt-amah, which is opposite Gikha, on the way to the Desert of Gibeou. And there the Benjaminites collected to Abner, and formed into line, and stood on the top of the hill, whence Abner called to Joab and said, "Must the sword devour for ever? Do you not know that it will be a bitterness to you hereafter, that you have not ordered the forces to turn back from pursuing your own countrymen?"
- 27 When Joab answered, "By the life of GOD! If you had not spoken, the forces should not have ceased from pursuing their countrymen until the morning."
- 28 Then Joab signalled by the trumpet, and all the force halted, and pursued Israel no farther, and did not continue the battle. So Abner and his men marched towards the Arbah all that night, and crossed the Jordan, and went to Bithron, whence they arrived at Makhanim.

Joab also returned from the pursuit 30 of Abner, and collected the whole of his forces, and found there were lost from David's servants nineteen men, and Ashahel. But David's troops 31 wounded of Benjamin, and Abner's men, three hundred and sixty, and killed sixty. They also took up 32 Ashahel, and buried him in the grave of his father in Bethlehem. Then Joab and his men marched all night, and day broke to them in Hebron.

The war extended, however, be- 3 tween the house of Saul and the house of David; and David advanced and strengthened, but the house of Saul became weaker.

David, also, had sons born to him 2 in Hebron, of whom the eldest was Amon from Akhinoam, the Jezraal- itess, and the second Kilab, from 3 Abigail the widow of Nabal, the Karmelite, and the third Abshalom, 4 the son of Makah, the daughter of Thalim king of Ghishur, and the fourth Adoniah, the son of Hageth, and the fifth Shifatias, son of Abital, and the sixth Ithram, by Agla of the 5 wives of David. These were born to David in Hebron.

But the war continued between the 6 House of Saul and the House of David, and Abner was the strength of the House of Saul.

Quarrel between Abner and Ishbosheth about Rizfah, a widow of Saul.

Saul, however, had a slave wife, 7 and her name was Rizfah, the daughter of Avah.

And he asked Abner, "Why have you gone to that slave-wife of my father?"

But Abner was very angry at the 8 words of Ishbosheth, and exclaimed, "Am I a dog's head,—who have shown kindness to the House of Saul, your father, and his relatives, and friends, instead of to Judah, and have not delivered you to the hand of David, that you accuse me of sin to-day with that woman? May the 9 EVER-LIVING do so to Abner, and more than that,—if, according to what the EVER-LIVING has promised to David, I will not do for him, and 10 transfer the Army from the House of Saul, and establish the throne of David over Israel and Judah, from Dan to Beersheba." And he was not 11 able in return to reply a word to Abner, for he was afraid of him.

- 36 So all the army admired and approved all the king did. It was good
 37 in the opinion of the forces. And all the army, and all Israel, recognised at the time that the king had not caused the death of Abner-ben-Ner.
 38 The king also said to his Ministers, "Do you not know that a Prince and a Great Man has fallen to-day in
 39 Israel? And I, the king, am weak and feeble, and these men, the sons of Zeruiah, overpower me? May the EVER-LIVING make repayment of the wrong they have done to their neighbour."

Terror in Israel on hearing of Abner's Murder.

- 4 When the son of Saul heard that Abner had been killed in Hebron, his, and all Israel's, hands dropped down. But there were two men, Generals of Division the son of Saul,—the one named Banah and the other Rekab, sons of Rimon the Barothite,—of the tribe of Benjamin (for Baroth had been assigned to
 3 Benjamin, but the Barothites removed to Githim and are settled there until to-day.¹
 4 But Jonathan the son of Saul had a son, a cripple, who was five years old when news came from Jazraal about Saul and Jonathan, and his nurse took him up and ran away, but in the hurry of flight she fell, and he was lamed, so he was named Mefibosheth.²
 5 These sons of Rimon the Barothite, Rekab and Banah, went secretly one day to the palace of Ishbosheth, when he was lying on his couch at noon, and arrived at the interior of the palace through the corn stores. Then both Rekab and Banah his brother
 6 crawled slyly, and came to the chamber where he lay upon his couch in his sleeping room, where they stabbed and killed him, and cut off his head. They then took

¹ Vv. 3, 4. The lines in parentheses are, I think, the note of some old transcriber, not part of the historian, Isaiah's, text, for they break the narrative. They are probably intended to explain the fact of a son of Jonathan escaping from the hands of the murderers in this Revolution, and being pensioned several years after by David, which is recorded subsequently, in Ch. 9, v. 1, of this book.—F. F.
² "The Cripple."

his head and went off and travelled all night, and brought the head of 8 Ishbosheth, the son of Saul, to David at Hebron, and said to the king, "Here is the head of Ishbosheth-ben-Saul, your enemy, who sought your life, which the EVER-LIVING has given to our Prince, the King. You are revenged to-day on Saul and his race!"

But David replied to Banah and 9 his brother, sons of Rimon the Barothite, and said to them, "By the life of the EVER-LIVING, Who rescued my life from all its distress, when a man reported to me, 'Saul 10 has been killed,' as though it would be pleasant in my opinion,—I seized that man, who brought me that news, and ordered his execution in Ziklag.— You villains have murdered a good 11 man in his own house upon his bed! So now I will require his blood from your hands, and I will rid the earth of you!"

David then commanded his at- 12 tendants, and they slew them, and cut off their hands and feet, and hung them up by the pool in Hebron. But they buried the head of Ishbosheth in the tomb of Abner at Hebron.

(B.C. 1048.) David elected King.

All the tribes of Israel then came 5 to David at Hebron and addressed him, saying, "Formerly, when Saul 2 was king over us, you led out and brought back Israel. And the LORD said to you, 'You shall shepherd My People of Israel,'—so, therefore, become now the Leader of Israel."

All the Judges of Israel also came 3 to the king at Hebron, and King David made a treaty with them before the EVER-LIVING and all Israel rejoiced with King David.

David was thirty years old at his 4 election as king, and was king forty years. He was king over Judah in 5 Hebron seven years and six months, and king in Jerusalem thirty-three years over all Israel and Judah.

(B.C. 1043.) History of David, as King or Commander of United Israel.

When the king and his Generals 6 marched against Jerusalem, the Jebusites occupied the district, and

they taunted David, saying, "Do not come here! for the lame and the blind and the crippled can say, 'David shall not enter here!'"

- 7 David, however, captured the suburb of Zion,—(which is now the City of
8 David), and David at the time the Aqueduct was captured said, "Destroy all the Jebusites, and the lame and the blind, hated of David's soul, because they said, 'The blind and the lame can prevent you entering our place!'"

- 9 David afterwards settled in the Fortress, and walled around it from
10 Miloa to his palace. Thus David advanced and became great, and the EVER-LIVING GOD fought for him.

- 11 Hiram,¹ king of Tzur,² also sent to David cedar wood and workmen in wood, and stone cutters, and they
12 built David a palace; for David knew that the EVER-LIVING had fixed his kingship over Israel, and that He had raised him to the kingship over His People Israel.

- 13 David also married slave-wives, and wives from Jerusalem, after he came from Hebron, and they also bore David sons and daughters.

- 14 These are the names of those borne to him in Jerusalem,—Shamma, and Shobab, and Nathan, and Sholomon
15 (Solomon) and Ibkhaz, and Alishua,
16 and Nefeg, and Jafa, and Alishama, and Alaida, and Alifalet.

(B.C. 1047.) *The Philistines assail David.*

- 17 When the Philistim heard that David had been consecrated king over Israel, the Philistim forces advanced to assail David, but David heard of it, and proceeded to the
18 frontier, where the Philistim had posted themselves on the plain of Refaim. Then David enquired from the EVER-LIVING, "If I attack the Philistim, will You give them into my power?"

- And the EVER-LIVING replied, "Attack,—for I will give the Philistim into your power."

- 20 So David went to Bal-Frashim and fought there, and said, "LORD, sweep my enemies before me as water

sweeps!" Therefore the name of that place is called Sweepton.¹ The Philistim also abandoned their idols, and David and his men carried them away.

The Philistim, however, again²² advanced and encamped on the plain of Refaim; when David enquired of the EVER-LIVING, and He answered,²³ "Do not advance. Turn their rear, and come upon them opposite the Valley of Weeping. And when you²⁴ hear the sound of marching at the heads of the Valley of Weeping, then rush forward, for the EVER-LIVING will advance before you to defeat the army of the Philistim!"

David consequently did as the²⁵ EVER-LIVING commanded, and defeated the Philistim at Geba on the road to Gazer.

(B.C. 1042.) *David brings the Ark of the Covenant to Jerusalem, and imprisons his Wife Mikal.*

David afterwards assembled all the gentry of Israel, thirty thousand.

Then David arose, and marched² with all his army from Bali of Judah to bring up from there the Ark of GOD, where the name of the EVER-LIVING POWER, who rests above the Kerubim, is called upon. And they placed the Ark of GOD upon³ a waggon, and carried it from the house of Abinadab which was on the Hill. And Uza and Akhio, sons of Abinadab, the priests, were with the new waggon, and brought it from⁴ the house of Abinadab on the Hill, bearing the Ark of the EVER-LIVING GOD. But Akhio walked before the Ark, with David and all the House of⁵ Israel rejoicing before the EVER-LIVING, with boughs of trees, and harps and lutes, and trumpets, and timbrels and cymbals. When they⁶ came to the paved square, and Uzah was driving the Ark of GOD, he seized hold of it, for the bullocks stumbled. But the EVER-LIVING was angry⁷ with Uzah, and GOD struck him there from the seat, and he died on the spot beside the Ark of GOD.

Then David was terrified because⁸ the EVER-LIVING had suddenly crushed Uzah. (And that place is called "Uzah's crush" to this day.⁹)

¹ Hiram.

² Tyre, as Grecianized, and which barbarizing of the name has been continued through Latin versions to our English ones.—F. F.

¹ Bal-frashim.

² V. 8. "Uzah's crush" is an ancient editor's note.—F. F.

- 9 And David was afraid of the EVER-LIVING at the time, and said, "The Ark of the EVER-LIVING shall not come to me!" So David would not take with him the Ark of the EVER-LIVING to the City of David, but placed it in the house of Abd-Edom the gardener, and the Ark of the EVER-LIVING remained in the house of Abd-Edom the gardener three months. Then the EVER-LIVING blessed Abd-Edom and all his family.
- 12 And it was reported to King David that "The EVER-LIVING had blessed the house of Abd-Edom, and all that belonged to him for receiving the Ark of GOD." So David went and brought up the Ark of GOD from the house of Abd-Edom, with rejoicing, to the City of David.
- 13 But when the bearers of the Ark of the EVER-LIVING had advanced six steps, they sacrificed a bullock and fat calf, and David danced with all his might before the EVER-LIVING; and David was clothed with an ephod. Thus David and all the House of Israel brought up the Ark of the EVER-LIVING with cheering and sound of trumpets, but when the Ark of the EVER-LIVING came to the City of David, Mikal the daughter of Saul leaned and looked out of a window and saw King David skipping and dancing before the EVER-LIVING, and she despised him in her heart.
- 17 Thus they brought the Ark of the EVER-LIVING, and set it in its place within the Pavilion which David had erected for it. Then David offered burnt-offerings and thank-offerings before the EVER-LIVING. When David had completed the burnt-offerings and thank-offerings, he blessed the people in the name of the EVER-LIVING POWER. He also distributed to all the people, to all collected from Israel,—both men and women,—a loaf of bread, and a horn of wine, and a cake; then all the people returned each to his house.
- 20 When Mikal the daughter of Saul came to meet David, she said; "How dignified the king of Israel was to-day, when he exhibited himself to the eyes of his servant girls as common fellows exhibit themselves!"
- 21 But David replied to Mikal, "It was before the EVER-LIVING, who chose me instead of your father! and instead of all your house, and

commanded me to be guardian over all the people of the EVER-LIVING,—over Israel,—so I sported before the EVER-LIVING. And I will degrade 22 myself more than that, and will humble myself in my own eyes, but by the servant-girls whom you mention I shall be honoured! But 23 for Mikal the daughter of Saul,—there shall be no child for her to the day of her death!"

(B.C. 1041.) David Proposes to Build a Temple.

But when the king dwelt in his 7 palace, and the EVER-LIVING had given him peace all round from his enemies, then the king said to Nathan 2 the prophet, "See, I now rest in a palace of cedar, but the Ark of GOD remains under curtains."

When Nathan answered the king, 3 "All that is in your heart, do it, for the EVER-LIVING is with you."

But in that night the message of 4 the EVER-LIVING came to Nathan, saying, "Go and speak to My servant 5 David to say, 'Thus says the EVER-LIVING, Will you build Me a house to dwell in, when I have not rested in a 6 house from the days I brought Israel up out of the Mitzeraim to this day, but have marched with a pavilion and tabernacle, in which I have 7 travelled with the forces of the Children of Israel? Have I spoken to the one tribe of Israel whom I commanded to shepherd My People Israel, to ask, Why have you not built Me a palace of cedar?'"

"Consequently now say this to My 8 servant David, 'Thus says the EVER-LIVING POWER, I took you from following after the sheep to become a Leader over My People Israel, and 9 I have been with you wherever you went, and have defeated your enemies before you, and made your name great, like the name of those famous on the earth; I have also provided a position for My People Israel and 10 planted them, and they shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly. But 11 from the day when I dictated a Constitution to My People Israel, and gave you rest from all your enemies, did the EVER-LIVING enquire, What house will you make for the LORD? Your days, however, shall be completed, and you shall sleep with your

- fathers, but I will raise an heir after you who shall come from your loins, and I will fix him in your kingship.
- 13 He shall build a house to My name, and I will establish the throne of his kingship for ever! I shall be his Father, and he will be My son. He will be a guide to the wandering; and I will cause him to correct men with a staff, and the sons of Adam with a touch, and I will never turn my friendship from him, as I turned it from Saul, when I caused it to turn from him to you; for your House, and your kingship shall endure for ever. Your throne shall be established for ever."
- 17 All these words, and all this vision, Nathan related to David.
- 18 King David consequently went and sat before the EVER-LIVING and said, "Who am I, LORD, my Prince? and who was my father, that You have brought me so far? But even this is little in Your sight, SUPREME LORD, for You have promised also to extend the house of Your servant, and to show this to a man, SUPREME LORD. So why again should David speak to You further, since You know Your servant, SUPREME LORD? For according to Your promise, and Your heart, You have given all this greatness to glorify Your servant. Therefore I magnify You, EVER-LIVING GOD, for there is none like You, and there is no GOD except You, from all that we hear with our ears. And who are like Your People Israel? A singular nation in the earth, to whom a God comes to instruct it, as a People, and to fix a fame upon it, and to effect for it the mighty works and wonders in Your land, in the presence of Your People, whom You redeemed from the heathen of Mitzeraim and their gods. And established the People of Israel for Yourself, as a People for ever. And You are become their EVER-LIVING GOD.
- 25 "And also, EVER-LIVING GOD, the promise You have promised to Your servant, and to his house, to fix it for ever,—do what You have promised,—and he will magnify Your name for ever, proclaiming the EVER-LIVING GOD of Hosts, the GOD over Israel. So let the house of Your servant David, EVER-LIVING, be established before You. For You, EVER-LIVING POWER, the GOD of Israel, have opened the ear to Your

servant, when he said, 'I will build You a house;' therefore let Your servant find the heart to pray this prayer to You; for You, EVER-LIVING LORD, are the GOD, and Your promises will become true, and also this good promise to Your servant. Therefore You have begun to bless the family of Your servant, that it may exist for ever before You;—for You, EVER-LIVING LORD, have promised, and with Your blessing have blessed the family of Your servant for ever."

(B.C. 1040.) David Conquers Philistia.

It was after this that David attacked the Philistim and subdued them, when David took their metropolis from the Philistim.

(B.C. 1040.) David Conquers Moab.

He also attacked Moab and appointed a land-tax upon their farms, and imposed two taxations: one instead of inflicting death; and a tax for tribute whilst they lived. Thus the Moabites became David's subjects, and paid tribute.

(B.C. 1040.) David Defeats the King of Zobah.

David next defeated Hadadazer ben-Rekhab, king of Zobah¹ on his march to recover his power upon the river Euphrates, when David captured one thousand seven hundred of their chariots, and twenty thousand footmen. But David destroyed all the chariot horses and only preserved a hundred chariots.

(B.C. 1040.) David Conquers Mesopotamia, the Arami, and Edom.

The Arami of Damask, however, came to assist Hadadazer, king of the Delta² but David defeated twenty-two thousand men of them in Aram. David afterward placed garrisons in 6 Aram of Damask, and Aram became subject to David, and bore tribute, for the EVER-LIVING worked for David wherever he went. Consequently David took the shields of

¹ The Marshes of the Delta of the Euphrates and Tigris.—F. F.

² Tzobah. *I.e.*, the Marshes of the Delta of the Euphrates.—F. F.

gold, which the officers of Hadadazer carried, and brought them to Jerusalem. King David also took from Betakh, and Berothai, cities of Hadadazer, a very great quantity of brass.

9 When Thai, the king of Khamath, heard that David had defeated all the forces of Hadadazer, Thai sent his son Joram to King David to ask for peace from him, and to congratulate him upon the way he had fought Hadadazer, and defeated him,—for Thai had been a general of Hadadazer—and he brought with him articles of silver, and gold, and brass.

11 These also King David brought to the EVER-LIVING, with the silver and gold which he took from all the nations whom he subdued;—from Aram, and from Moab, and from the Beni-Amon, and from the Philistim, and from Amalek, and from the booty of Hadadazer-ben-Rekhab, king of the Delta of Zobah. David also acquired fame on his turning the flank upon defeating the eighteen thousand of Aram at the river's mouth by the sea.¹

14 He placed garrisons in the whole of Edom, and all Edom was subdued to David. Thus the EVER-LIVING protected David wherever he went, for David reigned over all Israel, and David administered justice and right to all his People.

16 J'oab-ben-Zeruiah was over his army, and Jehoshafat-ben-Akhlud was Chancellor, and Zadok-ben-Ahkitub and Ahimalek-ben-Abiathar priests, and Sariah secretary, and Beniah-ben-J'hoida commanded the Guards and light infantry, and the sons of David became priests.

(B.C. 1040.) **David enquires for any Refugees of Saul's Family.**

- 9 Then David enquired, "Who is there yet of the family of Saul remaining? and I will show him kindness, on account of Jonathan."
- 2 And Saul had in his family a servant whose name was Ziba, so they invited him to David, when the king asked him, "Are you Ziba?" And he replied, "Your servant."

¹ That is, at the mouth of the Euphrates, where it enters the Gulf of Persia. This short passage shows David's Empire to have extended much farther east than usually supposed.—P. F.

Then the king asked him, "Is there yet remaining anyone of the family of Saul, and I will show him kindness for GOD's sake?"

And Ziba replied to the king, "There is still a son of Jonathan, lame in his feet."

When the king asked him, "Where is he?"

Ziba said, "He is in the house of Makri-ben-Amial, the tax-collector."

King David therefore sent and took 5 him from the house of Makri-ben-Amial, the tax-collector, and he 6 brought Mefibosheth-ben-Jonathan, the son of Saul, to David, and he inclined his face, and bowed to him. Then David said "Mefibosheth!" and he replied, "You see your servant."

And David said to him, "Fear 7 nothing, for I will show you kindness on account of your father Jonathan, and I will assign to you all the estate of Saul your ancestor, and you shall eat bread always at my table."

But he bowed to him, and replied, 8 "Why should you regard such a dead dog's head as I am?"

Then the king called to Ziba, the 9 attendant of Saul, and said to him, "All that belonged to Saul and to all his family I have given to the son of your Prince. So you and your sons 10 can attend to the property for him, and cultivate the estate for him, and provide the son of your Prince with a maintenance. But Mefibosheth, the son of your prince, shall always be supplied with food at my table; and for Ziba there shall be fifteen attendants and ten servants."

And Ziba replied to the king, "Your 11 servant will do all exactly as my Lord, the king, has ordered to his servant, and I will maintain Mefibosheth at my table like one of the sons of the king."

Mefibosheth also had a young son, 12 whose name was Mika, who always lived in the house of Ziba, the steward of Mefibosheth. Mefibosheth, however, resided in Jerusalem, for he was always at the table of the king, and he was lame in both his feet.

(B.C. 1037.) **David sends an Embassy to the Beni-Amon.**

It was after these events that the 10 king of the Beni-Amon died, and Khanon his son reigned in his stead.

- 2 So David said, "I will show friendship to Khanon-ben-Nakhsh, as I did to his father." Therefore officers of David went to the country of the
- 3 Beni-Amon. But the chiefs of the Beni-Amon said to Khanon their Prince, "Does David pay honour to your father in your sight, by sending comforters to you? Is it not for the purpose of examining the city and to survey it, and to explore it, that David has sent his officers to you?"
- 4 Khanon consequently took David's officers and shaved off half their beards, and cut off their clothing to the buttocks, and dismissed them.
- 5 But strangers reported to David, so he sent to meet them, for his officers had been grossly insulted,—and the king said, "Stay in Jeriko until your beards are grown,—then return."
- 6 The Beni-Amon, however, were terrified, after they had insulted David. Consequently the Beni-Amon sent and hired of the Arami of Beth-rehob, and of the Arami of Zobah, twenty thousand infantry, and the King of Makah with a thousand men, and of the people of Tob, twelve thousand men.
- 7 David, however, heard of it, and sent J'oab with a strong division of
- 8 Guards. But the Beni-Amon came out and arranged for battle opposite the Gate, and Aram-Zobah, and Rekhob, and the men of Tob, and Makah, were
- 9 separate in the open country; J'oab consequently saw that there was upon him a battle in front and rear, so he chose all the Guards of Israel, and
- 10 arranged to meet the Arami, and the remainder of the force he gave to Abishai his brother, and arranged
- 11 them to meet the Beni-Amon, and said, "If the Arami are too strong for me, you must save me; and if the Beni-Amon are too strong for you,
- 12 then I will march to help you. Courage! and be bold for the honour of our People, and the honour of the City of our God! And may the EVER-LIVING do what is good in His sight!"
- 13 Then J'oab and the force with him advanced to the fight with Arami, and they fled before him.
- 14 When the Beni-Amon saw that the Arami fled, then they fled before Abishai, and went into the city. J'oab, however, refrained from pursuing the Beni-Amon, and returned to Jerusalem.

(B.C. 1037.) *The Aramites seek Allies, but are Defeated.*

But when the Arami saw that they 15 were defeated by Israel, they assembled together, and sent to Hadadazer, and 16 he sent to the Arami beyond the river,¹ and procured their forces, and Shobak, General of the army of Hadadazer, to lead them. But it was 17 reported to David, who collected the forces of Israel and passed over the Jordan and went to Kilam, where Aram drew out to meet David, and they fought with him. But Aram 18 fled before Israel, and David destroyed of the Aramites seven hundred chariots and four thousand horsemen, and defeated and killed Shobak the General of the army there. When 19 all the kings who were subject to Hadadazer saw that they were defeated before Israel, they made peace with Israel, and were subject, and Aram feared to help the Beni-Amon further.²

(B.C. 1035.) *The Beni-Amon Conquered.*

But when the turn of the year 11 came, the season when Generals go out to war, David sent J'oab and his officers with him, and the forces of Israel, and reduced the Beni-Amon to great distress. David, however, remained in Jerusalem.

(B.C. 1035.) *David seduces Bath-sheba, the Wife of Uriah.*

One night David arose from his bed, 2 and walked on the verandah of his house, and saw a woman bathing herself on a roof, and a very beautiful woman she was. So David 3 sent and enquired about the woman, and was told "She is Bath-sheba, the daughter of Aliam, the wife of Uriah the Hittite."

Then David sent messengers and 4 took her, and went to her, and lay with her, and prostituting, he defiled her, and then sent her home. But 5 the woman conceived, so she sent and informed David, and said, "I am with child!"

¹ V. 16. That is to Mesopotamia—beyond the River Euphrates, as the words "the River," if not indicated by a special name, always mean in Hebrew history.—F. F.

² V. 19. This would seem to show that the Hebrew Empire extended under David and Solomon almost, if not quite, to the Indus, the Western boundary of India.—F. F.

(B.C. 1035.) The Murder of Uriah.

6 David therefore sent to J'oab, to say, "Send Uriah the Hitite to me." J'oab accordingly sent Uriah 7 to David, and Uriah came to him, when David asked "Is J'oab well? and the army well? and the war 8 going successfully?" Then David said to Uriah, "Go down to your house, and wash your feet."

Uriah accordingly left the palace of the king, but went after the business of the king. Afterwards Uriah lay down in the court of the king's palace with all the officers of his Prince, and did not go to his own 10 house. But David was informed, "Uriah has not gone to his house."

David consequently asked Uriah, "How is it when you have come from a journey, that you have not gone to your house?"

11 When Uriah answered David, "The Ark, and Israel, and Judah remain in tents, with my commander J'oab; and the officers of my Prince lie on the surface of the field, so should I go to my house to eat and drink and sleep with my wife? By your life! and by the life of your soul, I would not do such a thing as that!"

12 Then David said to Uriah, "Stay here to-day, and to-morrow I will send you off."

Uriah, therefore, remained in Jerusalem that day and the next, and David invited him, and he ate in his presence, and he gave him drink, and made him drunk;—yet he went at night and lay down in his bed, with other officers of his Prince, and did not go down to his home! 14 Consequently when morning came David wrote a letter to J'oab, and sent it by the hand of Uriah, and wrote in the letter commanding, "Station Uriah to-morrow in the front of the battle, at the most dangerous place; then you withdraw from his rear, and let him be assailed and killed."

16 J'oab was then besieging the city, so he posted Uriah at the spot where he knew there were brave men; and those men sallied out of the city and attacked J'oab, who fell back with the troops of the officers of David, and 18 Uriah the Hitite was killed. Then J'oab sent and informed David of all the events of the battle, and instructed the messenger, saying, "Tell

the whole of the events of the battle to the king. But if it happen that it 20 raises anger in the king, and he says to you, 'Why did you approach the city to fight? Did you not know they would see you from the wall? Who hit Abimalek-ben-Jerubal? Was 21 it not a woman who flung upon him a piece of a millstone from off the wall, and killed him?' Then you must say, 'Also your officer, Uriah the Hitite has been killed.'"

So the messenger went, and came, 22 and reported to David all that J'oab sent him for. The messenger also 23 said to David, "The men overpowered us, and came out to us in the open field when we advanced opposite the gate, and the sentinels picked out 24 your officers from off the wall, and killed some of the officers of the king,—and your General Uriah the Hitite also was killed."

Then David said to the messenger. 25 "Say this to J'oab, 'Let not this event be grievous in your eyes, for the sword devours here and there. Be energetic in your assault upon the city, and breach it, and master it.'"

When the wife of Uriah heard he 26 was dead she mourned over her lord, and refused to eat. David, however, 27 sent and added her to his family, and she became his wife, and bore him a son. But the thing that David had done was wrong in the sight of the EVER-LIVING.

**(B.C. 1034.) Nathan's Parable.
The little Ewe-Lamb.**

The EVER-LIVING consequently 12 sent Nathan the Preacher to David, and he came to him, and said:—

"There were two men in a certain city, one rich and the other poor. The rich man had very great flocks 2 and herds, but the poor had nothing 3 except a little single she-lamb, which he had bought, and he comforted it and it grew up with him and his children, and ate of his crumbs and drank of his cup, and lay on his lap, and was like a daughter to him.

"But a traveller came to the rich 4 man, who grudged to take from his own flocks and herds to prepare and offer to his visitor, but seized the 5 she-lamb of the poor man, and prepared it for the man who had come to him."

Then David was very furious at the

man, and exclaimed to Nathan, "By the life of the EVER-LIVING! the man who has done that shall die! 6 And for the she-lamb, he shall pay four as a fine, whoever has done this thing,—and he shall have no pity!"

7 But Nathan replied to David, "YOU ARE THE MAN!"
"Thus says the EVER-LIVING God of Israel: 'I consecrated you king over Israel, and I delivered you from the hand of Saul, and I gave you the palace of your Prince, and the wives of your Prince to your bosom, and I gave you the Houses of Israel and Judah,—and I added portions to you from here and from there.

9 So why have you despised the commandment of the EVER-LIVING by committing this sin in His sight? You have cut off Uriah the Hittite by the sword, and have taken his wife to yourself as a wife, and have murdered him by the sword of the Beni-Amon: 10 so now the sword shall not depart from your house for ever,—as a punishment—for you despised Me, and have taken the wife of Uriah, the Hittite, to be a wife for yourself!"

11 "Thus says the EVER-LIVING, 'I will raise against you outrage from your own family, and I will cause your wives to be taken in your sight, and given to your neighbour, and he shall ravish your wives in the sight of this sun; for YOU have done it secretly; but I will effect this event in the presence of all Israel, and in the face of the sun!'"

13 Then David exclaimed to Nathan, "I have sinned against the EVER-LIVING."

When Nathan replied, "The EVER-LIVING, also, will pardon your offence,—you shall not die. However, since you have given occasion for the enemies of the EVER-LIVING to libel, by this thing, the son that will be born to you will certainly die!"

14 Nathan then went to his home. The EVER-LIVING subsequently struck the child which the wife of Uriah had borne to David, and it was 16 mortal. David, however, entreated GOD on account of the child, and mourned, and slept on the ground, 17 until the officers of his palace came to him, and took him up from the earth. But he would not be comforted, and would not eat bread with 18 them. At the end of seven days, however, the child died, but David's

officers feared to tell him that the child was dead; "for," they said, "when the child was alive, and we spoke, he would not listen to our voice, therefore if we should say, 'The child is dead,' he will do worse!"

David, however, perceived that his 19 ministers were whispering, and David understood that the child was dead; so David asked his ministers, "Has the child died?" and they replied, "He has died."

Then David arose from the ground, 20 and washed, and dressed, and changed his clothing, and went to the House of the EVER-LIVING, and worshipped; then he went to his palace, and asked for, and they offered him, food, and he ate. But his 21 ministers asked him, "What a thing this is that you did on account of the child! You mourned and wept for him when alive,—but now the child has died, you get up and eat bread!"

When David replied, "Whilst the 22 child was alive, I mourned and wept, for I reflected, "Who knows but the EVER-LIVING will pity me, and let the child live? But now he 23 has died,—why should I grieve? Am I ever able to bring him back to me? I shall go to him, but he will not return to me!" David also com- 24 forted Bathsheba his wife, and went to her and slept with her, and she bore a son and called his name Solomon,¹ and the EVER-LIVING 25 loved him; and sent by the means of Nathan the Reciter, and called his name J'adidiah,—"Pardoned by the EVER-LIVING."

Joab captures the Capital of the Beni-Amon, and sends for David to take the Fortress.

Joab, however, was warring with 26 the Beni-Amon at Rabah, and he captured the Royal City. So Joab 27 sent messengers to David to say, "I am fighting at Rabah, and have captured the City of Waters, so now 28 collect the remainder of the forces, and come to the citadel to capture it, or I shall capture the citadel and they will fix my name upon it."

David consequently collected the 29

¹ The name in Hebrew means PEACE, or REST.—F. F.

forces and went to Rabah, and attacked and captured it, and took the crown from off the head of its king. Its value was a talent of gold : and the beautiful stone on the top was David's. And they brought out from the town a very great quantity of booty. He also brought out the people and settled them in Megrah, and at the iron-works, and to manufacture iron, and distributed them through his dominions, and did the same to all the cities of the Beniamon. After which David returned with all the forces to Jerusalem.¹

(B. C. 1032.) Crimes and Dissensions in the Family of David.

13 These events followed. Absalom, the son of David, had a beautiful cousin whose name was Thamar, and Amnon the son of David loved her ; and Amnon grieved until he made himself ill because of Thamar his cousin, for she was a maiden. But it was difficult in the opinion of Amnon to acquire her in any way.

3 Amnon, however, had a friend, named J'onadab, the son of Shemiah, the brother of David. This J'onadab was a very crafty man, so he asked him, "Why, now, are you like this? A king's son downhearted morning after morning! Why not tell me?"

So Amnon said to him, "It is about Thamar, the cousin of Absalom, whom I love!"

5 J'onadab, however, replied, "Lie on your bed, and sham sickness; when your father will come to see you. Then say to him, 'Will you send Thamar, my cousin, and let her make cakes before my eyes, so that I may see it, and I will eat from her hand.'"

6 Amnon consequently lay down, as if sick, and the king came to see

him, when Amnon said to him: "I wish you to send Thamar my cousin, and let her prepare food and do the cooking before my sight, so that I may see it, and I will eat after her hand!"

David therefore sent to Thamar at 7 her house to say, "Come to the house of Amnon, your cousin, and make him cakes."

Thamar, therefore, went to the 8 house of Amnon, her cousin, and he was lying down. Then she took the 9 dough and kneaded it, and made pancakes and baked the cakes, and took the fry-pan and the dough to him, but he refused to eat.

Suddenly Amnon exclaimed, "Let every one go out from me!"

They all went out from him.

Then Amnon said to Thamar, 10 "Bring me the cakes to the chamber, and I will eat them from your hand."

So Thamar took the pancakes which she had made, and brought them to Amnon, her cousin, in the chamber, and she offered him the 11 food, but he seized her and said, "Come to me! lie with me! my cousin!"

But she replied, "No, my 12 cousin, I will not, for such a thing should not be done in Israel! Do not commit such a crime as that! And would you expose me to scorn? 13 And expose yourself as one of the blackguards in Israel? But you,—speak, I pray, to the king, for he would not refuse me to you!"

But he would not listen to her, and 14 being stronger than her, he overpowered and violated her. Then 15 Amnon hated her with a very great hatred;—for the hatred with which he hated her was greater than the lust with which he had lusted for her, and Amnon said to her, "Get up! Be off!"

But she replied to him, "Do not 16 add to this great wrong, that you have done to me, by driving me out!"

He would not, however, listen to 17 her, but called to an attendant who waited upon him, and said, "Drive this woman out at once from me into the street, and lock the door after her!"

Now she wore a long-sleeved robe, 18 such as the daughters of the king wore, with a maiden's cloak, yet his valet sent her out into the street, and locked the door after her.

¹ Ch. 12, v. 31. The hideous cruelties represented by the Septuagint, Vulgate, and our old translators, to have been practised upon his captives by David, have perverted this passage into one totally contrary in meaning to the Hebrew text, which is as I render it. The Latin translators, full of the national brutality of their countrymen, the Romans, seemed to imagine that the more atrociously cruel they represented a man to be, the more glorious and admirable he would appear. This was the ideal of the heathen Romans, but not of the Sacred Scriptures, and it is a shame to modern scholars to have been enslaved to it so long.—F. F.

- 19 Then Thamar threw dust on her head, and tore the long-sleeved robe she wore, and spread her hands over her face, and went weeping.
- 20 But Absalom her cousin asked her, "Has Amnon your cousin been with you? However, at present keep silent, my cousin, for he is your relative; do not lay this matter to your heart." Consequently Thamar was quiet and secluded herself in the house of Absalom her cousin.
- 21 When King David heard the whole of these things, he was very angry.

(B.C. 1030.) **Murder of Amnon by Absalom.**

- 22 Absalom, however, said nothing for bad or good to Amnon about the wrong he had done to his cousin
- 23 Thamar. But when two years had passed, and they were shearing for Absalom at Bal-Khazor, which is in Ephraim, Absalom invited all the sons of the king. Absalom also went to the king and said, "There is a Shearing Feast with your servant,—will the king and his ministers come to your servant?"
- 24 But the king answered Absalom, "No, my boy, all of us cannot go now. We will not burden you." Then he pressed him, but he would not go, but thanked him.
- 25 So Absalom said, "If not,—let Amnon my brother go with us?" And the king asked him, "Why should he go with you?"
- 26 But Absalom pressed him, till he sent Amnon and all the king's sons with him.
- 27 Then Absalom instructed his attendants, saying, "Watch till you see Amnon's heart merry with wine, and when I say to you 'Stab Amnon, and kill him;' be bold and strong-hearted."
- 28 The attendants of Absalom consequently did to Amnon as Absalom commanded.
- 29 Then all the sons of the king got up, and mounted each on his mule,
- 30 and fled. But while they were on the road a report reached David, saying, "Absalom has stabbed all the king's sons, and not one of them is left."
- 31 Then the king arose and tore his clothes, and laid on the ground, and all his ministers stood tearing their
- 32 clothing. But J'onadab, the son of

Shemiah, the brother of David, interposed, and said, "Do not let my Prince think that all the young Princes have been killed,—for Amnon only has been killed. For that has been determined by Absalom from the day he ravished his cousin Thamar. So, now, let not the king lay this matter on his heart, thinking all the sons of the king are killed, for except Amnon, none have been killed:—and Absalom has fled!"

Then the man on the lookout raised his eyes, and looked, and saw a great crowd of people coming along from the further road at the side of the hill. J'onadab consequently said to the king, "See! the Princes are coming as your servant said,—these are they!" And by the time he had ceased speaking the king's sons arrived, and lifted up their voices and wept, and the king and all his ministers also wept,—a very great weeping. And he mourned over his son all the year.

Absalom, however, had fled, and went to Thalmi-ben-Amikhor, King of Geshur.

(B.C. 1029.)

Thus Absalom fled and went to Geshur, and was there three years.¹ King David, however, longed for Absalom, after he was consoled for the death of Amnon.

(B.C. 1027.) **J'oab brings back Absalom.**

And J'oab-ben-Zeruiah knew that the heart of the king was upon Absalom, so J'oab sent to Thiquah² and brought a clever woman from there, and said to her, "I want you to disarrange yourself, and clothe yourself in widow's weeds, and not to tidy yourself with oil, but seem like a woman distressed for a long time over death. Then go to the king to speak to him this speech."

Then J'oab put the words into her mouth.

The woman of Thiquah accordingly appealed to the king, and fell on her face to the earth, and lay there, and exclaimed, "Save me, King!"

¹ Vv. 37—38. The Hebrew text differs greatly from the Authorised Version and the Revised, as I read it.—F. F.

- 5 Consequently the king asked her, "What is your affair?"
- And she answered, "I am a desolate widow woman whose husband died. But your servant had two sons, who fought in the field when there was no separator between them, and the one struck the other, and killed him; so all the clan arose against your servant and said, 'Give up the murderer of his brother! and we will kill him, for the life of his brother whom he has murdered!' Thus the property will be desolated; and my heir will be destroyed, and the only coal left to me to continue my husband's name, will be extinguished on the ground."
- 8 But the king said to the woman, "Go to your home, and I will give orders about you."
- 9 Then the Thiquan woman answered the king, "Let the fault fall upon me, your Majesty, and on the house of my fathers, and let the King and his throne be innocent."
- 10 So the king replied, "Whoever threatens you, bring him to me, and he shall never again injure you."
- 11 "However," she said, "King, remember your EVER-LIVING GOD, mighty redeemer of bloodshed! and let them not destroy my son."
- When he replied, "By the life of the EVER-LIVING not a hair of your son shall fall to the ground!"
- 12 But the woman repeated, "Let your handmaid now speak a word to his Majesty the King."
- And he said, "Speak to me."
- 13 When the woman continued, "But why have you thought like this about the People of GOD? Why has the king spoken thus, when he is in fault, by not having brought back his own fugitive? For the dead who has died, is like water poured upon the earth, which cannot be recovered, until GOD raises the soul; and a thought, when thought is and thrown out, goes from us.¹ So now why I have come to speak with your Majesty this speech was because I am afraid of the People, so your servant said, 'I will speak to the king, my chief: the king will do the thing he
- 16 says for his handmaid.' And the

king has listened, and will deliver his subject from the hand of the man who would destroy her, and her only son, from the estate of GOD. Your 17 handmaid also said, 'The promise of his Majesty the King will be a gift, for his Majesty is like a Messenger of GOD, listening to good and bad; so may your EVER-LIVING GOD be with you!'

Then he interrupted her, and said 18 to the woman, "Do not hide from me, I pray, what I ask of you."

And the woman replied, "Speak then, your Majesty."

When the King asked, "Is not the 19 hand of J'oab in all this?"

And the woman answered, "By the life of your soul, your Majesty, there is not to the right or left of all that has been spoken to your Majesty anything but what your servant J'oab has instructed me! He put into the mouth of your handmaid all these speeches, with the purpose of using 20 my mouth for an object. Your servant J'oab made these addresses. And my Prince is wise, with the wisdom of a messenger of GOD, who knows all upon earth!"

The king consequently said to 21 J'oab, "Since then you have contrived this conversation with me, go and bring back the young man Absalom."

So J'oab bent his face to the earth, 22 and bowed, and thanked the king.

Then J'oab said, "I know to-day that I have found favour in your eyes, your Majesty, because the king has made such a promise to his servant."

J'oab accordingly arose and went 23 to Ghesur, and brought Absalom to Jerusalem. But the king commanded, 24 "Let him reside in his own house, for he shall not see my face."

Absalom therefore resided in his own house, and did not see the face of the king.

(B.C. 1025.) Absalom and his Doings after being Pardoned for Murdering Amnon.

Absalom was, however, the hand- 25 somest man in all Israel; very splendid. From the sole of his foot to the crown of his head there was not a defect in him. When they cut 26 his hair,—and it was cut every year—

¹ V. 14. This beautiful metaphor shows that the Old Hebrews believed in a Resurrection of Man, although some modern critics assert the contrary.—F. F.

- he cut it because it was heavy upon him,—when they cut the hair of his head it was valued at two hundred shekels by the royal standard.
- 27 Absalom had three sons and one daughter born to him, and her name was Tamar. She was a woman of great beauty.
- 28 Absalom lived in Jerusalem two years without seeing the face of the king. Then Absalom sent to J'obab, to introduce him to the king, but he would not go to him. So he sent a second time, but he would not come.
- 30 Consequently he said to his servants, "You see J'obab's cornfields are alongside mine, and he has sown barley,—go and set it on fire!" And Absalom's servants set it on fire!
- 31 Then J'obab moved and came to Absalom's house, and asked him; "Why have you ordered your servants to fire my standing crops?"
- 32 And Absalom answered J'obab, "Because I sent to you, saying 'Come here, and I will send you to the king to ask 'Why have I been brought from Gheshur? It would be as well for me to be there yet.'" So now I wish to see the face of the king, and if there is a fault in me, let me be put to death."
- 33 J'obab consequently went to the king and informed him, and he invited Absalom who went to the king and bowed to him, with his face earthward to the face of the king, and the king was reconciled to Absalom.

(B.C. 1024.) **Absalom conspires against his Father.**

- 15 It was after this that Absalom procured himself chariots and horses, and fifty men to run before him; and early in the mornings Absalom placed himself at the side of the street of the High Court and when any man who had a law suit came to the king for a decision, Absalom would invite him to himself, and ask, "From what village do you come?"
- When he would answer, "Your servant is from one of the Tribes of Israel."
- 3 Then Absalom would say to him, "Look! Your case is good and right; but there is no one appointed by the king to hear it for you." Next he would exclaim, "If I were appointed as a judge in the country, and any

man came to me who had a wrong, I would decide and rectify it for you!" And when a person approached to bow to him, he would stretch out his hand, and seize his, and salute him, and by this means Absalom made himself popular to all Israel who came for justice to the king. Thus Absalom stole the hearts of the people of Israel.

When four years had passed, Absalom said to the king, "I wish to go now and pay in Hebron the vows which I vowed to the EVER-LIVING. For your servant vowed a vow while I resided in Gheshur, in the land of Edom, saying, "If the EVER-LIVING will restore me to Jerusalem I will serve the EVER-LIVING."

So the king replied, "Go in peace!" He therefore arose and went.

Absalom then sent secret agents to all the Tribes of Israel to say, "When you hear the sound of the trumpet, then exclaim, 'Absalom reigns in Hebron!'"

There went also two hundred persons from Jerusalem with Absalom, invited guests, and honest men, who knew nothing about all the affair. But Absalom had sent for Akhitophel, the Gilonite, the Counselor of David, from the town of Ghilon, for him to sacrifice the sacrifices;—so there was a powerful conspiracy, and the people came and crowded to Absalom.

Information, however, came to David, reporting "The heart of the people of Israel is gone after Absalom." Consequently David said to all his ministers who were with him at Jerusalem, "Let us arise and fly, for there will be no safety for us before Absalom. Expedite the journey, for fear he should hasten and rush, and drive on to us with ferocity, and assail the city with the sword."

And the King's ministers answered the king, "Whatever his Majesty the King chooses, his ministers will do it."

The king and all his family therefore went out on their feet, but the king left ten of his slave-wives to take care of the palace. Thus the king with all his forces went out on their feet, and halted at Beth-Meikhak, and all his ministers walked at his side, with the guards and couriers. And the six hundred gardeners who came on foot from the

garden, marched along before the
 19 face of the king. But the king said
 to Athai, the gardener, "Why do
 you especially go with us? Return
 and settle with that king, for you are
 a foreigner, so why not return to your
 20 own home? Formerly you came, and
 to-day you are a wanderer with us on
 the march, for I am marching to
 wherever I can go.—Return and settle
 with your relatives,—and kindness
 and truth go with you."

21 But Athai answered the king, and
 said, "By the life of the EVER-LIVING,
 and by the life of your Majesty the
 king, I will be at the place, wherever
 your Majesty the king is; whether
 for death or life, there will your
 servant be."

22 Then David said to Athai, "March,
 and pass over." So Athai the gardener
 and all his men, and all the children
 23 with them passed over. And all the
 land wept with a loud voice, when
 the force passed with the king over
 the brook Kidron. Thus all the train
 passed in the direction of the desert.

24 There were also Zadok, and all the
 Levites with him carrying the Ark of
 the Covenant of GOD. But they set
 down the Ark, and helped Abiathar,
 until all the forces had passed out
 from the city.

25 The king, however, said to Zadok,
 "Take back the Ark of GOD to the
 city. If I find favour in the sight of
 the EVER-LIVING, and He brings me
 back, I shall see it, and His Dwelling.

26 But if He decides not to restore me
 to you, let Him do to me what is good
 27 in His sight." The king also said to
 Zadok the priest, "Cheer up, and
 return quietly to the city with
 Akhimatz your son, and Jonathan-
 ben-Abiathar's two sons with you.

28 You see, I shall be waiting at Aboth
 in the pastures, until the coming of
 news from you to inform me."

29 Zadok and Abiathar therefore re-
 turned the Ark of GOD to Jerusalem,
 and went back there. But David as-
 30 cended the Mount of Zethim,¹ going
 up and weeping with his head covered.
 He marched with his head covered,
 and all the troops with him also
 veiled their heads,—and went ascend-
 31 ing and weeping. Then it was
 reported to David that Akhitophel was
 in the conspiracy with Absalom, when
 David exclaimed, "LORD frustrate

the counsels of Akhitophel!" But 32
 when David came to the peak,
 where they worship GOD, Hushai, the
 Arki, came to meet him, tearing his
 robes and with earth on his head.
 David, however, said to him, "If you 33
 go along with me, you will be a
 burden to me. But if you return to 34
 the city and say to Absalom; 'I was
 a minister of the king your father,
 and will be the same to you,' then
 you can be of service to me, and can
 break the contrivances of Akhitophel
 for me. Will not Zadok and Abiathar 35
 the priests be assisting you? So
 that all the talk you hear in the
 king's palace you can communicate
 to Zadok and Abiathar the priests.
 They have also two lads, Akhimatz 36
 with Zadok, and Jhonathan with
 Abiathar, and they will transmit by
 their hand to me everything that you
 may hear."

Hushai consequently went to watch 37
 for David in the city after Absalom
 came to Jerusalem.

When David passed a little beyond 16
 the hill-tops, there came Ziba, the
 steward of Mefibosheth, to meet him
 with a troop of asses loaded, and upon
 them two hundred loaves of bread,
 a hundred cakes of raisins, a hundred
 bundles of vegetables, and a skin of
 wine. But the king asked Ziba, 2
 "Whence have you come?"

When Ziba answered, "The asses
 are for the family of the king to ride,
 and the bread and raisins for your
 attendants to eat, and the wine to
 drink if exhausted in the desert."

Then the king asked, "Where is 3
 your prince's son?"

And Ziba replied to the king, "He
 has gone back to Jerusalem, for he
 said, 'The House of Israel will now
 restore to me the kingship of my
 father.'"

The king consequently said to Ziba, 4
 "Attend! All belonging to Mefi-
 bosheth I give to you!" And Ziba
 replied, "I bow to you, for I have
 found favour in the eyes of the
 king!"

From there David proceeded to 5
 Bakhurim, and a man of the clan of
 the family of Saul came out from it,
 whose name was Shemai-ben-Gerah,
 who advanced cursing, and throwing
 stones at David and all of David's 6
 officers, and at the people, and the
 guards on the right and left of him.
 Shemai also shouted aloud thus:— 7

¹ Olives.—P. F.

8 "Get off! Get off! you man of blood! you blackguard! The EVER-LIVING has turned upon you all the blood of the family of Saul, whom you reign instead of! And the EVER-LIVING has given the kingship to the hand of Absalom your son! Look at your miseries, for you are a man of blood!"

9 Abishai-ben-Zeruah, consequently asked the king, "Why should this dead dog bark at your Majesty the king? Let me run over and cut off his head."

10 But the king replied, "What does it matter to me and you, son of Zeruah, what he cries, or what the EVER-LIVING tells him, to call David? And what he says—have I not done it?"

11 Then David said to Abishai and all his servants, "You see, the son who came out of my body seeks my life;—so since the son of my right hand assails me,—as for that fellow, let him abuse, for the EVER-LIVING tells him! The LORD sees me in my depression, and the EVER-LIVING will return me blessings instead of the cursing of to-day!"

13 So David and his men went on their way:—and Shemai marched on the side of the hill near him, walking and throwing stones and dirt at him.

14 In this way the king and all his people went wearily and depressed in mind.

(B.C. 1023.) Absalom's infamous Conduct in Jerusalem.

15 But Absalom and all the forces of the men of Israel advanced to Jerusalem; and Akhitophel along with them. Then Hushai, the Arki, the friend of David came to Absalom, and Hushai exclaimed to Absalom, "Long live the King! Long live the King!"

17 But Absalom asked Hushai, "Is this your love for your friend? Why have you not gone with your friend?"

18 When Hushai replied to Absalom, "No! For whoever the EVER-LIVING and the People choose—and all the men of Israel are with—I shall stop with him! And for the rest, Whom shall I be serving? Shall I not serve before his son, as I served before your father? for I shall be before you?"

20 Absalom then said to Akhitophel,

"Come on with you,—advise me what I should do?"

And Akhitophel replied to Absalom, 21
"Go to the slave-wives of your father, who are here to take care of the palace, and all Israel will hear that you have outraged your father, and it will strengthen the hands of all who are with you."

Absalom consequently erected a 22
bed upon a verandah, and Absalom violated his father's wives in the sight of all Israel.

For in those times the advice of 23
Akhitophel when he advised was like enquiring from the word of God. Such were all the contrivances of Akhitophel, both for David, and for Absalom.

(B.C. 1023.) Akhitophel advises to Capture and Murder David.

Then Akhitophel said to Absalom, 17
"Select at once twelve thousand men, and I will start and pursue David to-night, and come on him 2
whilst he is weary and weak handed, when I shall terrify him; and all the force with him will fly,—and I will kill the king alone. Then I shall 3
turn all the people to you, as all the men whom you have sought have turned. The other people will be quiet."

All this advice was right in the 4
opinion of Absalom and the opinion of all the Nobles of Israel.

(B.C. 1023.) Hushai counter-plots Akhitophel.

Absalom, however, said, "Let us 5
now call Hushai, the Arki, for I would also hear what is his idea."

So they brought Hushai to Absalom, 6
when Absalom said to him, "This is the advice of Akhitophel. Shall I act upon his advice?—If not what is your advice?"

And Hushai answered Absalom, 7
"The advice that Akhitophel has advised is not good, for this reason."

—Then Hushai continued,—"You 8
know your father and the men who are with him,—that they are soldiers, and sore in mind like a bear robbed of her whelps in the field, and your father is a man of war, so will not lodge with the forces. You see this; 9
—He will hide in some cave or some tower. And it may be we might miss

him by accident, and it will be heard of, and said, 'There has been a defeat of the people who are following Absalom!'—He is himself also a bold man, whose heart is like the heart of a lion. Then the power of Israel will melt, for it knows that your father is a hero, and how brave a man he is. Consequently I advise you to collect to yourself the army of Israel, from Dan to Beersheba, like the sand that is by the sea for number, and let them march before you in a mass, and come upon him secretly at the place where he may be found, and assail him, like rain falling on the ground, so that he cannot escape, or any one of the men who are with him. But if he is in a tower,—collect, and carry all the army of Israel to that tower with ropes, and drag it into the river by which it is built, and destroy it!"

14 And Absalom, and all the Princes of Israel said, "The advice of Hushai the Arki is better than the advice of Akhitophel."

But the EVER-LIVING had suggested it, to destroy the good advice of Akhitophel, because the EVER-LIVING intended to bring punishment upon Absalom.

15 Hushai next informed Zadok and Abiathar the priests, "Akhitophel has advised Absalom and the Nobles of Israel in this way; but I have advised him in that. So now be quick and inform David saying, 'Do not stay to-night at the ford of the desert, but pass over it, for fear the king should be destroyed, and all his forces with him.'"

16 Now Jonathan and Akhimatz were posted at Ain-rogel, and a girl was sent to inform them, and they went to inform King David, so that none might be able to see them leaving the city. A young man, however, saw them, and reported to Absalom. The two, however, ran quickly and came to the house of a man in Bahurim, who had a well in his courtyard, and they went down it. Then the man took and closed the lid over the top of the well, and spread thrashing corn over it so that it was not seen. So when the officers of Absalom came to the man's house and asked, "Where are Jonathan and Akhimatz?" the man replied to them, "They have passed the brook of water." They therefore sought for

them, but not finding, they returned to Jerusalem.

But after they had gone, then those 21 came up from the well and proceeded and informed David, and said to David, "Start, and pass quickly over the water, for Akhitophel has advised thus against you."

Consequently David and all the 22 people with him arose and were crossing the Jordan until daybreak, until there were none left to pass the Jordan.

But when Akhitophel saw that his 23 advice was not being acted upon, he saddled his ass, and started, and went to his own home, at his village, and arranged his affairs;—then hung himself and died, and they buried him in the tomb of his father.

Meantime David went to Makha- 24 naim; so Absalom crossed the Jordan, and all the army of Israel with him. But Absalom had appointed Amasa 25 to command the army instead of Joab. Amasa was the son of a man 26 named Ithra, a Jesraalite, who married Abigail, the daughter of Nakhsh, sister of Zeruiah, the mother of J'oab. Thus Israel and Absalom encamped in the land of Gilad.

When David arrived at Makha- 27 naim, Shobi, the son of Nakhsh, from Rabath, of the Beni-Amon, and Makir-ben-Amial of Lodbar, and Barzilai, the Ghiladite of Rogelim, came 28 with beds, and blankets, and furniture, cups, and wheat and barley, and flour, and oats, and beans, and lentils, and fuel; with honey and butter, and sheep, and cow's cheese for food; and advanced to meet David and the forces with him, for they said, "The people are hungry and exhausted." So they met in the pastures, where 18 David and the force with him had halted, and he appointed colonels of regiments and captains of companies over them. Afterward David arranged 2 the forces, one third under J'oab, and one third under Abishai, and one third under Athai the gardener.

(B.C. 1023.) Defeat and Death of Absalom.

And the king then said to the forces, "I also will march with you."

But the army said, "You shall not 3 go; for if we are defeated, they will not set their heart upon us; and if they kill half of us, they will not set

their heart upon us; for you are worth ten thousand of us, so it is better you should help by directing us from the city."

- 4 The king consequently replied, "Whatever is good in your opinion I will do." Therefore the king stood at the side of the gate, and all the force went out by companies and regiments. But the king commanded J'obab, and Abishai, and Athai, saying,—"Spare the lad Absalom for me!" And all the army heard the kings orders about Absalom, to all the officers.
- 6 Thus the force went into the field to meet Israel, and the battle occurred in the forest of Ephraim, where the army of Israel was routed before the generals of David; and in the great rout of that day twenty thousand perished, for the battle was spread over all the district, and more of the people were destroyed in the forest than what the sword destroyed at the moment. Absalom also fled before the officers of David. Absalom was mounted upon a mule, and the mule ran under the boughs of a great oak-tree, and his head was caught in the oak, so that he hung between the sky and the earth. But the mule that was under him passed on. One of the men of David, however, saw him, and informed J'obab, and said, "I have seen Absalom hanging in an oak tree."
- 11 When J'obab said to the man, "Show him to me! and where you have seen him.—But why did you not strike him to the earth? for then I would have given you ten silvers, and a girdle."
- 12 But the man replied to J'obab, "Even if you jingled a thousand silvers on my hand, I would not assail the son of the king! for in our hearing the king commanded to you and Abishai, and Athai, saying, 'Spare for me the lad Absalom!'—If I had done, I should have been false to my life, for no event is hidden from the king, and you would have set yourself against me!"
- 14 J'obab, however, replied, "I can't dawdle in this way with you!" and took the three darts in his hand, and thrust them into the heart of Absalom whilst he yet lived in the middle of the oak. Then two of J'obab's guards surrounded him and stabbed Absalom, and killed him.

J'obab afterwards sounded the trumpet, and the forces returned from pursuing Israel, for J'obab restrained the men. But they took 17 Absalom and flung him down in the forest into a great pit, and piled over him a very great heap of stones.

Thus all Israel fled each to his home.

Absalom, however, in his life time 18 had erected the column which is in the King's plain, for he said, "I have no son to continue the memory of my name." So he named the column by his own name, and it is called "The finger of Absalom" to this day.

Then Akhimatz-ben-Zadok said, 19 "I will run and announce to the King, that the EVER-LIVING has done him justice against the hand of his enemies."

But J'obab replied to him, "No man 20 shall announce this event to-day! You shall, however, announce it to-morrow,—but to-day you shall not announce it,—because the son of the King has been killed."

J'obab, however, afterwards said to 21 Kusi, "Go! Inform the King what you have seen." And Kusi turned from J'obab and ran.

Yet Akhimatz-ben-Zadok continued 22 to importune, and said to J'obab, "May I not now also myself run after Kusi?"

And J'obab replied, "What good for you to run, my boy? There is no runner in the country better than him!"

"But yet I wish to run!" 23

Then he said to him "Run!" So he ran. And Akhimatz ran by the road of the pastures and passed beyond Kusi.

David was at this time sitting 24 between the two gates, and a watchman was posted on the roof of the gateway, on the ramparts, who raised his eyes and saw a man running alone. The sentinel accordingly 25 called and informed the King; and the King asked, "If alone is it towards the wall that he comes and approaches?"

Then the sentinel saw another man 26 running, so he cried from the gate, and said, "I see a man, running after!" When the King replied, "He also is a messenger of good news."

Then the sentinel said, "I recog- 27 nize the running of the first runner,

as the running of Akhimatz-ben-Zadok!"

And the King answered, "He is a good man; and he will bring good news!"

28 Then Akhimatz called out and said to the King, "Peace!" and bowed to the King with his face to the earth, and said, "Thank your EVER-LIVING GOD, who has delivered the men who rose against you to the hand of your Majesty the King!"

29 When the King asked, "Is the lad Absalom safe?" And Akhimatz replied, "I saw a great crowd about the King's general J'oab, and your officers, but I knew not why!"

30 The king therefore said, "Turn and station yourself there!" So he
31 turned and stood. Then Kusi came. And Kusi said "There is good news for your Majesty the King. For the EVER-LIVING has granted you justice to-day from the hands of your enemies;—all who rose against you!"

32 But the King asked of Kusi, "Is the lad Absalom safe?"

When Kusi answered, "May all the enemies of your Majesty the King be like that young man! and all who rise against you for evil!"

19 Then the king trembled, and went up the stairs of the gate, and wept, and exclaimed, "You have gone, my son, Absalom! My son, my son, Absalom! I wish I myself had died instead of you! Absalom! my son! my son!"

2 But it was reported to J'oab, "The king is weeping and lamenting over Absalom! consequently to-day's victory will become a sorrow to all
3 the army; for the army will hear it said now that the king laments it,
4 because of his son, and the forces will have to skulk into the city to-day, like an army skulks in when it is
5 ashamed by flying from battle; for the king hides his face, and the king shrieks with a loud voice, 'My son, Absalom! Absalom! My son! My son!'"

6 J'oab consequently went to the king, into the house, and asked, "Do you wish to insult to their faces to-day all your Officers who have preserved your life, and the lives of your sons and daughters; and the lives of your wives, and the lives of your slave-
7 wives? You love your enemies, and hate your friends! For you make it

clear to-day that your Officers and soldiers are nothing to you! For I now perceive, if Absalom were alive, and all of us had been killed to-day, it would have been right in your eyes!—But, however, get up, and go out, and speak to the hearts of your soldiers,—for, by the EVER-LIVING I swear to you, that, if you delay it, there will not be a single man with you to-night! And that will be worse for you than all the suffering that has come upon you from your youth until now!"

The king consequently arose and 9 sat at the gate; and it was reported to the army, "The king is now sitting at the gate." So the whole force passed in before the king. But Israel fled each to his own home.

The Ten Tribes consult us to again electing David King.

All the people, however, were dis- 10 cussing in all the tribes of Israel saying, "The king delivered us from the hands of all our enemies, and he protected us from the power of the Philistim; and now he has been chased from the country on account of Absalom. But Absalom whom we 11 consecrated over us has been killed in battle, so why are you silent now about restoring the king?"

(B.C. 1023.) David asks Judah to re-elect him.

King David, however, sent to 12 Zadok and Abiathar, the priests, to say, "Speak to the judges of Judah, asking, 'Why do you hang back from restoring the king to his house, when all Israel demand the return of the king to his home?' You are my 13 relatives,—my bones, and my flesh,—then why are you hanging back from restoring the king?" And he 14 said to Amasa, "Are you not my bones and my flesh? God do this to me, and more than it, if you shall not be perpetual commander of the army before me in place of J'oab."

Then the heart of the people of 15 Judah turned as one man, and they sent to the king, "Let yourself return with all your servants."

The king consequently returned 16 and came to the Jordan, and Judah came to Ghilgal marching to meet the king, to bring the king over Jordan. Shemai-ben-Ghera, the 17

- Benjaminite of Bakhurim, also made haste, and went down with Judah to meet King David, and a thousand men with him from Benjamin; also Ziba the steward of the house of Saul, and his fifteen sons and twenty attendants, and they crossed the Jordan in the presence of the king.
- They crossed in a ferry-boat to carry over the family of the king and behaved well in his sight. Then Shemai-ben-Ghera fell down before the king, on his crossing the Jordan, and said to the king, "Do not let Your Majesty impute it as a crime to me, and do not remember how your servant offended at the time when Your Majesty came out from Jerusalem;—let not the king lay it to heart. For your servant knows that he sinned: consequently I have now come the first of all the House of Judah¹ to descend to meet the king."
- But Abishai the son of Zeruiah interrupted and asked, "Shall not Shemai be put to death for that? for he cursed the Consecrated of the EVER-LIVING."
- David, however, answered "What is there between you and I, sons of Zeruiah, that you should to-day be inciting me to kill people in Israel? for do I not recognize now that I am king over Israel?" Then the king said to Shemai, "You shall not die," and the king promised him.
- Mefibosheth-ben-Saul also came down to meet the king, and to pay his respects. He had not changed his clothes from the day the king went away, until the day when he returned in peace. And when he came from Jerusalem to meet the king, the king asked him, "Why did you not go away with me, Mefibosheth?"
- When he answered "Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King. However, Your Majesty is like a Messenger of God,—therefore do what is good in your

opinion. For all my father's family 29 would have been dead men, but for Your Majesty. You also appointed your servant to eat at your table. And what right was there ever for me to appeal to the king?"

Then the king replied, "Why 30 should you say more? I will order that you and Ziba must divide the property."

But Mefibosheth answered the 31 king, "Let him take the whole,—since Your Majesty has come back in peace to your home."

Barzilai the Ghitadite also came 32 down from Rogelim and advanced to the Jordan with the king to help him over the Jordan. Barzilai, however, 33 was very old, eighty years of age, and he had provided for the king at his own residence at Makhanim, for he was a very great man. Consequently the king said to Barzilai, "You served me, and provided for me, so I will provide for you with myself in Jerusalem."

But Barzilai answered the king, 35 "How long would be the years of my life if I were to go up with the king to Jerusalem? I am eighty years 36 old to-day. Can I distinguish between pleasant and unpleasant in the taste of what I eat, and what I drink? Can I even hear the tones of men and women singers? Then why should your servant continue to burden the king? How little it costs 37 passing the king over the Jordan?—so why should the king pay me wages for it? Let your servant 38 return, and I will stay in my own village near the tomb of my father and mother.—But however your servant Kimham can go with your Majesty, and do to him whatever is good in your eyes."

So the king replied, "Kimham 39 shall go with me, and I will benefit him, as I see right, and all that you choose I will do for you."

Then all the forces passed over the 40 Jordan, when the king had passed. The king afterwards saluted Barzilai, and thanked him, and he returned to his home.

(B.C. 1023.) Quarrel between the Ten Tribes and Judah over David's return.

The king then advanced to Ghitgal, 41 and Kimham his minister with him;

¹ V. 27. "House of Joseph" of the Old Versions should evidently be read "House of Judah," to which Shemai really belonged. Therefore I restore the true reading.—F. F.

- and all the forces of Judah advanced with the king, and also a part of the forces of Israel; and then all the men of Israel came to the king and asked him "Why have our relatives the men of Judah stolen you, and brought the king and his family over the Jordan, and all the Princes of David with him?"
- 42 When all the men of Judah retorted upon the men of Israel, "Who drove the king to us? And why are you furious over this business? Have we eaten anything with the king except what we brought ourselves?"
- 43 And the men of Israel rejoined to the men of Judah, "We have ten parts in the kingdom, and also more in David than you! Then why have you slighted, and not sent a message first to us about restoring our king?"

(B.C. 1022.) **Second Revolt of the Ten Tribes.**

- But the words of the men of Judah were more bitter than the words of the men of Israel, so Sheba-ben-Bikri, a man of Benjamin, cried out, and sounded a trumpet and exclaimed, "We have no part in David, and no share in the son of Jessai,— Israel, everyone to your tents." So all the Officers of Israel went from following David to follow after Sheba-ben-Bikri; but the Officers of Judah continued with the king and went to Jerusalem.
- 3 When David came to his palace in Jerusalem, the king took the ten slave-wives whom he had appointed to take care of the palace, and placed them in a house apart, and provided for them, but he went not to them, and they were in confinement to the day of their death. They lived as widows.
- 4 The king then said to Amasa, "Summon to me the officers of Judah in three days' time; and you appear with them."
- 5 Amasa accordingly went and convoked Judah, but was delayed beyond the time appointed. Then David addressed Amasa,¹ "You know that

Sheba-ben-Bikri may injure us more than Absalom, therefore take the soldiers of your Prince and follow after him, for fear he should find some fortified towns and escape from our control."

(The men of J'oab, however, had 7 followed him.)—

So the Guards, and the Light Infantry, and all the Heavy, also proceeded from Jerusalem to pursue Sheba-ben-Bikri, as far as the Great 8 Stone that is near Gibaon, and Amasa marched before them,—where he met J'oab with his belt over his armour, and a sword on the belt braced up to his waist,—and he bowed.

Then J'oab asked, "Are you well, 9 brother Amasa?" and J'oab took the beard of Amasa in his right hand, as if to kiss him, but Amasa did not 10 notice the sword that J'oab had in his hand, so he struck him with it in the belly, and his bowels fell out on the earth, for he could not resist him, but died. (J'oab and Abishai his brother, were pursuing Sheba-ben-Bikri.) And a man of the Staff 11 of J'oab stood near him and exclaimed, "Whoever sides with J'oab, and whoever with David, let him follow J'oab." But Amasa was 12 wallowing in blood in the middle of the highway; so when the man saw that the forces halted, he rolled Amasa from the highway into the fields, and threw a cloak over him, because he saw that all who came to him halted. When he was 13 removed out of the road the men followed J'oab to pursue Sheba-ben-Bikri, who had passed through all 14 the tribes of Israel to Ablah and Beth-Makah, and all the Berim, who had collected and followed him.

They, however, pursued and 15 besieged him in Ablah of Beth-Makah, and built an embankment against the Citadel, and filled up the moat. But while the army with J'oab were battering to breach the wall, a clever woman called out from 16 the city "Listen! listen! I wish to

The history of that mutiny probably followed the name "Abishai," and has been accidentally omitted by a very ancient transcriber, whose blunder has been continued to our day, until I corrected it, by restoring at least "Amasa's" name, although I am not able to reproduce the narrative of Joab and Abishai's mutiny.—F. F.

¹ V. 6. The name should evidently be "Amasa," who was Commander, and not "Abishai." See vv. 7 and 9. It is clear that David was faced by a mutiny in his army led by Joab and Abishai his brother,—the result of the King's grief at the killing of Absalom.

17 speak to J'oab! Come here! and I will speak to him!"

17 He accordingly approached, and she asked, "Are you J'oab?"

And he answered, "I am."

When she replied, "Listen to what I say."

And he answered, "I will listen."

18 When she continued, "Formerly they used to say when discussing a matter, 'Make an enquiry at Abel—

19 and that ended it. I am one of the peaceful crowd in Israel. You are seeking to murder a city and mother in Israel. Why would you desolate the LORD'S estate?"

20 But J'oab answered and said to her, "It would be a terror at night to me if I should destroy or desolate it!

21 Do not say so! But a man from Mount Ephraim, named Sheba-ben-Bikri, has raised his hand against King David. Only give him to me, and I will leave the town."

The woman therefore answered J'oab, "Then I will fling you his head over the wall!"

22 The woman therefore went to some of the soldiers on the wall, and they cut off the head of Sheba-ben-Bikri, and flung it to J'oab, who blew a trumpet and they retired from the city, each to his tent, and J'oab returned to Jerusalem to the king.

(B.C. 1022.) **J'oab again made Commander-in-Chief.**

23 Then J'oab was appointed over the whole army of Israel, and Beniah-ben-Jhodiada over the Guards and

24 Light Infantry; and Adoram-ben-Akhilud was Chancellor, and Shebah, Secretary; and Zadok and Abiathar, Priests; and Aira, the Jarite was Priest to David.

(B.C. 1021.) **Three Years' Famine, and the Tragedy of Rizfah's Sons.**

21 There was once a famine in the time of David for three years, year after year, so David sought the presence of the EVER-LIVING, and the EVER-LIVING said, "It is for Saul and his murderous house, because he killed the Gibeonites."
2 The king consequently sent for the

Gibeonites, and asked them (for the Gibeonites were not of the Children of Israel, but a remnant of the Amorites, to whom the Children of Israel had sworn, but Saul wished to exterminate them in his zeal for the Children of Israel and the EVER-LIVING). David asked the Gibeonites "What can I do for you? And by what can I make amends? so that you will bless the inheritance of the EVER-LIVING?"

And the Gibeonites replied to him 4 "We will not take silver or gold from Saul or his family, and no man shall be killed in Israel for us."

Then he said "Whatever you ask I will do for you."

And they answered the king, "The 5 man who destroyed us, and who wasted us, so that we are prohibited from residing in any part of Israel, let there be given to us seven men 6 from his children, and we will hang them for the EVER-LIVING in Gibath of Saul, the Elect of the EVER-LIVING."

And the king said, "I will give them!"

But the king refrained from Mefi- 7 bosheth, the son of J'honathan, the son of Saul, because of the oath of the EVER-LIVING that was between David and J'honathan, the son of Saul. But the king took the two 8 sons of Rizfah, the daughter of Aiah, whom she had borne to Saul, Armoni and Mefibosheth, and the five sons of Mikal, the daughter of Saul, whom she bore to Adrial-ben-Barzili, the Makholathite, and delivered them 9 into the hands of the Gibeonites, and they hung them on a Hill before the EVER-LIVING, and the seven fell at once, and were killed at the time of harvest before they begin to cut the barley.

Rizfah, the daughter of Aiah, how- 10 ever, took sack cloth and covered the rock with it, from the beginning of harvest until the rain fell on them from the sky, and would not allow a bird of the air to alight upon them by day, or a wild beast of the field by night. And it was reported to David 11 what Rizfah, the daughter of Aiah, the slave-wife of Saul was doing, so 12 David sent and took the bones of Saul, and the bones of J'honathan, his son, from the Masters of J'abesh Gilad, which they had taken from the walls of Beth-shan, where the

Philistim had hung them at the time that the Philistim defeated Saul at Gilboa, and brought from there the bones of Saul, and the bones of J'honathan his son, and included the bones of those who were hung, and buried the bones of Saul and J'honathan his son in the district of Benjamin, at the side of the tomb of Kish his father. All that the king ordered was done. Then he entreated GOD for the country after that.

(B.C. 1018.) **Rebott of the
Philistines.**

15 But there was war again between the Philistim and Israel, and David went down with his forces and fought the Philistim and David became
16 exhausted. Then Banob, who was of the race of the Rephah, and had a spear weighing three hundred shekels of brass, and was clothed in new armour, stood up and declared he
17 would kill David. But Abishai-ben-Zeruah helped him and struck the Philistine, and killed him. David's Generals consequently swore to him, saying, "You shall not go again with us into battle, so that the light of Israel may not be extinguished."
18 But after this there was again a battle at Gob with the Philistim, when Sibkai killed Suf, who was of the race of the Rephah.
19 And there was again a battle at Gob with the Philistim, and Abkhan-ben-Jari, the weaver of Bethlehem, defeated Galitha, the Githite, the shaft of whose spear was like a weaver's beam.
20 There was also another battle with the Philistim at Gath, where there was a man of Midian with six fingers on his hands, and six toes on his feet,—twenty-four in number—and he was also of the race of the Rephah, and he challenged Israel. But Jhonathan-ben-Shemai, the brother
21 of David, defeated him. These four were born of the Rephaim, in Gath, and fell by the hand
22 of David and by the hands of his Officers.

¹ V. 19. This Galltha, the Githite, must not be confused with the "Goliath" whom David slew years before, as the A.V. seems to confuse it.—F. F.

(B.C. 1018.) **David's Song of
Thanks.**

David recited the words of this 22 song to the EVER-LIVING, when the EVER-LIVING had delivered him from the hand of all his enemies and from the hand of Saul, and said:—

SONG OF THANKS.

"The LORD was a Rock, and Fortress, 2
and Refuge to me,
GOD is my Fort,—I will trust in Him! 3
My shield and buckler, my tower
and hold,
My Saviour Who saved from oppres-
sion!
In despair I will cry to the LORD, 4
And I shall be saved from my foemen.
When Death's waves enclosed, 5
And wild torrents sucked in,
The Grave's ropes entangling, 6
And fearing Death's traps,
In my trouble I cried to the LORD,— 7
And cried out aloud to my GOD;
And my voice from His Temple He
heard,
And my shouts reached His ears.
Then the earth trembled and quaked, 8
The supports of the heavens were
shaken,
And quivered because of His wrath.
A cloud was sent forth by His 9
breath,
And devouring fire from his mouth,
Before him fierce coals were in-
flamed.
And He bent down the skies and 10
descended,
And darkness was under His feet!
And He rode on the whirlwind and 11
flew,
And was seen on the wings of the
wind;
And put on His covering of darkness, 12
Collecting black watery cloud.
And bright streams of fire burnt 13
before Him,
And thundered the LORD from the 14
skies;
The Highest thus uttered His 15
thunders,
And shot lightnings, arrows and
darts;
And torrents of water were seen, 16
And the base of the world was laid
bare,
Before the Supreme in His anger,
By the whiff of the breath of His
mouth!

- 17 He sent from on high, and He took
me,
Pulled me out from the powerful
seas!
- 18 From my enemies strong He re-
deemed me,
From haters more strong than my-
self.
In the day of distresses He helped
me;—
- 19 The LORD was Himself my support,
20 And brought me again into freedom.
- 21 He drilled me, because He approved;
For my virtues the LORD gave
reward,
My honour renewed to my hand,—
- 22 For I kept to the path of the LORD,
And I went not astray from my GOD;
- 23 For all His decrees I kept with me,
And turned not away from His laws.
- 24 And to Him I always was faithful,—
25 So the LORD gave my goodness
reward,
Because I was pure in His sight.
- 26 To the merciful, You will show
mercy,
And with the upright You are
straight;
- 27 You are pure to those who are pure,
But with the rebellious, You strive!
- 28 And You save the oppressed of the
people,
And look down with scorn on the
proud,
And You, LORD, alone are my
light;—
- 29 LORD, therefore enlighten my gloom,
30 For by that I an army can chase,
And with GOD can leap over a wall.
- 31 The pathway of GOD is a straight
one;
The words of the Lord are refined;
He is to all trusting a shield.—
- 32 For who is a GOD, but the LORD?
And who is a rock but our GOD?
- 33 The GOD who is mighty in strength,
Whose pathway is perfectly straight,
- 34 Who makes my feet like to a stag's,
Who supports me in mounting the
hills,
- 35 Who instructed my bands in the
fighting,
And to break a steel bow with my
arms.
- 36 And You are my shield of salvation,
And, imparting Your power to
myself,
- 37 You stretch out my stridings below
me,

So my ankles will never slip down,
I can chase all my foes and 38
destroy them,
And never turn back till they're
done!

I assail them and strike till they
rise not,
For under my feet they fall down. 39

You gird me with strength for the 40
war,
And my legs under me are kept
straight,
But You throw my enemies back- 41
wards,
So that I can destroy those who
hate.

They shout—but they have no 42
Defender,—
To the LORD, but He answers them
not;

While I grind them like dust of the 43
earth,
I stamp them like mire in the streets

You saved from the strife of my
people,
And kept at the head of the Tribes. 44

A people I never knew serve me, 45
And sons of the strangers bow
down,
To hear me with listening ears;
And the children of foreigners run, 46
Their robes closely girt by their
belts!

Let the LORD live! bless my Rock! 47
I for ever exult in my GOD,
And rejoice in GOD'S Fortress that
saved me,—

The GOD Who has given me my 48
right,—
Who subjected the nations beneath
me,—
Freed from foes, and has raised me 49
on high,
And redeemed from the men who
opposed.—

For this I will praise You, O LORD, 50
And chant of Your name to the
heathen,
Your salvation exalt in my heart, 51
And the kindness You show your
Messiah,—
And David's enduring heir!

And these are the last words of 23
David,
Says David the son of Jessai,
And the speech of the man raised
on high,
And whom Jacob's God had ap-
proved,

- And sweetly to Israel who sings,—
 2 For to me the LORD's spirit has spoken,
 And this has declared by my tongue,
 3 And Israel's GOD has informed me,
 And Israel's hope has revealed,
 As a guide to the righteous of men,
 As a guide to the reverence of GOD ;
 4 Like the light of the morning at sunrise,
 As a bright shining dawn without clouds,
 With showers for the meadows of earth.
- 5 Tho' my house is not perfect with GOD,
 Yel He made a long treaty with me,
 Extending and sure in all things,
 For it perfectly saves and delights.—
 And will He not cause it to flourish?
 6 But the Vile He will fling out like thorns,
 Which cannot be taken by hand,
 7 But the man who approaches to them,
 Must take staves of iron or wood,
 And put them to burn in the fire ! "

THE MUSTER ROLL OF DAVID'S OFFICERS.

(B.C. 1018.)

- 8 The following are the names of the heroes whom David appointed officers: J'asheb-Bashebeth the Thakhmoni, Chief of the Staff, with Adino, the Atznite, over the eight hundred. He was lame of one foot. And after him, Alazar-ben-Dodi-ben-Akhokhi, one of the three generals who were with David when they defied the Philishtim who had drawn out for battle, and the men of Israel had fled. He arose and fought the Philishtim until his hand was cramped, and his hand stuck to his sword. But the EVER-LIVING produced a great victory on that day for him, and the forces that stuck behind like his skin.
- 11 And after him Shamah-ben-Aga of Harari. Once when the Philishtim had gone out to raid, and were posted in a part of a field full of lentils, and the force fled before the Philishtim, he stood in the open, and re-formed it, and attacked the Philishtim when the EVER-LIVING granted a great victory.
- 13 These three had descended with

their troop of thirty, and came in harvest time to David at the Cave of Adulam. And the troops of the Philishtim were encamped in the plain of Rephaim. For David at that time was in the cave, and the Philishtim then occupied Bethlehem. David, however, desired and said, " Who will get me a drink of water from the well of Bethlehem, that is near the gate ? " When the three heroes passed through the camp of the Philishtim, and drew water from the well that is near the gate of Bethlehem, and brought it to David,—but he would not drink it, but poured it out to the EVER-LIVING, and said, " The EVER-LIVING would punish me if I did that.—It is the blood of the men who risked their lives, so I will not drink it."

These were the actions of these three heroes.

Abishai, also, the brother of J'oab-ben-Zeruiah, was a great hero, for he raised his spear against three hundred, and defeated them. He was not considered equal to the three. However he had honour with the three, and became their commander, but he did not equal the three.

Beniah also was a brave man of many deeds, of Kabtzal. He defeated the two champions of Moab. He descended and overpowered a lion in a pit on a snowy day. He also defeated the Mitzerite officer whom he met. The Egyptian had a spear in his hand, but he ran at him with a club, and pulled the spear from the hands of the Egyptian, and killed him with his own spear. Beniah-ben-Jhoiadah performed these deeds, therefore he was stationed with the Three Heroes. He was honoured with the Thirty, but became not one of the three. David, however, made him his councillor.

Asahel, the brother of J'oab was in the Thirty.

Alkanaan-ben-Dodo, the Bethlehemite.

Khlitz, the Flatite,

Aira-ben-Aksh, the Theqavite ;

Abiazer of Anathoth ;

Mibuni the Khushite ;

Tzalgon the Akhokhite,

Makri the Netofathite ;

Kleb-ben-Banah, the Netofathite ;

Athi-ben-Ribai of Gibath, sons of Benjamin ;

- 30 Beniah the Frathonite ;
Hadi from the rock of Gash ;
- 31 Abi-alhan, the Arbathite,
Azmoth the Barkhumite ;
- 32 Alikabah, the Shalbonite ;
Jonathan the son of J'ashom ;
- 33 Shamah, the Harahite ;
Ahyam-ben-Sharaal of Hahur ;
- 34 Alifalet-ben-Akhasbi, son of the
Makathili ;
Aliam-ben-Akthithofel, the Ghilomite ;
- 35 Khatzri, the Karmelite,
Fari, the Arabian,
- 36 Igal-ben-Nathan, with Tzoboh, sons
of the Gadite ;
- 37 Tzeleg, the Amonite ;
Nakhori, the Barothite, squire to
Joab-ben-Zeruiah ;
- 38 Aira, the Itherite ;
Gareb, the Itherite ;
- 39 Uriah the Hittite ; in all thirty-
seven.

(B.C. 1017.) **David orders a Con-
scription, and the Result.**

- 24 The EVER-LIVING, however, was
again angry with Israel, when David
turned, and commanded to go and
make a Conscription of Israel and
2 Judah, for the king ordered J'oab
commander of his forces "to whip
them up" ¹ in all the tribes of Israel
from Dan to Bersheba, and brigade
in the forces, that I may know the
number of my forces."
- 3 But J'oab answered the king, "May
your EVER-LIVING GOD increase the
forces by enlistment ² a hundred fold,
that the eyes of your Majesty may
see ;—but, your Majesty, why are
you inclined to this thing ?"
- 4 The order of the king, however, pre-
vailed over J'oab, and the Officers of
the army, so J'oab and the Officers of
the army went from the presence of
the king to conscript Israel for the
5 forces. They also passed over the
Jordan and encamped at Aroar, on
the south of the city which is in the
6 mid-valley of Gad and Jazer. Thence
he went to Gilgal, and the lowlands
of Khadshi, and came to Dan, and
7 around to Zidon. From there they
went to the fortress of Tzur, and

all the villages of the Hivites, and
the Cananites. Then they went to 8
the south of Judah to Bersheba, and
"whipped up" the whole country, and
came to a finish on the tenth day of
the ninth month at Jerusalem, when 9
J'oab delivered the number enrolled
in the forces to the king, and in Israel
it was eight hundred thousand men,
strong to draw the sword ; and of the
men of Judah, five hundred thousand
men.

Then the heart of David reproved 10
him after he had conscripted the
people. And David said to the EVER-
LIVING, "I have sinned grievously
by what I have done ! But now,
LORD, pass over the fault of Your
servant, for I have been foolish."

When David arose in the morning, 11
—then the word of the EVER-LIVING
came to Gad the Reciter,—David's
Preacher ¹—to say,

"Go, and speak to David, ' Thus 12
says the EVER-LIVING :—I will lay
three loads for you. Choose one of
them, and I will make it for you !"

Gad consequently went to David 13
and informed him, and asked, " Shall
seven years of famine come for you
upon the country ? or will you fly for
three months before your enemies
while they pursue you ? or shall
there be three days' destruction on
your country ? Now instruct me, and
show what reply I shall return to my
sender ?"

When the king replied to Gad, " It 14
is very hard for me ! Let me, how-
ever, fall into the hand of the EVER-
LIVING, for His mercies are many,—
for I would not fall into the hand of
mad."

The EVER-LIVING therefore sent a 15
destruction to Israel from daybreak
until after noon, and there died of
the people, from Dan to Bersheba,
seventy-seven thousand men. But 16
when the Messenger stretched his
hand to Jerusalem to desolate it, He
had pity for the flock, and said to the
Messenger, " Enough of the people are
desolated now, withdraw your hand."
And the Messenger of the EVER-
LIVING was near the thrasher ³-floor
of Araunah the Jebusite.

But David appealed to the EVER- 17
LIVING, when he saw the Messenger
who assailed the people, exclaiming,
" I myself have sinned, and I myself

¹ Literal translation of the word שׁוֹרְטָנָה,
Shōt-nā, of the Hebrew.—F. F.

² V. 3. " By enlistment " Hebrew is liter-
ally " From up and down." קָהַם וְקָהַם
= Kabem v Kabem.—F. F.

³ Or Chaplain.—F. F.

have offended ; but these sheep what have they done? Let Your hand, I pray, be on me and upon my father's house."

18 Then Gnd came at that moment and said to him, "Go up,—raise an altar to the EVER-LIVING at the grainery of Araunah the Jebusite."

19 Consequently David went up as the
20 EVER-LIVING ordered him, and Araunah looking forward saw the king and his Officers approaching to him, so Araunah went and bowed to the
21 king, with face earthward. Then Araunah asked, "Why does His Majesty come to his servant?"

And David replied, "To buy from you this grainery to build an altar to the EVER-LIVING, to remove the plague from off the people."

22 Araunah said to David, "Take it!

And let the king offer up what is good in his eyes. See, there are the oxen for a sacrifice, and the thrashing machine and yokes of the oxen for wood. Araunah as a king gives the
23 whole to the king." And Araunah added to the king, "May your EVER-LIVING GOD accept you!"

David, however, replied to Araunah, "No!—but I will buy them of you by payment, for I will not offer to my EVER-LIVING GOD an offering costing me nothing."

So David bought the grainery and the oxen, for fifty shekels of silver, and David built there an altar to the
25 EVER-LIVING, and offered a burnt-offering, and thank-offering, when the EVER-LIVING was entreated for the land, and removed the plague from the country.

END OF THE SECOND BOOK OF THE PERIOD OF SAMUEL.—BOOK IV. OF
THE HISTORY OF ISRAEL.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMUZ, THE PROPHET.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK V.

THE MONARCHICAL PERIOD.

THE FIRST BOOK OF KINGS.

(B.C. 1015.) **David grows old and helpless.**

- 1 **B**UT King David grew old and advanced in years, and they covered him with clothing, but he felt
2 no warmth, so his officers said to him, "Let us seek for your Majesty a young maiden, and let her attend the king, and be a nurse and lie at your breast, and warm your Majesty."
3 They therefore sought for the fairest girl in all the bounds of Israel, and found Abishag the Shunamite, and
4 brought her to the king. The girl was very beautiful, and she was nurse to the king and attended to him, but the king never married her.

(B.C. 1015.) **Adoniah attempts to be made King.**

- 5 Then Adoniah, the son of Khagith, raised himself, saying, "I will be king," so he prepared a carriage and horses, and fifty men to run before him, for his father never restrained him at any time by asking, "What are you doing?" He was very handsome, and was born next after Absalom. He also made an agreement with J'oaab-ben-Zeruiah, and Abiathar the priest, and they helped
8 Adoniah forward. But Zadok the priest, and Beniah-ben-Jhoiadah, and Nathan the Reciter, and Shemai, and

Rai, and the Heroes who were with David, were not with Adoniah.

Adoniah, however, sacrificed sheep 9 and oxen, and fat calves, at Aben-Zakhleth, which is near Ainrojel, and he invited all his brothers, the king's sons, and all the nobles of Judah in the king's service. He did not, 10 however, invite Nathan the Reciter, and Beniah, and the Heroes, or Solomon his brother. Nathan there- 11 fore spoke to Bathsheba the mother of Solomon, saying, "Have you heard that Adoniah, the son of Khagith, reigns, and our master David does not know it? So now go, reflect 12 with yourself and protect your own life, and the life of your son Solomon. Go, and proceed to King David, and 13 say to him 'Did not your Majesty promise to your handmaid that Solomon your son shall reign after me, and sit upon my throne? Then why is Adoniah reigning?' Then 14 whilst you are speaking thus with the king, I will come after you, and confirm your statement."

Bathsheba consequently went to 15 the king in his chamber. The king, however, was very old, and Abishag the Shunamite was attending on the king, when Bathsheba approached 16 and bowed to the king, and the king asked, "What is the matter?"

And she replied to him, "Did not 17 my Prince swear to your handmaid by your EVER-LIVING GOD, that

18 'Solomon your son shall reign after me and sit upon my throne?' But now, see, Adoniah reigns, and your Majesty does not know it. And he is

19 sacrificing oxen, and fat calves, and sheep, in plenty, and has invited all the sons of the king, and Abiathar the Priest, and J'oab the commander of the army,—but he has not invited

20 your servant Solomon. And now, your Majesty, the eyes of all Israel are upon you, to inform them who shall sit upon the throne of your

21 Majesty after you; because when your Majesty lies down with your fathers, I, and Solomon your son will be offensive."

22 And then, whilst she was talking to the king, Nathan the reciter came, and they reported to the king, saying, "Nathan the Reciter is here," and he came before the king; and bowed to the king with his face earthwards.

24 Then Nathan asked, "Has your Majesty commanded, 'Adoniah shall reign after me?' and he shall sit on my throne?" For he has gone down

25 to-day and is sacrificing oxen, and fat calves, and sheep in plenty, and has invited all the king's sons, and the commanders of the army, and Abiathar, the Priest, and they are eating and drinking before him, and they cry, 'Adoniah is king!' But for me, your servant, and for Zadok the Priest, and for Benaiah-ben-Joiadah, and for your servant Solomon, there is no invitation.—But perhaps this

27 affair is from your Majesty, only you have not informed your servants who shall sit on your Majesty's throne after you?"

28 Then the king answered, "Let them call Bathsheba to me." So she came to the king's presence, and stood before the king, when the king swore and said, "By the life of the EVER-LIVING WHO delivered me from

30 all my troubles, exactly as I promised you, by the EVER-LIVING GOD of Israel, saying 'that Solomon your son should reign after me, and shall sit on my throne in my place, I will do it to-day!'"

31 Bathsheba consequently bent with her face earthward, and bowed to the king, and said, "May my Prince, King David live for ever!"

32 Next King David said, "Fetch to me Zadok the Priest, and Nathan the Reciter, and Benaiah-ben-Joiadah." And they came to the royal pre-

sence; when the king said to them, 33 "Take with you the officers of your Prince, and let them mount Solomon on my own horse, and go down with him to Ghikhon, and there let Zadok 34 the Priest, and Nathan the Reciter, consecrate him king over Israel, and sound a trumpet and say, 'Long live King Solomon.' Then proceed with 35 him and bring him and set him on my throne, and he shall be my Deputy-vice-King, and I will instruct him in his administration over Israel and Judah."

Benaiah-ben-Jhoiadah then answered the king and said, "Certainly, for the EVER-LIVING GOD of your Majesty says it. As the EVER- 37 LIVING has been with your Majesty, so may he be with Solomon, and extend his throne more than your Majesty David's."

Zadok the Priest, and Nathan the 38 Reciter, and Benaiah-ben-Jhoiadah, with the guards and couriers accordingly went down, and mounted Solomon on the horse of King David, and marched with him to Ghikhon, where Zadok the Priest took a horn 39 of oil from the Hall and consecrated Solomon, and sounded a trumpet, and all the forces cried, "Long live King Solomon." The whole of the forces 40 also followed after him, playing their bands, and cheering loudly, and shaking the earth with their voices; and Adoniah and all his guests who were with him heard it, as they were all at dinner. J'oab also heard the sound of the trumpet, and asked, "What is that roaring sound?" Whilst he 42 was still speaking Jhonathan-ben-Abiathar the Priest came, and Adoniah said to him, "Come, for you are a powerful man, and one of good luck."

But Jhonathan replied to Adoniah 43 and said, "I am unlucky to our Prince!—King David has made Solomon king! And the king has 44 sent with him Zadok the Priest, and Nathan the Reciter, and Benaiah-ben-Jhoiadah, and the Guards and Couriers, and they have mounted him on the king's horse; and Zadok the Priest, 45 and Nathan the Reciter have consecrated him King at Ghikhon, and have gone up from there cheering, and that sudden roar which you have heard is the sound of them!—They 46 have also seated Solomon on the throne of the kingdom! And the 47

ministers of King David have also come to thank our King David, saying, 'May it please your GOD to make the name of Solomon more than your name, and may He extend his throne more than He extended yours.' And they have bowed to the king who was on his couch. When the king answered thus, 'Thank the EVER-LIVING GOD of Israel, who has granted to set him to-day on my throne, and my eyes to see it.'

Then all the guests of Adoniah were terrified and arose, and everyone went to his carriage. Adoniah also was afraid of the appearance of Solomon, and arose and went, and took hold of the horns of the altar. But it was reported to Solomon, "See! Adoniah is afraid of King Solomon, so he has seized the horns of the altar, exclaiming, 'Let King Solomon swear to me to-day that he will not kill his servant with the sword.'"

But Solomon answered, "If the EVER-LIVING acquits him, not a hair of his shall fall to the earth; but if he is found to be criminal, he shall die!"

Then King Solomon arrested, and had him brought down from the altar. So he came and bowed to Solomon the king, and Solomon said to him, "Go to your house."

(B.C. 1015.) Death of Bath, and Instructions to Solomon.

The time of David's death, however, approached, and he sent for Solomon his son, and said,—"I am going the way of all the earth, therefore be brave yourself, and be a man, and guard the Trust of your EVER-LIVING GOD, and walk in His ways by guarding His Institutions, and Commandments, and Legislation, and Constitution, as they are recorded in the laws of Moses. For you should reflect upon all you do, and all you find there, so that the EVER-LIVING may establish the promise which He made to me saying, 'If your children keep My path, and walk before Me in truth, with all their hearts, and all their souls, there shall not be wanting a man from you upon the throne of Israel.'

"You however know what J'oab-ben-Zeruiah did to me, when I appointed two commanders to the armies of Israel,—Abner-ben-Ner, and Amasa-ben-Jether, whom he

murdered, and shed the blood of war in peace, and fixed the blood of war in his girdle that was round his waist, and on his shoes upon his feet;—therefore do to him as your skill 6 dictates, and let not his grey hairs go down to the grave in peace.

"To the sons of Barzilai the 7 Giladite act kindly, and let them be guests at your table, for they entertained me when I fled from Absalom your brother.

"And there is with you Shemai-ben- 8 Ghera, the Benjaminite of Bakhurim, who cursed me with foul curses at the time when I went to Bakhurim. But as he came down to meet me at the Jordan, I promised him by the EVER-LIVING that I would not kill him by the sword.—You however do 9 not pardon him, for you are a wise man, and will know how to act with him;—so bring his grey hairs with blood to the grave."

Death and Burial of Bath.

David afterwards lay down with his 10 fathers, and they buried him in the city of David. And the period that David reigned over Israel was forty 11 years. He reigned in Hebron seven years, and reigned in Jerusalem thirty-three years. Thus Solomon 12 mounted the throne of his father, and greatly strengthened his kingdom.

Adoniah's foolish Interview with Bathsheba.

Then Adoniah the son of Khagith 13 came to Bathsheba the mother of Solomon, and she asked, "Does peace come with you?" And he 14 answered, "Peace," and continued, "May I speak to you?"

When she answered, "Speak."

And he said, "You know that the 15 kingship was mine, and all Israel placed me before them as king, but you diverted the kingship, and brought it to my brother so that it was his from the EVER-LIVING. But, 16 however, I will ask one request from you.—Do not turn your face from me."

So she replied, "Speak."

When he said, "Speak for me now 17 to Solomon the king, for he will not refuse you, and ask him to give me Abishag the Shunamite for a wife?"

And Bathsheba replied, "Well, I 18 will speak for you to the king."

So Bathsheba went to King 19

- Solomon to speak to him about Adoniah, and the king arose to meet her, and bowed to her, and then sat on his throne, and they placed a cushion for the mother of the king, and she sat at his right hand, and said "I would ask one little request from you;—do not refuse it." Then she continued, "Will you give Abishag the Shunamite to Adoniah for a wife?"
- 22 But King Solomon replied and said to his mother, "But why do you ask Abishag the Shunamite for Adoniah? Ask the kingship for him,—for he is my elder brother,—and for Abiathar the Priest, and for J'oab the son of Zeruah."
- 23 Then King Solomon swore by the EVER-LIVING, saying, "May GOD do so to me, and more than that, if Adoniah has not spoken this speech for his life! So now by the life of the EVER-LIVING Who formed me, and placed me upon the throne of David my father, and Who made a house for me, Adoniah shall die to-day!"
- 24
- 25 Then King Solomon sent by the hand of Beniah-ben-Jhoiadah, who struck him,—and he died.

Abiathar Deposed and Banished.

- 26 And he ordered Abiathar the Priest, "Go to Anathoth your estate,—for you are a dead man, but I will not kill you to-day, because you served the altar of the High LORD before David my father, and because you suffered in all my father suffered."
- 27 Solomon also expelled Abiathar from being priest to the EVER-LIVING, thus fulfilling the word of the EVER-LIVING which He spoke about the house of Eli, at Shiloh.

J'oab flies to the Altar for Protection.

- 28 When the report of this came to J'oab,—for J'oab had inclined after Adoniah, although he had not inclined after Absalom,—he fled to the Hall of the EVER-LIVING, and seized the horns of the altar. But it was reported to King Solomon that J'oab had fled to the Hall of the EVER-LIVING, and that he was at the side of the altar; so the king sent Beniah-ben-Jhoiadah; saying, "Go! Execute him!"
- 29

Beniah accordingly went to the Hall of the EVER-LIVING, and said to him, "The king orders you to come."

But he replied, "No, for I shall be killed!"

Beniah consequently returned the king word, saying "J'oab says thus,—and by it I am prevented."

But the king replied to him, "Do as I have ordered! and execute him, and bury him, and take away the innocent blood J'oab shed from off me, and from off my father's house. For the EVER-LIVING will return his blood on his head who murdered the two good men who were better than himself, and murdered them with the sword,—(but my father David knew it not).—Abner the son of Ner, the Commander of the army of Israel, and Amasa-ben-Jether, commander of the army of Judah,—and the blood of both of them is on the head of J'oab, and the head of his race for ever. But to David and his race, and house, and throne, may there be peace for ever from the EVER-LIVING."

Beniah-ben-Jhoiadah consequently went and struck and killed, and buried him at his home in the pastures; and the king appointed Beniah-ben-Jhoiadah to be over the army instead of him. The king also appointed Zadok as priest in place of Abiathar.

The fate of Shemai, who cursed David.

Then the king sent and summoned Shemai, and said to him, "Build yourself a house in Jerusalem, and reside there, and do not go out from there whatever happens. For it shall be, that on the day you go out, and pass the brook of Kedron,—be certain that you shall die.—Your blood will be on your own head."

And Shemai replied to the king, "What you have said is good, your Majesty. Your servant will do it." And Shemai resided in Jerusalem some years.

(B.C. 1011.)

But at the end of three years two of his slaves ran away from Shemai to Akish, the son of Makah, who had been king of Gath, and it was reported to Shemai, saying, "Your slaves are at Gath." Shemai therefore

- arose and saddled his ass and went to Akish at Gath, to seek his slaves, and brought his slaves from Gath.
- 41 But it was reported to Solomon that Shemai had gone from Jerusalem, to Gath, and returned.
- 42 The king consequently sent to summon Shemai and asked him, "Did I not swear to you by the EVER-LIVING, and declare, and say that in the day you went away and journeyed for any cause whatever, you should die?—and you replied 'The thing you have threatened me is good.'"
- 43 Then why have you not attended to the oath by the EVER-LIVING, and the order as I ordered you?" And the king continued to Shemai, "You know all the wrong which your heart desired should be done to David my father,—but the EVER-LIVING has turned that on your own head; and may King Solomon be blest, and the Throne of David be established before the EVER-LIVING for ever!"
- 46 Then the king ordered Beniah-ben-Jhoiadah, and he went and assailed him, and he died. Thus the kingship was secured to the hand of Solomon.

Solomon marries Pharaoh's Daughter.

- 3 Solomon afterwards contracted a treaty of marriage with Pharaoh king of the Mitzeraim, and married Pharaoh's daughter, and brought her to the City of David, until he completed the building of his palace, and the House of the EVER-LIVING, and the walls around Jerusalem; for the people had altars on the hills, because a House had not been built to the name of the EVER-LIVING until these times.
- 3 And Solomon loved the EVER-LIVING, walking in all the Institutions of his father David, except that he sacrificed and burnt incense on the hills. So the king went to Gibaon, where there was a Great Peak, to sacrifice a thousand burnt-offerings. Solomon offered them on that Peak.

(B.C. 1014.) Solomon's Wish.

- 5 At Gibaon the EVER LIVING appeared to Solomon in a dream at night, when GOD said, "Ask what I shall give you!"
- 6 And Solomon replied, "You showed kindness to my father David, Your servant, because he walked before

You in sincerity and rectitude, and righthearthedness, and You kept this great kindness for him, by granting to him that his son should sit upon his throne,—he does to-day. Now 7 also, my EVER-LIVING GOD, You have made Your servant reign in place of David my father, but I am very young—I may not know how to conduct myself,—and Your servant 8 is in the midst of Your people whom You have chosen,—a numerous people who cannot be numbered or counted for extent. Then give Yourservant a 9 heart to listen justly to Your People, and to distinguish between right or wrong. For who is able to administer justice to this splendid People of Yours?"

And it was acceptable in the sight 10 of the EVER-LIVING that Solomon asked such a thing. GOD therefore 11 said to him,

"Because you have asked this thing and not asked for yourself length of days, and have not asked wealth for yourself, and have not asked the lives of your enemies,—but have asked intelligence for yourself to listen to justice,—I will do for you as 12 you request,—I will give you a wise heart, and understanding, such as there has not been before you, and such as will not arise after you. And also, 13 I will give you what you have not asked, that is wealth and splendour such as no man of the kings of all your time possesses. And if you walk in 14 My paths, to guard My Institutions, and commands, as your father David walked, I will lengthen your days."

Then Solomon awoke,—and it was 15 a dream; so he went to Jerusalem and stood before the Ark of the Covenant of the EVER-LIVING, and offered sacrifices and thank-offerings and drink-offerings with all his ministers.

The Judgment of Solomon.

Once there came two women, har- 16 lots, to the king, and appealed to him. And the first woman said; 17

"Your Majesty, myself and this woman lived in a single house, and I bore a child there in the house; but 18 three days after I had borne it, this woman also bore a child, and we were alone; there was no outsider with us in the house; none except us two in the house. But the son of 19 this woman died at night,—as she

- 20 overlaid it. Then she arose in the middle of the night, and took my son from my side, while your servant slept, and laid it to her breast, and laid her dead son at my breast. When I arose in the morning to suckle my child, then I saw a corpse, and having examined it in the morning, I saw that it was not my child, which I had borne."
- 22 Then the other woman said, "No! for my child is the living, but yours is the dead!"
- But the first replied, "Nay! for your child is the dead, and my child is the living, and you shall answer for it before the king!"
- 23 The king consequently said, "One asserts 'My child is the living, and yours is the dead,' and the other asserts, 'No! for your child is the dead, and my child is the living!'"
- 24 The king therefore continued, "Fetch me a sword!" And they brought a sword to the king. When the king said, "Split the living child into two, and give half to the one, and half to the other!"
- 26 The woman, however, whose the living child was, replied to the king,—for her affection quivered over her child,—and exclaimed, "My lord! give the living child to her, instead of the dead! Do not kill it! And thus you will preserve it for me, and for her! It shall not be split!"
- 27 Upon which the king replied, "Give her the living child, and kill it not,—she is its mother."
- 28 And all Israel heard of this judgment that the king had delivered, and they paid him respect, for they saw that divine wisdom was in his breast to do justice.

(B.C. 1014.) **Solomon appoints his Ministers.**

- 4 Thus Solomon became king over all Israel.
- 2 And these were his Princes:
Azariah-ben-Zadok, the Priest;
3 Alikheraf, and Akhiah, sons of Shisha, were Chancellors;
Jhoshafat-ben-Akhiud, was the Recorder;
- 4 And Heniah-ben-Jhoiadah, was over the army;
And Zadok and Abiathar were Priests.
- 5 And Azariah-ben-Nathan was Superintendent of the Governors;

And Zebud-ben-Nathan Superintendent of the Royal Farms;

And Akhishur was Superintendent of the Palace;

And Adoniram-ben-Abda, Superintendent of the Taxes.

(B.C. 1014.) **Provincial Governors Appointed.**

Solomon also had twelve Governors over all Israel, who also sustained the king and his family, each a month in a year,—they were to equalise the expenses, and these 8 were their names.

Ben Khor, in Mount Ephraim; 9
Ben Dakar, in Makaz, and Shalbim, and Beth-shemsh, and the oak wood of Beth-khanan; 10

Ben Khesed in Arboth, with Sokah, and all the district of Khafir; 11
Ben-Abinadab over all Nafath-dor. (Tafath the daughter of Solomon was his wife.)

To Ana-ben-Akhilud were Thanak, 12 and Megiddo, and all Bethshan to Abel-Makholah, as far as the ford of Jekemam.

Ben-Gabar was at Ramoth-Gilad. 13 He had the villages of Ben-Manasseh, that are in Gilad, with the district of Argob, that lies in Bashan. Sixty great walled cities, with walls and brass gates.

Akhinadab-ben-Ada was at Makhanim; 14

Akhimatz in Naphthali. (He also 15 married as his wife Basmath, the daughter of Solomon.)

Bana-ben-Khoshlai, in Asher, and 16 Baloth;

Jhoshafat-ben-Parauh, in Issakar; 17
Shimai-ben-Ala, in Benjamin; 18

Gabar-ben-Ari, in the land of 19
Gilad, the district of Sihon, King of the Amori, and Og, King of Bashan, which district was a single government.

And Judah and Israel increased 20 like the sand which is by the sea, with plenty to eat and drink, and enjoy.

(B.C. 1014.) **Extent of Solomon's Empire.**

Solomon was also Emperor of all 5 the Kingdoms from the River,¹ to the

¹ By "The River" is always meant the Euphrates, which flows from the Caucasus mountains in the north to the Persian Gulf in the south of Central Asia.—F. P.

country of the Philistim and to the border of the Mitzeraim,¹ and they lay under tribute and service to Solomon all the time of his life.

2 And the provision for Solomon for a single day was thirty kors of fine

3 flour and sixty kors of meal, ten fat bullocks, and twenty grazed bullocks, and a hundred sheep, beside goats,

4 and venison, and fat poultry. For he also ruled over all beyond the River, from Thitsah to Azah,—in all the kingdoms beyond the River,²—and he kept peace for all his subjects

5 around. And Judah and Israel lived in security, every one under his vine and under his fig tree, from Dan to Bersheba, all the period of Solomon.

6 Solomon also had stalls for forty thousand horses for his chariots, and

7 twelve thousand cavalry, and the Governors provided these for King Solomon. Besides which they provided King Solomon's table each in his month. Nothing was omitted.

8 They brought barley and straw for the horses and hunters to the places where they were, every one as instructed.

Solomon as a Scientist.

9 And GOD gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand on the sea shore. For Solomon's scientific knowledge was more extensive than the science of all the Beni-Kedem,³ and than all the science of the

11 Mitzeraim.⁴ He knew more than all men of the orbits of the planets, of the origination of light, and fixed sustaining systems, and the results of the revolving spheres,⁵ and his

¹ Egypt.—F. F.

² "The Kingdoms beyond the River," that is, the districts now called Persia and Beluchistan to the River Indus.—F. F.

³ Sons of the East: Chaldeans.—F. F.

⁴ Egyptians.—F. F.

⁵ I believe the above to be the real purport of this passage which the Mediaeval translators not understanding, as it contains the technical terminology of cosmical sciences of which they had lost all knowledge, transformed it into proper names. I am also satisfied the same blunder has been made in similar cases in many other passages of Scripture. I have, therefore, rejected the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernican and Newtonian principles of Astronomy, and Cosmogony.—F. F. F. F. F.

fame was spread among all the nations around. He also wrote three 12 thousand proverbs, and his songs were one thousand and five. And 13 he wrote about botany as well, from the Cedar upon Lebanon, to the mosses that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and fish. So 14 that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge.

(B.C. 1014.) The King of Tyre supplies to Solomon Timber for the Temple.

Khiram¹ King of Tzur² also sent 15 his ministers to Solomon, when he heard that he had been consecrated king as his father's viceroy, for Khiram and David were friends all their time. Solomon accordingly 16 sent to Khiram to say:—"You know 17 David was not able to build a House to the name of the EVER-LIVING GOD, because the EVER-LIVING said to David my father, 'Your son, 19 whom I will place as your viceroy on your throne, shall build a house to My name.' So now therefore 20 order them to cut for me Cedars from Lebanon, and my workmen shall be with your workmen, and I will pay your workmen. I will pay you whatever you agree, for you know there are not among us men who understand the cutting of timber as the Zidonians do."

And when Khiram heard the de- 21 mands of Solomon he was greatly pleased, and said, "Thank the EVER-LIVING to-day who has given David a wise son over this great people." So 22 Khiram sent to Solomon to say, "I have heard what you have communicated to me. I will do all that you wish in Cedar and Fir timber. My 23 workmen shall bring it from Lebanon to the sea, and I will direct in rafts on the sea to whatever place you instruct me, and deliver it there, and you accept it, and make payment to me by providing food for my people."

Consequently Khiram supplied 24 Solomon with Cedar and Pine timber

¹ Hiram.—F. F.

² Tzur, Tyre.—F. F.

25 as much as he desired, and Solomon paid to Khiram twenty thousand kors of wheat, to provide for his city, and twenty kors of olive oil. Solomon gave this to Khiram year by year.

(B.C. 1018.) **Solomon orders a Conscription of Workmen.**

26 Thus the EVER-LIVING gave Solomon wisdom, as He promised him, and there was peace between Khiram and Solomon, and they both made a treaty together.

27 King Solomon then levied a conscription from all Israel; and the conscription was thirty thousand men, whom he sent to Lebanon, by ten thousand a month, by monthly shifts. They were a month in Lebanon; two months at home. And Adoniram was over this conscription.

29 He had also twenty thousand carriers of loads; and eighty thousand stone-cutters in the hills, besides Solomon's thirty thousand masons, who were at the works in the plains, and three hundred superintendents of the people labouring at the buildings. For the king ordered, and they made large stones; heavy stones for the foundations of the

30 Temple; polished stones. Thus the people of Solomon, and the people of Khiram carved, and planned, and shaped the timber and the stones to build the Temple.

(B.C. 1012.) **Date of Beginning the Temple.**

6 And it was in the four hundred and eightieth year from the coming up of the children of Israel from the land of the Mitzeraim, in his fourth year, in the month of Ziu, the same month of the year as that in which Solomon began to reign over Israel,—he began to build the Temple for the EVER-LIVING.

Description of the Temple.

2 The Temple that King Solomon built for the EVER-LIVING was sixty cubits long,¹ and twenty wide,² and thirty cubits high,³ with a colonnade in front of the body of the Temple of twenty cubits wide⁴ following the

form of the building, and rising ten cubits up the face of the structure. And he made bowed windows for the 4 building above its circuit.

He built also around the wall 5 encircling the whole of the Temple, lodges joined to the wall in regular order, and also made a verandah around.

The lower lodges were five cubits⁶ wide, on a platform six cubits wide,⁶ with a third seven cubits wide⁶; for a verandah was formed along the enclosure around the Court, but so as not to disfigure the walls of the Temple.

The Temple was itself built of 7 stone finished at the quarry; the stones cut, carved, and polished. No iron tool was heard in the construction whilst it was being built.

Folding gates with a platform were 8 at the right side of the building, with stairs going up to that platform, and from this platform to a third.

Thus the structure was built, and 9 they completed it by wainscoting the building with planks of cedar.

Lastly he built a story over all the 10 building five cubits in height,⁷ and covered in the structure with beams and planks of cedar.

Then the word of the EVER-LIVING 11 afterwards came to Solomon saying, "About the House which you have 12 built for Me, if you walk according to my Decrees, and regard all my Commandments, to guide yourself by them, then I will confirm the promise I gave you, which I promised to David your father; and I will rest in 13 the midst of the Children of Israel, and will not abandon My People of Israel."

Thus Solomon built the Temple 14 and finished it. He also built walls 15 around the Temple, with a sheltering verandah of cedar; while the ceiling of the House, as well as its walls, he panelled with that wood; but he laid the floor of the building, and the verandahs, with fir-wood.

¹ = 10 ft. 5 in. and 12 ft. 6 in. respectively Eng.

² = 10 ft. 5 in. Eng.

³ = 14 ft. 7 in.

These platforms seem to have been what we now call "Landings," or broad steps leading up to the verandah, and the old translators, not being accustomed to such, sadly confused their versions.—F. F.

¹ Sacred cubit 25 in Eng. = 125 ft.

² = 41 ft. 8 in. Eng.

³ = 61 ft. 8 in. Eng.

⁴ = 41 ft. 8 in. Eng.

- 16 He also built twenty cubits broad at the back of the House as a verandah, of cedar, from the floor to the height of the walls. He built it for himself, as a Lecture Hall to discuss Philosophy with Philosophers.
- 17 And this building was forty cubits
- 18 from the Temple. The inside of the building was of cedar, covered with running foliage and open flowers. The whole was of cedar; no stone was used.
- 19 And in the interior of the Temple he constructed a Recess in which to place the Ark of the Covenant of the
- 20 EVER-LIVING. And the surface of the Recess was twenty cubits long, and twenty cubits wide, and twenty cubits broad, and was surmounted by a railing of cedar plated with gold.¹
- 21 Solomon also protected the House and its top with a golden railing, and formed golden chains before the Recess, and covered them with gold.
- 22 He also covered the whole of the Temple with gold to the top. All the House and all the Altar, that was opposite the Recess, were plated with gold.
- 23 And he made for the Recess two Kerubs of olive-wood, ten cubits high, with wings of five cubits for the one Kerub, and wings of five cubits for
- 24 the other Kerub,—ten cubits from the dip of one's wings to the dip of the other's wings. And the second
- 25 Kerub was ten cubits from the first. The shape of both was the same.
- 26 The height of each Kerub was ten cubits,—both Kerubs were the same.
- 27 He placed the Kerubs inside the building, and the Kerubs' wings were extended. The wings of the one extended from the wall, and the wings of the other Kerub extended from the other wall:—so one's wings touched the other's wings at the middle of the hall, wing touching wing. The
- 28 Kerubs were also covered with gold; and all round the walls of the hall were carved sculptures, with statues of Kerubs and palm-trees, and open flowers, for windows and doors.
- 30 The floor of the hall was also plated with gold, with the windows and doors.

¹ Vv. 16—23. My translation of this very difficult passage is totally different in purport to that usually given, but I believe it to be correct one, as it is self-consistent, and does not contradict other portions of the record, as the current versions do.—F. F

The door of the Recess was made ⁹¹ of two leaves of olive-wood with four strong posts; the two leaves were of ³² olive-wood, with Kerubs, and palm-trees, and roses carved upon them; with gilding spread over the Kerubs, and palm-trees, and roses.

The door-posts of the Temple were ³³ made of olive-wood squared, with two leaves of pine-wood. The leaves ³⁴ of the first were double, on two rollers, and the second door was double on two rollers, with carvings ³⁵ of Kerubs, and palm-trees, and roses, and plates of gold, with skilful portraits.

He also built an Outer Court oppo- ³⁶ site the south triangle, with colonnades of cut stone, and colonnades of carved cedar.

He began the structure in his ³⁷ fourth year, in the month Ziu, and finished the House in his eleventh year, in the month Bul (that is the eighth month), with all its appliances and arrangements. Thus it was seven years in building.

(B.C. 1005.) Solomon builds numerous Palaces.

But Solomon was thirteen years ⁷ building his own Palace, and completing all his palaces, and building ² the Palace of the Forest of Lebanon. It was a hundred cubits long, and fifty cubits wide, and with towers of thirty cubits at the corners; with ³ colonnades of cedar, and cedar beams upon the pillars, with a cedar ceiling over the verandahs, which were supported upon forty-five pillars, fifteen in a row, with three rows of ⁴ copings, and window above window for three stories; and all the doors ⁵ and door-posts had squared copings; and in the front, window above window for three stories.

He also made a colonnade of fifty ⁶ cubits long, and thirty cubits wide, with a hall before it, with columns and an awning before them. Beside ⁷ the Throne-room, where he appointed a hall to deliver judgments, which was ceiled with cedar, plank to plank.

Beside this palace, where he ⁸ resided, a court was behind the Palatial-hall where experiments were made. A house was also built for the daughter of Pharaoh, whom Solomon had married, similar to the Hall of Experiments.

9 All these buildings were beautifully adorned, carved with sculptures, with passages on passages, with towers, and with walks. They were magnificent within and without, from foundation to the coping stones. Even the foundations were great cut stones, ten cubit blocks, and eight cubit blocks. The pillars were also beautifully sculptured stones, and cedar. 10
11 And round the Great Court were three rows of sculptures and a row of carved cedar, like the Court of the House of the EVER-LIVING, enclosing both the Hall and the Palace.

(B.C. 1005.) *Works of Hiram, the Engineer.*

13 For King Solomon had sent and 14 fetched Hiram from Tzur,—he was the son of a widow woman of the tribe of Naphthali, but his father was a native of Tzur,—who was a fabricator in metals, and skilful in engineering, and in building, and the knowledge of all construction. He came to King Solomon, and designed all his works. He also 15 made the two pillars of brass, each of eighteen cubits high, with a cord of twelve cubits surrounding the two columns, and the two crowns of cast bronze made to place on the tops of 16 the columns, the height of the one crown being five cubits, and the height of the other crown five cubits, made like network. He made great 17 woven chains for the crowns that were upon the heads of the columns. Seven for the first crown,—and seven 18 for the other crown. Thus he made the columns with two stories of network, enclosing pomegranates, for the one, to cover the tiara which was on the top; and made the same for 19 the tiara of the second. And the tiaras which were on the tops of the columns were made of lilies, of a 20 height of four cubits; and the tiara on each column also rose from reticulated capitals. There were also two hundred pomegranates in rows over the crowns of the two. Then he set the columns in the Court of the Temple, and placed one column 21 on the right side, and named it Firmness,¹ next he raised the other column on the left hand and named

it Speed.¹ Last over the top of the 22 columns he placed the lilies, and completed his work on the columns.

Description of the Brazen Sea.

He also cast an artificial sea, ten 23 cubits from brim to brim, circular in form, and five cubits high, with a beading of thirty cubits circling round it, with mushrooms under the 24 brim circling round it, ten to the cubit around the lake,—ten mushrooms set in two rows; cast in the same casting.

It was supported upon twelve bul- 25 locks. Three facing to the North; and three facing to the West; and three facing to the South; and three facing to the East; and the tank was above them, and all their tails were inwards. The thickness of it was a 26 span,² and its tip like the form of a lily flower. It held two thousand baths.

Hiram makes Pedestals for the Ten Taberns.

He also made ten pedestals of four 27 cubits long, each pedestal; and four cubits wide and three cubits high; and made these pediments with dove- 28 tails on them, and dovetailed them at the joinings. And on the dovetails 29 that were between the joinings staples and bolts as fasteners, and over the joinings he placed projections, and below the staples and the bolts he 30 made garlands hanging down. There were four wheels of bronze to each pediment, and axles of bronze, and four centered axle-boxes to fit the 31 axles into. He cast each with a wreath and an opening from the inner side of the naves which projected for a cubit, and he made the circum- 32 ference of the mouth a cubit and a half, and also coverings over the mouth with square indents,—not round ones. And the four wheels 33 were beneath the indents, with clutches on the wheels with cogs, and the lever for each wheel was a cubit and a half long. And he made 34 the wheels in the form of a chariot wheel, with spokes, and bosses, and poles, and naves,—the whole cast,—with four jambs on the four shoulders of the bearings, one from each base

¹ Yakin.—F. F.

¹ Baz.—F. F.

² 4 inches.—F. F.

35 of a shoulder. And at the top of the bearing, a round ring half a cubit high; and above the bearing levers, and cog-wheels with counter-cogs,

36 the levers projecting from lock holes, and above as a finish, Kerubs, and lions, and palms, and surrounding

37 wreaths. Thus he made the bases of the same form and shape, and the wheels of one form.

38 He also made ten lavers of brass, of forty baths capacity each laver. Each laver was four cubits; each laver was upon a single base of the ten

39 bases. The bases were placed five on the right side of the house, and five on its left. But the tank-sea was placed at the right side of the house towards the east, fronting south.

40 Hiram also made the sprinklers, and the shovels, and the basons. Hiram thus completed all the furniture which King Solomon provided for the House of the EVER-LIVING.

41 The two columns and the wreathed crowns on the tops of the columns, and the two networks to cover the two wreaths of the crowns which were on the tops of the columns,

42 with the four hundred pomegranates for the two networks,—two rows of pomegranates for each net, to cover the two wreaths of the crowns which were on the tops of the columns.

43 And the ten bases, and the ten

44 lavers upon the bases. And the one tank, and the twelve bullocks under

45 the tank. And the boilers, and the forks, and the basons. The whole of the instruments of the Hall, that Hiram made for King Solomon for the House of the EVER-LIVING were

46 of polished brass, and cast in the neighbourhood of the Jordan for the king, in the clay land between Sukoth and Tzarthan. Solomon also made

47 a very large amount of furniture, not calculating the value of the weight of the brass.

48 Solomon besides made all the instruments of the House of the EVER-LIVING, the altar of gold, and the table of gold upon which was

49 the Showbread. And the five lamps on the right and the five on the left hand opposite the Recess were pure gold, with their plates and reflectors,

50 and snuffers of pure gold. And the fans, and psalteries, and pans; and the spoons, and tongs of refined gold. And the hinges of the doors of the

House, over the entrance of the Holy of Holies, with the doors of the House of the temple, of gold.

Thus was completed all the furni- 51
ture that King Solomon made for the House of the EVER-LIVING, and Solomon brought the consecrated silver and gold of his father David, and the furniture he gave, to the House of the EVER-LIVING.

(B.C. 1004.) Consecration of the Temple.

Solomon then assembled the 8
Judges of Israel, and all the Heads of the Tribes, with the Chiefs of the families of the children of Israel, to meet King Solomon in Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David—that is Mount Zion. When 2
King Solomon addressed all the Chiefs of Israel, in the month of Aithanim, at the festival of the seventh month.

All the Judges of Israel conse- 3
quently came, and the priests took up the Ark, and carried the Ark of the EVER-LIVING to the Hall of 4
Assembly, with all the sacred furniture that was for the Hall, going up with the Priests and Levites, and 5
King Solomon, and all the assembled Parliament of Israel with them, before the Ark, sacrificing sheep and oxen without number, for they did not count how many.

Then the Priests brought the Ark 6
of the Covenant of the EVER-LIVING to its place in the Recess of the House, to the Holy of Holies, under the canopy of the Kerubim, for the 7
Kerubs spread their wings over the surface of the Ark, and the Kerubs covered the Ark above. But they 8
drew the staves out, so that they could see the heads of the staves in the Sanctuary from the Commandary Recess, but could not see them from the Court. And they are there until to-day.¹

There was nothing in the Ark 9
except the two tables of stone that Moses placed there in Horeb, when

¹ V. 8. This comment shows the composition of this history to have preceded the Babylonian captivity, and corroborates my conviction of Isaiah being its author, for which see Second Chronicles, Ch. 32, v. 32, which confirms my conclusion made from internal evidence.—F. F.

the EVER-LIVING contracted with the Children of Israel, when he brought them up from the land of the Egyptians.

- 10 When the Priest came out from the Sanctuary, a cloud filled the House of the EVER-LIVING, so that the Priests were not able to stand to serve because of the cloud;—for the splendour of the EVER-LIVING filled the House of the EVER-LIVING.

(B.C. 1004.) **Solomon's Dedicatory Psalm.**

- 12 Then Solomon exclaimed,
"The LORD said He would dwell in darkness;—
- 13 Building, I have built you a House,
Founded a rest for you for ever!"
- 14 Then the King turned his face and blessed all the Assembly of Israel, whilst all the Assembly of Israel
- 15 stood up, and he said,
" Bless the LIVING GOD of Israel,
Who spoke directly with my father David,
And by His hand accomplishes His word,—
- 16 'From when I brought My People Israel out of Egypt
I chose in Israel's Tribes no City,
To build a House to fix my Name,
Till for My People Israel I chose David.'
- 17 So it was in my father, David's heart,
To build the Name of Israel's LIVING GOD a House,
- 18 But the LORD enquired of my father, David,
' Longs your heart to build My Name a Home?—
It was not good that came into your mind!—
- 19 Begone! you shall not build that house!
But your son, who from your loins springs,
Shall build My Name that Home.'
- 20 And the LORD His word has done,
For I after my father rise,
And sit on Israel's throne,
As the LORD from Himself declared,
And have built this House to the NAME

Of Israel's still-living GOD,
And place there a home for the ark
Ark
Where THE LIFE'S Treaty is kept,
That He, Himself, made with our Fathers,
Whom He brought from the land of Mitzeraim."

(B.C. 1004.)

Solomon then stood before the altar of the EVER-LIVING opposite all the Assembly of Israel, and spread his hands to the heavens, and said,

Solomon's Dedicatory Prayer.

" LIVING GOD of Israel! there is no GOD like You in heaven above, or upon earth beneath,—keeping covenant and promise to Your servants, who walk before You with all their heart. Who kept Your promise to David, my father, as You promised to him,—for to-day You fulfil Your promise, by Your mouth, and by Your hand.

" So now, EVER-LIVING GOD of Israel, keep to Your servant, my father David, what You promised to him, saying, ' There shall not be wanting to you a man before Me to sit upon the throne of Israel, if only your sons regard My path to walk before Me, as you have walked before Me.' And now, GOD of Israel, establish, I pray, the promise You promised to Your servant David my father.

" But will GOD really dwell upon the earth, while the heaven, and the heaven of heavens are not able to contain Him?—then how can this House which I have built?

" Therefore turn to the prayer of Your servant, LIVING GOD, to listen to his cry, and the prayer which Your servant prays before You to-day, and listen with favour to Your servant, and Your People Israel when they pray at this place, and also listen from the place of Your rest in the Heavens, listen and pardon.

" When a man has sinned by doing wrong, and there is offered up for him prayer, and he comes to invoke before Your altar in this House, then hear from the Heavens, and examine and judge Your servant, and punish and lay on the head of the wicked his wicked course; and give to the righteous according to his goodness.

- 33 "When Your People Israel are routed before their enemies when it has offended You, if it returns to You, and implores Your NAME, and prays, and entreats You in this House, then hear from the Heavens and pardon the sin of Your People Israel, and restore to them the land which You gave to their fathers.
- 34 "If the skies are restrained, and there is no rain, because they have sinned against You, if they pray at this place, and implore Your Name, and turn from their sins, answer them; and hear from the Heavens, and pardon the sin of Your People Israel—for You can turn them from the path of sin which they are walking in,—and give rain to Your country which You have allowed Your People to possess.
- 35 "When there may be famine in the country; when there may be blight, mildew, flights of locusts; when it may be there is an enemy ravaging in the bounds of its country; any contagion; any disease; or failure; any plague that there may be, on any land, on any of Your People Israel, by which any man can be struck to the heart,—when he spreads his hand towards this House, then listen from the Heavens,—from Your firm seat,—and pardon, and examine, and grant to each according to his need, as You know his heart,—for You know,—Yourself alone, the heart of every son of Adam, because You see the life that they live on the face of the earth, that You gave to their fathers.
- 36 "And also the foreigners who are not of Your People Israel, who come from far countries because of Your NAME,—for they will hear of Your great NAME, and Your strong hand, and Your directing arm, and come to worship at this House,—therefore listen from the Heavens,—from Your firm rest,—and effect all that the foreigners ask of You; so that all the peoples of the earth may know Your NAME, and recognize Your might, like Your People Israel; and may know that Your NAME can be called upon in this House which I have built You.
- 37 "When Your People go out to war with their enemies, in the way that You send them, and pray to the EVER-LIVING toward the City that You have chosen, and the House which I have built to Your NAME;

then hear from the Heavens their 45 prayer and supplication, and grant them their right.

"When they sin against You,—for 46 there is no man who does not sin,—and You are angry with them, and deliver them to the face of their enemies, and drive them to the country of their enemies, afar off or near; when they turn their hearts in 47 the land of their enemies, where they dwell, and repent, and supplicate You in the land of their dwelling, saying, 'We have sinned, and been passionate, and done wrong;' and they turn to 48 You with all their heart, and all their soul, in the country of their enemies, where they dwell, and pray to You towards the land that You gave to their fathers,—the city which You have chosen,—and this House which I have built to Your NAME:—then 49 listen from the Heavens,—Your fixed rest—their prayer and supplication, and grant them justice, and pardon 50 Your People who have sinned against You for all their wickedness by which they have deprived themselves before You, and grant them the mercy to be converted and obtain mercy.

"For Your people, and Your inheritance that You brought out from the Mitzeraim,¹ from among the iron furnaces; when Your eyes were open 52 fountains of mercy to Your servants, and of mercies to Your People Israel, listening to them whenever they cried to You; for You selected them to be 53 an inheritance for Yourself from all the peoples of the earth, as You said by the means of Moses, Your servant, when You brought our fathers out from among the Mitzeraim, EVER-LIVING POWER!"

When Solomon had finished his 54 prayer to the EVER-LIVING,—this perfect prayer and supplication,—he rose from before the altar of the EVER-LIVING, from kneeling on his knees, and spread his hands to the Heavens, and stood up and blessed 55 the whole Assembly of Israel with a loud voice, saying,

(B. C. 1004.) Solomon's Psalm of Blessing.

"Bless the EVER-LIVING, 56 Who has given consolation to His People Israel, According to all He promised;—

¹ Egypt.—F. F.

For not one word has failed,
Of all His good word which He
spoke

By the means of his servant Moses !

- 57 Our LIVING GOD has been with us,
As He was with our fathers;
He has not forsaken or cast off;—
- 58 So let our hearts be glad of Him,
And walk in all His paths,
And keep to His Commands,
His Institutions, and Decrees,
That He ordered to our fathers.
- 59 Let these words I pray to the LORD
Be near our LIVING GOD by day
and night,
To make His servant righteous,
And administer justly the affairs,
Of His People Israel daily,—
- 60 That all the Nations of the earth
may know,
That the LORD alone is enduring,
- 61 And let our hearts be at peace with
the LORD,
To walk by His Institutions,
And to keep His Commands from
now."

(B.C. 1004). *The Vedicatory
Sacrifice.*

- 62 Then the king, and all the people
with him, sacrificed sacrifices to the
- 63 EVER-LIVING. But Solomon sacrific-
ed as the thank-offering, which
was sacrificed to the EVER-LIVING,
twenty-two thousand oxen, and a
hundred and twenty thousand sheep,
by which the king and all the
Assembly of Israel dedicated the
- 64 House to the EVER-LIVING. On
the same day the king consecrated
the open court which is before the
House of the EVER-LIVING, for he
offered there the burnt-offering and
the bread-offering, and the fats of
the thank-offering, for the brass altar
which is before the EVER-LIVING was
too small for the consumption of the
burnt-offerings and the bread-offer-
ings, and the fat of the thank-
offerings.
- 65 At the same period Solomon also
made a festival and all Israel with
him,—at a great Assembly from the
Pass of Khamath, to the River of
Egypt, before our EVER-LIVING GOD,
for seven days, and seven days;—
- 66 fourteen days. Upon the eighth day
the king blessed and dismissed the
people, and they went to their homes
rejoicing, and glad-hearted, over all

the benefits which the EVER-LIVING
had given to David His servant, and
to Israel His People.

(About B.C. 902.) *Second Rebellion
to Solomon.*

And when Solomon had finished 9
building the House of the EVER-
LIVING, and the King's Palace, and
all the columns Solomon delighted
to make, then the EVER-LIVING
appeared to Solomon as He appeared
to him in Gibaon, and the EVER- 3
LIVING said to him "I have heard
your prayer and the supplication that
you supplicated before Me when you
consecrated this House, which you
have built, to place My NAME in for
ever, and for My eyes and heart to
be there at all times; so now if you 4
walk before Me, as David your father
walked, with straight heart, and
endeavouring to do right, accord-
ing to all that I have commanded
you, preserving My Institutions and
Decrees, then I will confirm the 5
throne of your kingship over Israel
for ever, as I promised your father
David, saying, 'There shall not be
wanting a man for you upon the
throne of Israel.' But if you, or your 6
children, turn from following Me,
and do not keep My Commandments
and My Institutions, which I placed
before them, but go and serve other
gods, and worship them;—I will cut 7
Israel from off the face of the ground
which I gave to them, and the house
which you have consecrated for My
NAME. And I will them send from My
presence, and Israel shall become a
proverb and a scorn to all nations.
And this House, that is high above 8
all beside it, shall be thrown down
and broken. And when men ask, 9
'Why has the EVER-LIVING done so
to this country, and this House?'
they will reply, 'Because they for-
sook their EVER-LIVING GOD Who
brought their fathers out from the
land of the Mitzeraim, and have
addicted themselves to other gods,
and worshipped them, and have
served them; therefore the EVER-
LIVING brought upon them all this
suffering!'"

(B.C. 992). *Solomon and Hiram
of Tyre settle up Accounts.*

After about twenty years during 10
which Solomon had built the two

houses—the House of the EVER-LIVING, and the house of the king,—
 11 Khiram, the king of Tzur, having supplied Solomon with cedar wood, and pine wood, and gold, and all that he wished, King Solomon sold to Khiram twelve towns in Galilee,
 12 and Khiram came from Tzur to see the towns that Solomon had sold to him; but they did not please him,
 13 so he exclaimed, "What towns these are that my brother has sold to me!" So they are called the "Land of Kabul"¹ to this day.

(B.C. 992.)

14 But Khiram paid to the king a hundred and twenty talents of gold,
 15 for that was the amount of the tax which he contributed to King Solomon towards building the House of the EVER-LIVING, and his own Palace, and the Fortress and Wall of Jerusalem, and the Court and Barracks, and Gazar.
 16 For Pharaoh King of the Mitzeraim had come up and captured Gazar, and burnt it with fire, and slaughtered the Cananites who occupied the town, and gave it as a present to
 17 his daughter, Solomon's wife. But Solomon rebuilt Gazar and Beth-
 18 Khoran the lower, and Balath, and Thadmor in the Midland Desert, and all the cities for the collection of taxes that Solomon had, and the Chariot Barracks, and the Cavalry Barracks, and the Columns of Solomon,—which Columns he built in Jerusalem, and in Lebanon, and in every country where he governed.
 20 Solomon placed a tax, which continues to this day,² upon all the people who remained of the Amorites, and the Hitites, and the Perizites, the Hivites, and the Jebusites, the descendants of whom remained in the country, whom the children of Israel were not able to destroy. But upon the children of Israel Solomon did not lay it, for

¹ "Kabul," knots or twists.—F. F.

² V. 20. The remark that the tax laid by Solomon upon the Aborigines in the country existed at the date this history was written, proves it to have been composed BEFORE the date of the Assyrian and Babylonian Captivities, for these events abolished all his legislation. This is another proof of Isaiah's authorship of the whole of these histories inclusive from Joshua to the death of Hezekiah in II. Kings.—F. F.

they were soldiers, and his ministers, ²² and his Generals, and Colonels, and Commanders of the Chariots, and his Cavalry.

These were the Commanders of the ²³ Engineers, who were over the works of Solomon:

Fifty-five Superintendents of the people who did the works; which were,—

The Palace for Pharaoh's daughter, ²⁴ at the top of the City of David; which Palace he built for her, when he had built the fortress.

Solomon also offered three times ²⁵ a year burnt-offerings and thank-offerings upon the Altar that he built to the EVER-LIVING, and perfumes with them before the EVER-LIVING, after he had finished the House.

(About B.C. 1006.) Trade with Aufer began.

King Solomon also built ships at ²⁶ Atzion-Gabar, which is at Ailoth on the Red Sea, in the country of Edom; and Khiram sent his officers, ²⁷ men skilful in navigation, to sea with the officers of Solomon, who ²⁸ went to Aufer and collected from there four hundred and twenty talents of gold and brought it to King Solomon.

(B.C. 992—3.) Visit of the Queen of Sheba.

When the Queen of Sheba¹ heard ¹⁰ the report of Solomon's lordly fame, she came to try him with difficult problems, and arrived at Jerusalem ² with a very great troop bringing perfumes, and a large amount of gold, and precious stones, and went to Solomon and conversed with him ³ about all that was in her heart. There was nothing she proposed to the King that he did not explain to her. When the Queen of Sheba per- ⁴ ceived all the sciences of Solomon, and the House which he had built, and his dining-room, and the resi- ⁵ dences of his ministers, and the attendants serving him, and their uniforms, and the cup-bearers, and the offerings which he offered in the House of the EVER-LIVING, there

¹ The South. Undoubtedly Abyssinia and the East Coast of Africa down to the Cape of Good Hope.—F. F.

6 was no more spirit left in her, but she exclaimed to the king;—

"It was a truth that I heard in my country, about your affairs, and about your wisdom! But I did not trust the statements until I came, and my eyes saw it. And indeed I was not told of the half of the extent of your sciences,—for what I have heard is better than was reported to me. Your nobles are happy! Your ministers are happy, who always stand before you to listen to your wisdom! Your EVER-LIVING GOD should be blessed Who has granted to you to sit upon the throne of Israel! The LORD of Israel should be loved for ever, Who appointed you as king to do justice and right!"

10 She then gave the king one hundred and twenty talents of gold, and very many spices, and precious stones. There never again came so great a quantity of spices as the Queen of Sheba gave to King Solomon.

11 But however the ships of Khiram which brought gold from Aufer brought also from Aufer a very large quantity of almug wood¹ and precious stones, and the king made from the almug wood brackets for the house of the EVER-LIVING, and lutes for the palace of the king, and harps and guitars for the singers. Such almug trees were never again brought, nor have been seen to this day.

13 King Solomon also presented to the Queen of Sheba all she desired, or she asked for, beside what she was given direct from the hand of King Solomon. Then she turned and went to her own country, and passed over to it.

(B.C. 985.) Solomon's Wealth.

14 The weight of gold that came to Solomon in each year was six hundred and sixty-six talents of gold,² beside that produced by taxes on traders, and the import duties, and

tribute from all the kingdoms of the west, and the Dependencies of the country. Solomon consequently made two hundred shields of beaten gold. (Six hundred of gold went to each shield.) And three hundred targets of beaten gold; (each contained three pounds weight of gold;) and the king put them in the Palace of the forest of Lebanon.

The king also made a great ivory throne, and plated it with refined gold. There were six steps to the throne, and a carriage head to the throne from behind it, with arms on both sides of the seat, and two lions standing beside them, with twelve stationed on the six steps, one upon each side. There was nothing made like them in all the kingdoms.

All the drinking cups of King Solomon were of gold, and all the furniture of his palace in Lebanon was of pure gold. None was of silver or brass in the days of Solomon, for the king's ships of Tarshish, from the king's ships of Tarshish, returned every three years. These ships of Tarshish brought gold, and silver, ivory, monkeys and peacocks.

Thus Solomon was greater than all the kings of the earth in wealth and wisdom, and all the earth sought the presence of Solomon to hear the learning that GOD had given to his intellect; and all of them brought tribute of articles of silver, and gold, and fabrics, and arms, and spices, and horses, and mules, imposed year by year. Solomon also accumulated chariots and horses, and possessed one thousand four hundred chariots, and twelve thousand cavalry, which he placed in cavalry barracks, and with the king in Jerusalem.

So the king made silver in Jerusalem like stones, and planted many cedars and sycamores in the lowlands.

The horses that Solomon had were brought from Egypt, and the collecting merchants were paid for them by the king according to contract. They brought up and fetched an Egyptian chariot for six hundred shekels of silver,¹ and a horse for one hundred and fifty,¹ and the same from all the

¹ Almug wood is sandal wood, called by the Arabians Kalmak—a product of India and Africa, and used in the East in our own day for the same purposes as Solomon put it to.—F. F.

² £13,646,350 sterling by weight and at £4 per oz., but in purchasing value then at least forty-fold what gold is now, that is, equal to £445,852,000 sterling.—F. F.

¹ Taking equivalent weights of silver at 5s. per oz. English, equal to £67 10s. for a chariot, and for each horse, £16 17s. Then, taking the value of a modern carriage horse at £90 sterling, the silver shekel of 2s. 4d. would be cf five times the purchasing power of our day

Chiefs of the Hitites, and from the Chiefs of Aram, who brought them to hand.

(B.C. 1000 to 970.) **Solomon's Faults and Sins.**

- 11 King Solomon, however, loved many foreign women, beside the daughter of Pharaoh;—Moabites, Amonites, Aramites, Zidonians,
- 2 Hitites,—of those nations whom the EVER-LIVING said to the children of Israel, "You shall not marry with them, and they shall not marry with you, for they will turn your hearts after their gods." Solomon descended
- 3 to love them, and had seven hundred princess wives, and three hundred plebeian wives, and when Solomon
- 4 became old his wifes turned his heart after strange gods, and his heart was not at peace with his EVER-LIVING GOD like the heart of his father
- 5 David.¹ Solomon consequently went after Ashteroth, the goddess of the Zidonians; and after the abominable
- 6 Milkom, of the Amonites. Thus Solomon did wrong in the sight of the

(probably it was much more), which would make a chariot and pair of horses cost Solomon:—

Chariot	...	=	£337	10	0
Two Horses		=	176	16	0
			£514	6	0

—F. F.

1 It must not be supposed that all the women here enumerated were "wives" of Solomon in our English sense. The actual Hebrew is "women," that is, they were the attendants and female officials of the Royal Household, such as we call Maids of Honour, Ladies of the Bedchamber, Housemaids, &c., &c. The Princesses would be Resident Representatives, or Hostages, of the numerous Tribes and subsidiary Kings and Chiefs who were under the control and suzerainty of the Hebrew Empire, residing at the Court as agents or pledges for the good behaviour of their relatives. The absurd ideas of the Monastic Commentators, repeated by our modern ones, that all these women about the Palaces of Solomon were physically his "wives"—a meaning the Hebrew word does not bear—has led to the wildest follies and libels upon this great Monarch, Statesman, and Philosopher. It is time those follies were swept away. Luther pointed out nearly four hundred years ago the same facts as I now do, but human folly and a wicked desire to vilify a Biblical Statesman and Teacher has incited our Commentators, and especially our pretended Critics, to repeat the libels of their monkish predecessors, in spite of the great Reformer's common-sense refutation of them.—F. F.

EVER-LIVING and did not walk after the EVER-LIVING like David his father.

Solomon also built towers to the 7 abominable Kemosh of Moab, on the hill opposite to Jerusalem, and to abominable Molek, of the Amonites, and did the same for all his foreign 8 wives, with censers and altars for their gods. Therefore the EVER- 9 LIVING was displeased with Solomon, for his heart declined from the EVER- LIVING GOD of Israel Who had appeared to him often, and had 10 instructed him upon this matter, never to follow after other gods;—but he regarded not what the EVER- LIVING had commanded him.

The EVER-LIVING consequently 11 demanded of Solomon, "Say, what has been done to you, that you have not regarded My Covenant, and My Institutions, as I commanded you? I will tear away the kingship from you, and give it to your servant! How- 12 ever, I will not do this in your days, because of David your father. I will tear it from the hand of your son! Yet I will not tear the whole king- 13 ship. I will give one tribe to your son, for the sake of David My servant, and for the sake of Jerusalem which I have chosen."

(About B.C. 984.) **Banditti appear in Edom.**

The EVER-LIVING, however, raised 14 up an enemy to Solomon, Hadad the Edomite, who was of the Royal race of Edom, and when David invaded 15 Edom at Aloth, J'oab, the commander of the army, buried the slain, and executed all the males of the king of Edom, for J'oab occupied six months 16 there with the force of Israel until they destroyed all the male life of (the king¹ of) Edom. But Hadad escaped. 17 with some Edomite nobles, officers of his father, and went to the Mitzeraim. But Hadad was a little child. 18 And they went up from Midian, and came to Paran, and collected men to themselves from Paran, and went to Mitzer, to Pharaoh, king of the Mitzeraim, who gave him a house and maintenance, and said to him, "The land is open 19 to you." Hadad also found great 19

1 ("The King of Edom") is to be understood, the name of the country representing in Hebrew and Old English the Monarch See Shakespeare.—F. F.

favour in the sight of Pharaoh, and he gave him as a wife the sister of his own wife, the sister of Thakhfenis of Gabirah; and the sister of Thakhfenis bore him Genubah, his son, whom Thakhfenis reared in the palace of Pharaoh, so that Genubah was in the circle of Pharaoh's palace, amongst the children of Pharaoh.

21 When Hadad heard in Egypt that David was asleep with his fathers and that Joab the Commander of his army was dead, Hadad said to Pharaoh, "Release me, and I will go to my own country."

22 But Pharaoh asked, "For what reason? You came to me;—then why should you seek to go to your country?"

He, however, replied, "No! Yet releasing, let me go."

(B.C. 980.) Handitti appear in Aram.

23 GOD also raised him an enemy in Rezan-ben-Alida who had fled from Hadadazer, king of Tzobah,¹ his prince, and collected men to himself, and became General of a troop of mercenaries with David. They afterwards went to Damascus and settled there, and he ruled in Damascus.

25 But he was an enemy to Israel in the time of Solomon beside the mischief of Hadad,—and he was an annoyance to Israel, and reigned in Aram.

(About B.C. 980.) History of Jerabam, son of Nebat.

26 Jerabam - ben - Nebat, also, an Afrathite, of Tzarad, whose mother's name was Tzeruah, wife of Almanah an officer of Solomon, rose to favour with the king. And the reason why he rose to favour with King Solomon, was, when he was building the fortresses around the extent of the City of David, his father, the man Jerabam was energetic, and so Solomon noticed the youth, for he did the work well, and he appointed him over all the builders of the house of Joseph.

29 But on one occasion when Jerabam was going out of Jerusalem, Akhiah the Reciter, the Shilonite, met him in the road, when he was clothed in a new robe, and both were alone in the open country, where Akhiah seized the new robe which was upon

him, and tore it into twelve pieces, and exclaimed to Jerabam,

"You take ten pieces! for thus says the EVER-LIVING GOD of Israel, 'I will tear the kingship from the hand of Solomon, and I will give to you ten of the tribes! But the one tribe of Judah to him, because of My servant David, and because of Jerusalem the city I have chosen from all the tribes of Israel,—because he has forsaken Me, and worshipped Ashtaroth, the goddess of Zidon, and Kemosh the god of Moab, and Milkom the god of Beni-Amon, and has not walked in My paths to do right in My sight, according to My Institutions and Decrees, like his father David. I will not, however, take all the kingship from his hand, he shall remain supreme all the time of his life, because of David My servant, whom I chose, who regarded My commands and My institutions. Yet I shall take the kingship from the hand of his son, and give you the ten tribes. But to his son I shall give one tribe, so that there may be a light to David My servant at all times before Me in Jerusalem, the city which I have chosen to Myself to fix My Name there. Thus I will take you, and you shall reign in all that your soul desires, and you shall be king over Israel. And then if you listen to all I command you, and walk in My way, and do right in My sight, by preserving My Institutions and Commandments, as David My servant did, I will be with you and build you a permanent House, as I have built for David, and I will give Israel to you. And I depress the race of David because of this—but not for all time!'"

Solomon consequently sought to kill Jerabam, so Jerabam arose and fled to Mitzer to Shishak, king of the Miteraim, and continued in Mitzer until the death of Solomon.

(B.C. 975.) Death of Solomon.

As to the rest of the affairs of Solomon, and all that he did, and his wisdom, are they not written in the history of the events of Solomon?

But the time that Solomon reigned in Jerusalem over Israel was forty years. Then Solomon slept with his fathers, and was buried in the city of his father David, and Rekhabam his son reigned in his place.

¹ The Delta of the Euphrates.—F. F.

Accession of Rehoboam, and his Folly.

12 But Rehobam went to Shekem, for the Parliament of Israel came to elect him king.

(B.C. 975.) Jerabam called from Egypt.

2 But Jerabam-ben-Nebat heard of it while still in Mitzer, where he had fled from before King Solomon,—for
3 Jerabam had settled in Mitzer,—so they sent an invitation to Jerabam from all the Parliament of Israel.

They then addressed Rehobam, saying,

4 "Your father was heavy upon us, but you can now lighten the load of your father from your subjects, and lift off from us the load that he laid upon us, and we will be your subjects."

5 But he replied to them, "Go away for three days. Then return to me." So the people went.

6 King Rehobam then consulted the advisers who had stood in the presence of his father Solomon during his life, asking, "What answer do you advise me to return to these people?"

7 And they replied to him, saying, "If you will be a subject of these people to-day, and answer and speak fair words to them, then they will be your subjects at all times."

8 However he rejected the advice of the old men, which they had advised, and consulted the lads who had grown up with him, who stood before him, and asked them; "What answer do you advise that I shall return to these people who have addressed me, saying, 'Lift from off us what your father laid on?'"

10 And the lads who had grown up with him advised him saying, "Reply thus to those people, who addressed you saying, 'Your father loaded us, but you take it off.' Say this to them, 'My little finger is thicker
11 than my father's loins! So I will put a heavy yoke on you,—for I will add to the yoke of my father.—He flogged you with whips!—but I will flog you with scorpions!'"

(B.C. 975.) The Parliament of Israel Rebel and elect Jerabam King.

12 But Jerabam himself came, and all the Parliament with Jerabam on the

third day, as the king had appointed, when he said, "Return to me on the third day," and the king answered 13 the people harshly, and refused the counsels of the old men which they advised, but addressed them as the 14 lads advised him, and said, "My father put a load on you! but I will add another to it! My father flogged you with whips, but I will flog you with scorpions."

Thus the king did not listen to the 15 people, for the EVER-LIVING caused the people to revolt for the purpose of establishing the word that the EVER-LIVING spoke by the means of Akhiah, the Shilonite, to Jerabam-ben-Nebat.

Then all Israel saw that the king 16 would not listen to them, consequently the people returned the king word to say, "What is our share in David? For we have no inheritance from the Son of Jessai! To your tents, Israel! Now look to your own house, David!"

And-Israel went to its tents.

Some Israelites, however, continued to reside in Judah and Rehobam reigned over them.

King Rehobam, however, sent 18 Adoram who was over the conscription, but the Parliament of Israel rose against him and stoned him to death, so King Rehobam made haste to mount his carriage and to fly to Jerusalem.

Thus Israel revolted from the 19 House of David until this day, for when all Israel heard that Jerabam had returned, they sent and invited him to the Parliament, and they elected him king over all Israel;—there were none left afterwards to the House of David except the tribe of Judah alone.

When Rehobam arrived at Jerusalem, he convoked the forces of the House of Judah, and the tribe of Benjamin, a hundred and eighty thousand soldiers, trained for war,¹ to fight with the House of Israel, to regain the kingship to Rehobam the son of Solomon.

1 V. 21. The army that was thus raised out of two Tribes shows how the population had increased under the security of David and Solomon's reigns, and the commercial prosperity following the creation of a great Empire. Solomon had noted it and wrote "When wealth increases the consumers increase." We see it in Britain and America.—F. F.

- 22 But the word of GOD came to Shemaiah, a Man of GOD, to say,
 23 "Speak to Rekhavam-ben-Solomon, king of Judah, and to all the House of Judah and Benjamin, and the rest of the People, saying,—
 24 "'Thus says the LORD! You shall not go up, and shall not war against your brothers, the children of Israel. Let each return to his home, for this event has come from Me!'" And they listened to the word of the EVER-LIVING, and turned back from the march, as the EVER-LIVING commanded.
 25 Rekhavam consequently built Shikem in Mount Ephraim, and resided there, and advanced from there and built Phanaul.

(B.C. 974—3.) **Jerabam revives Idolatry.**

- 26 Then Jerabam reflected "Now the kingship will return to the House of David, if these people go up to offer sacrifices in the House of the EVER-LIVING at Jerusalem; for the heart of these people will turn to their Prince,—to Rekhavam king of Judah." So the king consulted, and made two golden calves, and said to them, "It is too much for you to go up to Jerusalem. These are your gods, Israel! who brought you up out of the land of the Mitzeraim." He therefore placed the one in Bethel, and the other he placed in Dan. But this thing was a sin, and the people went before the one to Dan. He also made the House of Pillars, and made priests from the mass of the people who were not of the descendants of Levi. Jerabam, besides, made a festival in the eighth month, on the fifteenth day of the month, like the feast that was to the EVER-LIVING, and went up to sacrifice to the calves which he had made, and fixed in Bethel, with the priests of the columns he had made, and offered upon the altar that he had constructed in Bethel, on the fifteenth day of the eighth month, as his heart had decided to make a festival for the children of Israel, and he offered incense on the altar.

(B.C. 973.) **The Consequent Curse upon Him.**

- 18 When suddenly a Man of GOD came from Judah with a message

from the EVER-LIVING to Bethel whilst Jerabam stood at the altar with the incense, and the Messenger of the EVER-LIVING approached to the altar, and said;—

"Altar! Altar! Thus says the 2 EVER-LIVING! Behold a Son shall be born to the House of David, his name Josiah, and he will offer upon you the Priests of the Columns who burn incense upon you; and the bones of men upon you!" 3 He also gave a proof of it at the same time, saying, "This is the proof that the EVER-LIVING has commanded. Look! The altar splits, and scatters the fire that is upon it!"

But when the king heard the Mes- 4 sage of the Man of GOD which he proclaimed against the altar at Bethel,—Jerabam extended his hand from the altar, exclaiming, "Seize him!" and his hand remained as he extended it from him, that he was not able to return it to himself. The altar also split and poured out 5 the coals from the altar, according to the proof which the Man of GOD had given with the message of the EVER-LIVING.

The king consequently begged, 6 and said to the Man of GOD, "Entreat, now, the presence of your GOD, and pray on my behalf that He would restore my hand to me."

So the Man of GOD entreated the presence of the EVER-LIVING, and He restored the king's hand to him, and it became as formerly.

Then the king said to the Man of 7 GOD, "Come with me to the Palace, and refresh yourself, and I will give you a present."

But the Man of GOD replied to the 8 king, "If you would give me the half of your Palace, I would not go with you, and I would not eat food, and I would not drink water in this place; for the message of the EVER- 9 LIVING commanded me thus, saying, 'Return not by the road you go.'"

He accordingly returned by an- 10 other road, and did not return by the road he came upon to Bethel.

But there was an old Preacher 11 residing at Bethel, whose sons came and related to him the whole of these facts, which the Man of GOD had effected on that day in Bethel;—the messages which he had delivered to the king—they reported them to their father, when their father asked

them, "Can you tell what road he went?"

12 His sons happened to have seen the way the Man of GOD who came from Judah went. He consequently

13 said to his sons, "Saddle my ass." And they saddled the ass, and he

14 mounted it, and went after the Man of GOD, and found him sitting under an oak, and said to him, "Are you the Man of GOD who came from Judah?" And he answered "I am."

15 Then he said to him, "Come with me to my house and eat bread."

16 But he replied, "I am not able to turn back with you, or to go with you to eat bread; nor can I drink

17 water with you, in this place, for the Message of the EVER-LIVING commanded me, 'You shall not eat food, nor drink water, nor even turn back to go by the road on which you came to it.'"

18 But he replied, "I also am a Preacher like yourself, and a Divine Messenger spoke to me by command of the EVER-LIVING, to say, 'Take him back with you to your house, and let him eat food and drink water.'" But he lied to him.

19 He consequently returned with him and ate bread in his house,

20 and drank water,—and they both sat at the table, when the word of the EVER-LIVING came to the Preacher,

21 with whom he had returned, and he exclaimed to the Man of GOD who came from Judah, "Thus says the EVER-LIVING, 'Alas! for your disobeying the direction of the EVER-LIVING! and not regarding the command which your EVER-LIVING

22 GOD commanded you! For you have eaten food, and drunk water in the place where He commanded you not to eat bread or drink water! —Your body shall never go to the tomb of your fathers.'"

23 After he had eaten food, and after he had drunk, however, he saddled him the ass to go to where he had

24 returned back;—and he went,—but a lion met him in the road, and killed him! and his body was stretched on the road, and the ass stood by one side, and the lion stood

25 at the other side of the body, and men happened to come and see the body stretched on the road, and the lion standing at the side of the body, and they came and reported it in the Village in which the old Preacher

dwelt. And the Preacher, who had 26 turned him from the path, heard it, and exclaimed "It is the Man of GOD who disobeyed the direction of the EVER-LIVING, so the LORD has given him to the lion, who has broken and killed him, according to the word which the EVER-LIVING spoke to him."

Then he addressed his sons, saying, 27 "Saddle me the ass," and they saddled it, and he went and found 28 the body stretched on the road, with the ass and the lion standing at the side of the body. The lion had not eaten the body, nor injured the ass!

So the Preacher lifted up the body 29 of the Man of GOD, and laid it on the ass, and brought it back, and came to the village of the old Preacher, to mourn and to bury it. So he laid the 30 corpse in his own tomb, and mourned over it as if it were his brother. And after he had buried it, he said 31 to his sons, "When I die you must bury me in the tomb where the Man of GOD is buried; at the side of his bones place my bones; for it was 32 the EVER-LIVING commanded what he proclaimed as a Message of the EVER-LIVING against the altar that is in Bethel, and against all the Temples of Shomeron which are in the town of Shomeron."

Jerabam refuses to Repent.

After this message Jerabam did not, 33 however, return from his evil way, but went and made priests from the mass of the people for the Columns his hand delighted to make, and they became priests of the Columns. This matter was the sin of the House 34 of Jerabam, which destroyed and wasted it from the face of the earth.

(B.C. 956.) Jerabam's Son Dies.

Some time after Abiah, the son of 14 Jerabam was sick, and Jerabam said 2 to his wife, "Rise up now and disguise yourself, so that they may not know that you are the wife of Jerabam, and go to Shiloh where Akhiah the Reciter is,—he who announced to me to reign over this people,—and take 3 with you ten loaves of bread, and plum cakes, and a jar of honey, and go to him. He will inform you what will happen to the lad."

Jerabam's wife accordingly did so, 4 and rose and went to Shiloh and came to the house of Akhiah. Now Akhiah

could not see, for his eyes were closed by age.

- 5 But the EVER-LIVING said to Akhiah, "The wife of Jerabam has come to inquire about her son from you,—for he is sick,—answer her so and so,—for when she arrives she will be like a stranger." So when Akhiah heard the sound of her steps coming to the door he said,
 "Come in, wife of Jerabam! Why make yourself thus like a stranger? However, I will explain your difficulty.
- 7 Go, and say to Jerabam, 'Thus asks the EVER-LIVING GOD of Israel!—Answer Him.—When I raised you from among the People, and appointed you a leader over My People Israel, and tore the kingship from the house of David, and gave it to you,—when you were nothing except an officer of David, who kept My Commands, who walked after Me with all his heart, doing what was right in My sight,—whilst you have done wrong in everything which has come before you; and you have gone and made for yourself other gods, and metal images to insult Me,—but have I cast Me behind your back. Therefore I will bring evil on the House of Jerabam, and I will cut off from Jerabam the pisser against the private wall, and he shall be forsaken in Israel,—and I will burn the House of Jerabam as dung is burnt to destroy it. The dogs shall eat the dead of Jerabam in the city, and the birds of the sky shall eat them in the fields,—for the EVER-LIVING has said it.'
- 12 But you! Arise! Go to your home,—while your feet go to the city the lad shall die. But all Israel shall moura for him, and bury him. He alone of Jerabam shall come to the tomb, because there was found in him something good by the EVER-LIVING GOD of Israel among those of the house of Jerabam. And the EVER-LIVING will raise up for himself a king over Israel who will destroy the House of Jerabam from this day. But what? Even now!
- 15 Yes! the EVER-LIVING strikes Israel as a reed is shaken by the waters, and will pull Israel up from this beautiful country which He gave to their fathers, and scatter them beyond the River, because they have made Shrines¹ to insult the EVER-LIVING.

¹ V. 15. These "Shrines" were in reality brothels for prostitutes, erected in heathen

And He will make fugitives of Israel 16 for the sin of Jerabam that he sinned, and which he induced all Israel to sin!"

Then the wife of Jerabam arose 17 and departed, and came to Thirtzath, but when she came to the threshold of the house, the youth died. And 18 they buried him, and all Israel mourned for him, as the EVER-LIVING commanded when He spoke by the means of Akhiah the Reciter, His servant.

The rest of the doings of Jerabam, 19 how he warred, and how he reigned, they are written in the records of the events of the times of the kings of Israel. But the period that Jerabam 20 reigned was twenty-two years, when he slept with his fathers, and Nadab his son succeeded him.

(B.C. 975.) History of Rehobam.

Rekhabam, the son of Solomon, 21 however, reigned in Judah. Rekhabam was forty-one years of age when elected king, and he reigned seventeen years in Jerusalem, the city that the EVER-LIVING has chosen from all the tribes of Israel to place His Name in, and his mother's name was Namah an Amonitess.

But Judah did wrong in the sight of 22 the EVER-LIVING, and offended him more than all their ancestors with the sins that they sinned; for they also 23 built for themselves Columns, and Pillars, and Shrines, on every high hill, and under every leafy tree. And 24 there were Sodomites in the country; and they practised all the abominations of the heathen whom the EVER-LIVING had driven out before the children of Israel. Consequently in 25 the fifteenth year of the reign of Rekhabam, Shishak, King of the Mitzeraim, advanced against Jerusalem, and took the treasures of the 26 House of the EVER-LIVING, and the treasures of the King's palace, all that was seizable, with all the golden shields that Solomon had made.

But King Rekhabam made shields of 27 brass in their place, and put them into the hands of the generals of the infantry who kept guard at the door of the Palace. When the king came 28

temples to the Goddess of Lust, as they are in India to this day. Hence the constant denunciation of them in the Sacred Scriptures as the greatest of sins and depravities.—F. F.

to the House of the EVER-LIVING the infantry bore them, and afterwards bore them to the arsenal of the infantry.

- 29 As to the other affairs of Rekh-
bam, and all he did, they are recorded
in the record of events in the days of
30 the kings of Judah, for there was war
between Rekhaham and Jerabam all
their time.
- 31 At last Rekhaham slept with his
fathers, and was buried with his
fathers in the City of David. His
mother's name was Namahan Amoni-
tess, and King Abiam his son reigned
after him.

(B.C. 958.) *The Reign of Abiam in
Judah.*

- 15 Thus in the eighteenth year of
King Jerabam-ben-Nebat, Abiam
2 began to reign in Judah. He reigned
three years in Jerusalem, and his
mother's name was Makah, the
3 daughter of Abishalom, and he went
into all the sins that his father did
before him, and his heart was not at
peace with his EVER-LIVING GOD like
4 his ancestor David. However, be-
cause of David the EVER-LIVING his
GOD gave him a light in Jerusalem by
raising his sons after him and fixing
5 them in Jerusalem; since David did
right in the sight of the EVER-LIVING,
and did not turn from anything he
was commanded all the time of his
life, except in the affair of Uriah the
Hitite.
- 6 There was also war between Abiam¹
and Jerabam all the time of his life.
- 7 But the rest of the affairs of Abiam,
and all that he did, are written in the
record of the events of the days of
the kings of Judah, for there was war
between Abiam and Jerabam.
- 8 At last Abiam slept with his
fathers, and they buried him in the
City of David, and Asa his brother²
reigned in his stead.

(B.C. 955.) *Asa Reigns over
Judah.*

- 9 In the twenty-second year of
Jerabam King of Israel, Asa began to
10 reign over Judah, and he reigned
forty-one years in Jerusalem, and his

¹ V. 6. This should clearly be "Abiam." The "Rekhaham" of the Hebrew text is an error of transcription.—F. F.

² V. 8. The "son" of the Hebrew text should be "brother," but for a transcriber's error.—F. F.

mother's name was Makah, the
daughter of Abishalom. Asa, how-
ever, did right in the sight of the
EVER-LIVING, like David his ancestor,
and expelled the Sodomites from the
12 country, and threw down the idols
that his father and his mother
13 Makah had made, whom he removed
from her station, because she had
made horrible idols for a shrine; but
Asa pulled down the goddesses and
burnt them by the brook Kidron.
He did not, however, overturn the
14 Columns; yet the heart of Asa was
at peace with the EVER-LIVING all
his days. He also brought the orna-
15 ments of his father, and adorned the
House of the EVER-LIVING with
their silver and gold and furniture.

There was war, however, between
16 Asa and Basha King of Israel all
their time, and Basha king of Israel,
17 advanced into Judah and built
Ramah so as not to allow an inlet or
outlet to Asa king of Judah.

(B.C. 951.)

Consequently Asa took all the
18 silver and gold that remained in the
treasuries of the House of the EVER-
LIVING, and in the treasuries of the
King's palace, and put them into
the hands of his ministers whom
King Asa sent to Ben-Hadad, Ben-
Tabimon, Ben-Kazioh, King of Aram,
who resided in Damascus, to say,
"Let there be a treaty between you
19 and I, as between my father and
yours; for I have sent to you a
present of silver and gold to go and
break your alliance with Basha king
of Israel, and to bring you to mine."

Ben-Hadad therefore listened to
20 King Asa, and sent the generals of
his forces against the cities of Israel,
and captured Aion, and Dan, and
Beth-Makah of the meadows, and all
Kineroth, with all the country of
Nafthali. And when Basha heard of
it he abandoned Ramah and occupied
21 Thirtzah. Then King Asa pro-
22 claimed it to all Judah,—none were
exempt—and they carried away the
stones and the timber from Ramah
with which Basha was building, and
King Asa built with them, Neba of
Benjamin, and Mitzpah.

(B.C. 914.)

As to the rest of the doings of Asa
23 —his courage, and all that he accom-
plished, and the towns that he built

—they are recorded in the history of the period of the kings of Judah. When he grew old he suffered from gout. Then Asa slept with his fathers, and was buried in the City of David, and instead of him J'hoshafat his son reigned.

(B.C. 954.) **Nadab Reigns over Israel.**

25 Nadab, the son of Jerabam, began to reign over Israel in the seventh year of Asa king of Judah, and he 26 reigned over Israel two years. He did wrong in the eyes of the EVER-LIVING, walking in the ways of his father, and sinned, as he caused 27 Israel to sin. Then Basha-ben-Akhiah of the House of Issakar conspired against him; and Basha murdered him at Gibethon, belonging to Philistia, while Nadab and the army of Israel were besieging Gibethon. So he killed him in the third year of Asa king of Judah; and 28 reigned after him; and when he was elected he murdered all the House of Jerabam. He left none breathing to Jerabam, until he had destroyed him, as the EVER-LIVING said, when He spoke by the means of His servant 30 Akhiah the Shilonite, because of the sin that he caused Israel to sin, by the provocation with which they provoked the EVER-LIVING GOD of Israel.

31 As for the other affairs of Nadab, and all that he did, they are recorded in the history of events in the times of 32 the kings of Israel. There was, however, war between Asa and Basha king of Israel all their time.

(About B.C. 953.) **Basha-ben-Akhiah Reigns over Israel.**

33 In the third year of Asa king of Judah, Basha-ben-Akhiah began to reign over all Israel in Thirtzah for 34 fourteen years. But he did wrong in the sight of the EVER-LIVING, walking in the ways of Jerabam, and in the sins he caused Israel to sin.

(B.C. 930.)

16 Consequently the word of the EVER-LIVING came to Jehua-ben-Khanain, against Basha, to say: 2 "Why, since I raised you from the dust, and made you a leader over My People Israel, do you walk in the

way of Jerabam, and make My people Israel sin, to offend Me by their sin? I am angry with Basha and with his 3 House, and I will make your house like the House of Jerabam-ben-Nebat. Whoever of Basha dies in 4 this city, the dogs shall eat; and the birds of the skies shall eat whoever dies of his in the fields!"

But the other affairs of Basha, and 5 what he did, and his buildings, those are written in the history of events of the times of the kings of Israel. Basha, however, slept with his fathers, 6 and was buried in Thirtzah, and Alah his son reigned after him. But there 7 also came by means of Jehua-ben-Khanain the message from the EVER-LIVING against Basha and his House, and against all the wrong that he did in the sight of the EVER-LIVING, by insulting him with his manufactured idols;—it denounced him for being like the House of Jerabam,—and because he assailed it.

(B.C. 930.) **Alah-ben-Basha Reigns over Israel.**

In the sixteenth year of Asa king of 8 Judah, Alah-ben-Basha began to reign over Israel in Thirtzah for two years.

(B.C. 928.) **Zimri Conspires to Murder Alah.**

Then his officer Zimri, Commander 9 of the Chariot Barracks, conspired against him, while he was at Thirtzah, at a drinking bout, at the house of Artza, who was superintendent of his palace in Thirtzah. There 10 Zimri came and assailed, and killed him, in the seventeenth year of Asa, king of Judah, and reigned in his stead. When he was elected king, 11 and had settled himself on his throne, he killed the whole family of Basha. He did not leave of him a male child, or a relative of his, or a friend. Thus Zimri destroyed the whole 12 family of Basha, according to the message of the EVER-LIVING that he spoke to Basha, by means of Jehua the Reciter, because of all the sins of 13 Basha, and the sins of Alah his son, that they sinned, and that they made Israel to sin, to provoke the EVER-LIVING GOD of Israel to afflict them.

As to the remainder of the affairs 14 of Alah, and all that he did, they are written in the history of the events of the times of the kings of Israel.

(B.C. 928.)

- 15 In the eighteenth year of Asa, king of Judah, Zimri began to reign for seven days in Thirtzah. The army was encamped at the time at Gibethon of Philistia. The army in the camp heard the report, "Zimri has conspired, and assailed the king, and has made himself king of all Israel,"—the Commander of the army of Israel at the Camp was Gomri; so Gomri, and the forces of Israel with him, went up from Gibethon and besieged Thirtzah.
- 16 But when Zimri saw that the city was stormed, he went to Armon, the palace of the king, and burnt himself with the king's palace, and died,
- 17 because of the sins that he sinned in doing wrong in the sight of the EVER-LIVING, by walking in the way of Jerabam, and the sins he committed which made Israel sin.
- 18 For the rest of the acts of Zimri and the conspiracy that he conspired, they are recorded in the history of the events of the times of the kings of Israel.

(B.C. 928 to 925.) Civil War in Israel.

- 21 Then the forces of Israel divided. Half of the forces went after Thibni-ben-Ginath to make him king, and
- 22 half after Gomri. But the force that followed Gomri was stronger than the force that followed Thibni-ben-Ginath, so Thibni was killed, and Gomri made himself king.

(B.C. 925.) Gomri Reigns in Israel.

- 23 In the twenty-first year of Asa, king of Judah, Gomri began to reign over Israel for twelve years. He
- 24 reigned six years in Thirtzah, and then he bought Mount Shomeron from Shomer, for two talents of silver, and built on the hill, and called the name of the city which he had built, after the name of Shomer, the owner of the hill,—Shomeron.¹
- 25 Gomri, however, did wrong in the sight of the EVER-LIVING,—and wrong greater than all who were
- 26 before him, and walked completely

in the path of Jerabam, the son of Nebat, and in his sins, that he caused Israel to sin, to provoke the EVER-LIVING GOD of Israel to destroy them.

For the rest of the affairs of Gomri — what he did, and the great things that he accomplished — they are written in the history of events of the days of the kings of Israel. Then Gomri slept with his fathers, and was buried in Shomeron, and Akhab his son reigned in his stead.

(B.C. 918.) Akhab Reigns in Israel.—History of Jezebel.

And Akhab-ben-Gomri began to reign over Israel in the thirty-eighth year of Asa king of Judah, and Akhab-ben-Gomri reigned over Israel in Shomeron twenty-two years. But Akhab-ben-Gomri did wrong in the sight of the EVER-LIVING, more than all before him. For it was little to him to walk in the sins of Jerabam-ben-Nabat, for he took as a wife Aisabel the daughter of Athbal, king of the Zidonians, and went and served Bal, and worshipped him. He also raised an Altar to Bal, in the Temple of Bal which he built in Shomeron.

Akhab besides made shrines, and added to the insults to the EVER-LIVING, the GOD of Israel, beyond all the kings of Israel that were before him. In his day Jal built Beth-Jal,—that is Jerikho:—by Abiram his eldest son he laid the foundations, and by Shezib, his youngest, he set up its gates, as the EVER-LIVING announced, when he spoke by the means of Joshua-ben-Nun.

(About B.C. 910.) Life of Elijah the Thishbite.—The Tragedy of Israel.

But Elijah the Thishbite, from Thishbi in Gilad, said to Akhab, "By the life of the EVER-LIVING GOD of Israel, before whom I stand, there shall not be for these years dew or rain, except my mouth demands it!"

Then the Message of the EVER-LIVING came to him to say:—"Go from here, and proceed to the East, and hide yourself near the brook Kerith, which runs into the Jordan, and the brook will give you drink, 4

¹ Turned by the Greek translators into "Samarita," and so called in the Old Versions, made from a Latin translation of the Greek one.—F.F.

and I will instruct the Arabs¹ to supply you with food there."

- 5 So he went and did as the EVER-LIVING said, and settled near the brook Kerith, which runs into the
6 Jordan, and the Arabs brought him bread and meat in the morning, and bread and meat in the evening, but
7 he drank from the brook. After a time, however, the brook dried up, for there were no showers in the land.
8 Then the message of the EVER-LIVING came to him, saying, "Arise! Go to Zarfathah, which belongs to Zidon, and stay there; because I have instructed a widow-woman there to provide for you."

(B.C. 907.) *Elijah and the Widow of Zarfathah.*

- 10 He therefore arose and went to Zarfathah and arrived at the neighbourhood of the city, and there saw a widow-woman gathering sticks, and he spoke to her and said, "Bring me, I pray, a little water in a cup, and let me drink."
11 And she went to fetch it, when he called after her, to say, "Bring me, I beg, a mouthful of bread in your hand."
12 When she replied, "By the life of your EVER-LIVING GOD, there is nothing in the house with me, except a handful of meal in a barrel, and a little oil in a cruise, and I was gathering a few sticks, and was going to bake it for myself and my son; and to eat it,—and die!"
13 But Elijah answered her, "Fear not! Go and make as you have said.—Yet also make me from it a little cake first, and bring it to me; then go and make for your son afterwards, for thus says the EVER-LIVING, the GOD of Israel, 'The barrel of meal shall not be spent, and the cruise of oil not fail, until the time the EVER-LIVING gives rain upon the surface of the ground.'"
15 She accordingly went and did as Elijah told her; and she and her family ate again, and again, from
16 that period. The barrel of meal was not spent, and the cruise of oil did

not fail, according to the word of the EVER-LIVING that He spoke by means of Elijah.

The Widow's Son becomes ill.

It was after these events that the 17 son of the woman, mistress of the house, became ill, and his illness was very severe, so that there was no breath left in him. Then she said to 18 Elijah, "Man of GOD, why have you come to me to bring my failings to remembrance, and to kill my son?"

But Elijah replied, "Give me your 19 son." And she brought him in her arms, and he carried him up to the chamber where he lodged, and laid him upon his own bed, and called 20 to the EVER-LIVING, and said, "EVER-LIVING GOD, will You also bring suffering upon the widow with whom I stay, and kill her son?"

Then he bent over the lad three 21 times, and called upon the EVER-LIVING, and said, "EVER-LIVING GOD, restore, I beg, the soul of this lad to his breast!" And the EVER- 22 LIVING listened to the voice of Elijah, and restored the soul of the lad to his breast, and he was alive. Then 23 Elijah took the lad and descended from the chamber to the house, and gave him to his mother. Elijah then said, "See! Your son is alive!" When the woman replied to Elijah, 24 "Now, by this I know that you are a Man of GOD, and that the EVER-LIVING speaks by your mouth."

(B.C. 906.) *Elijah ordered to meet Ahab.*

When many days had passed, the 18 message of the EVER-LIVING came to Elijah in the third year to say, "Go, see Akhab; when I will give rain on the face of the ground." He went therefore to see Akhab. 2

He Meets Obadiah on the Way.

The famine was by now terrible in Shomeron; and Akhab had summoned 3 Abadiah who was over his palace, (although Abadiah revered the EVER-LIVING greatly, and when 4 Aisabel cut off the Preachers of the EVER-LIVING, Abadiah took a hundred Preachers and hid them by fifty in a cave and supplied them with bread and water), and Akhab 5 said to Abadiah, "Go through the country to all the springs of water

¹The word עַרְבִים, Arabim, was erroneously translated "ravens" by the Greek versioners, and the blunder, as usual, has been repeated since. It means Arabs, as I have translated in my text.—F. F.

and to all the brooks. Perhaps we may find verdure that may keep the horses and mules alive, and so not be deprived of cattle." They consequently divided the country between them for exploration. Akhab went one way by himself, and Abadiah went another way by himself; and while Abadiah was on his road Eliah approached him, when he dismounted and fell on his face, and exclaimed, "Are you here, my lord, Eliah?"

8 And he replied, "I am! Go, and tell your Prince, 'Eliah is here!'"

9 But he answered, "How have I offended you,—that you should put your servant into the hand of Akhab to kill me? By the life of your EVER-LIVING GOD! there is not a tribe or district where my Prince has not sent to seek you. When they said, 'He is not residing in this district, or this tribe,' then he asked an oath from the district or tribe that you could not be found there: and now you say to me, 'Go! Tell your Prince Eliah is here!' But it may be, whilst I am going from you to my Prince that the Spirit of the EVER-LIVING will carry you to—I know not where! And I having gone to inform Akhab, and he not finding you, will kill me;—yet your servant has revered the EVER-LIVING from my youth. Has it not been related to my Master what I did when Aisabel murdered the Preachers of the EVER-LIVING; how I hid a hundred of the EVER-LIVING'S Preachers by fifties in caves, and provided them with bread and water? Yet now you say to me 'Go! Tell your Prince Eliah is here!'—when he will kill me."

15 Eliah, however, answered him, "By the life of the EVER-LIVING POWER, before whose face I stand, I will see him now!"

16 Then Abadiah went to find Akhab and inform him, and Akhab came to find Eliah, and when Akhab met Eliah, Akhab said to him, "Is this the troubler of Israel?"

18 But he replied, "I do not trouble Israel! but yourself and your father's house, by forsaking the commands of the EVER-LIVING, and walking after Balim.—Now, however, collect to me all Israel at Mount Karmel, with four hundred and fifty Preachers of Bal, and the four hundred of the Preachers of the Shrines who dine at the table of Aisabel."

(B.C. 906.) *The Priests of Bal at Mount Karmel.*

Akhab in consequence sent to all 20 Israel and collected the Preachers upon Mount Karmel, where Eliah 21 came to the people and asked, "For how long will you swing between two parties? If the EVER-LIVING is GOD,—follow Him. But if Bal,—follow him." But the people did not answer a word.

Eliah consequently said to the 22 People; "Separate the Preachers of the EVER-LIVING from the four hundred and fifty Preachers of Bal, and 23 give us two bullocks, and let them choose one bullock for themselves, and cut it up, and place it upon wood, but put no fire to it; and I will offer the other bullock and lay it upon wood, but put no fire to it. Then I 24 will call upon the name of the EVER-LIVING;—and HE is the GOD Who answers by fire:—HE is the GOD."

And all the people replied, "It is a 25 good idea."

Eliah then said to the Preachers of Bal, "Choose one of the bullocks for yourselves, and prepare it first, for you are many, and call upon the name of your god, but put no fire to it."

So they took the bullock given to 26 them, and prepared it, and called on the name of Bal from daybreak until noon, saying, "Bal, answer us!" But no voice came, or answered. Then they leaped upon the altar which they had made.

When noon came, Eliah ridiculed 27 them, and said, "Call with a louder voice,—for he is a god! Perhaps he is talking? or perhaps he is hunting? or perhaps alone on a journey? or it may be he is asleep?—and he must be awakened!"

They therefore called with a louder 28 voice, and gashed themselves with knives and hooks, as they are accustomed to do, until their blood poured from them. But when noon had 29 passed, and they approached to the offering of the present,—there was neither a sound, nor an answer, nor any attention.

(B.C. 906.) *Eliah calls the People to him.*

Then Eliah said to all the people, 30 "Come near me." And all the people came to him, and he raised an altar to the EVER-LIVING. Next Eliah 31

took twelve stones, for the number of the Tribes of the sons of Jacob, to whom came the message of the EVER-LIVING, saying, "Your name shall be Israel," and built with those stones an altar to the name of the EVER-LIVING, and made a trench round the altar, of the capacity of two saths¹ of grain, and spread the wood, and divided the bullock, and laid it upon the wood. Then he said, "Fill four casks with water, and pour them over the offering and the wood." Then he said, "Repeat them!" and they repeated them. But he added "Triple it." So they tripled it; and the water ran round the altar, and also filled the trench with water, and the trench overflowed to the Altar.

Elijah's Prayer.

36 Then Elijah the Preacher approached, and said: "EVER-LIVING GOD of Abraham, Isaac, and Israel, to-day let it be known that You are GOD in Israel; that I am Your servant, and that I have done by Your command all these things.—Answer, EVER-LIVING! Answer! When these people will know that You are the EVER-LIVING GOD, and that You would turn their hearts after You."

37 And the fire from the EVER-LIVING fell upon and devoured the Offering and the wood, and the stones, and the dust, and licked up the water that was in the trench! When all the people saw it, they fell on their faces and exclaimed "The EVER-LIVING, He is the GOD! The EVER-LIVING, He is the GOD!"

40 But Elijah answered them, "Seize the Preachers of Bal, every one: let not one of them escape!"

So they seized them;—and Elijah led them down to the brook Kishon, and slew them there!

41 Elijah then said to Akhab, "Go on,—eat and drink, for there is a murmuring sound of rain."

42 Akhab consequently went up and ate and drank, while Elijah went to the top of Karmel and bowed himself earthward, and put his face between his knees, and said to his attendant, "Go up now, and look out towards the sea."

So he went up and looked out, and

¹ Probably capable of holding two hog-heads.

reported, "There is nothing whatever!"

The Little Cloud.

But he replied, "Return seven times!" And at the seventh he reported, "I see a little cloud like a man's hand coming up from the sea."

Then he said, "Go, and tell Akhab, 'Turn and descend,—or the rain will prevent you.'" And between this and that the skies became dark with clouds and wind, and there was a great rain, and Akhab mounted and went to Jezral,—but the hand of the EVER-LIVING was upon Elijah, and he girt up his loins and ran before Akhab to the entrance of Jezral.

Ahab Consults with Jezebel.

But Akhab informed Aisebal of all that Elijah had done, and how he had slain all her Preachers by the sword; therefore Aisebal sent a messenger to Elijah to say, "May the gods do so to me, and add to it,—if your life shall not be like the life of one of them by to-morrow at this time!"

Elijah flies to Bersheba, then to Horeb, the Hill of God.

Then he was afraid, and rose, and went for his life, and arrived at Bersheba, belonging to Judah, and left his attendant there; he, however, went a day's journey into the desert, and sat under a broom-tree, and asked for his life to die, and said, "It is enough now, EVER-LIVING; take my life, for I am not better than my fathers." Then he lay down and slept under the broom-tree, and saw there a messenger touching him, and saying to him, "Arise and eat!" When he looked, he saw at his head baked cakes and a cuse of water, and he ate and drank, and rested, and slept.

The Messenger of the EVER-LIVING, however, returned a second time and touched him and said, "Arise, and eat! for the journey is too much for you."

So he arose and ate and drank, and travelled upon that food forty days and forty nights as far as Horeb, the mountain of the EVER-LIVING, and went into a cave there, and lodged in it, when the message of the EVER-LIVING came to him and asked, "What do you here, Elijah?" And he replied, "I have been very

zealous for the EVER-LIVING GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars,—and have slain Your preachers with the sword,—and I alone am left,—and they seek my life to take it!"

- 11 But it was answered, "Go out, and station yourself upon the Hill in the presence of the EVER-LIVING, and see the EVER-LIVING pass."

Then a great and mighty wind tore the hills, and shivered the crags before the EVER-LIVING.

The EVER-LIVING was not in the Wind!

And after the Wind,—an Earthquake.

The EVER-LIVING was not in the Earthquake.

- 12 And after the Earthquake a Fire. The EVER-LIVING was not in the Fire.

And after the Fire a STILL SMALL VOICE.

- 13 And when Eliah heard that he covered his face with his mantle, and went and stationed himself at the opening of the cave, and the VOICE addressed him and asked "What do you here, Eliah?"

- 14 When he answered, "I have been very zealous for the EVER-LIVING, the GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars;—and have slain Your preachers with the sword; and I alone am left,—and they seek my life to take it!"

- 15 The EVER-LIVING, however, replied to him, "Turn your journey to the Desert of Damascus, and go and consecrate Hazal king over Aram;

- 16 and Jehu king over Israel; and Alisha-ben-Shafat of Abal-makholah, consecrate as preacher after you;

- 17 and then whoever escapes from the sword of Hazal, Jehu will kill, and whoever escapes from the sword of

- 18 Jehu, Alisha will kill.—However, there are left to Me in Israel seven thousand, all of whose knees have not bent to Bal, and all of whose lips have not kissed him."

(B.C. 906.) **Consecration of Alisha.**

- 19 He consequently went from there and found Alisha-ben-Shafat, who was ploughing with twelve sets of oxen in his presence, but he was with the twelfth set, and Eliah went over to him and threw his own

mantle upon him. So he left the 20 oxen and ran after Eliah, and said "I will bid good-bye to my father and mother,—then I will follow you."

But he replied to him, "Go back—what have I done to you?"

So he turned from following, and 21 took the set of oxen and sacrificed them, and boiled the flesh with the implements of the oxen, and gave it to the people, and they feasted. Then he arose and went after Eliah and attended him.

(B.C. 901.) **Ben-hadad invades Israel, and insults Ahab.**

At this time Ben-hadad, king of 20 Aram, collected all his forces, and thirty-two Chiefs with him, with horse and chariots, and went up and besieged Shomeron, and attacked it, and sent Messengers to Akhab, king 2 of Israel, to the city, to say to him, 3 "Ben-hadad says this,—'Your silver and your gold are mine, and the best of your wives and children are mine.'"

But the king of Israel answered 4 him, and said, "As your Majesty says, I and all that I have are yours."

Then he sent back the Messengers, 5 and they said;—

"Ben-hadad says this,—'Why I ordered to send to you was, to say your silver and gold, and wives and children must be given to me. And 6 if not by to-morrow at this time,—I will send my officers to you and they will take possession of your palace, and the houses of your ministers, and they shall lay their hands on all that is delightful in your eyes, and take it.'"

The king of Israel consequently 7 summoned the nobles of the country, and said, "You know and perceive what injury he seeks, for he has sent to me for my wives, my children, and my silver and gold, and I did not refuse him them."

All the nobles, and all the people 8 said to him, however, "Do not listen to him, and do not consent."

So he replied to the Messenger 9 of Ben-hadad, "Say to his Majesty, 'All that I promised to your officers before, I will do, but I am not able to effect this last command.'"

The messengers consequently went, and reported the business.

Then Ben-hadad again sent to him. 10

and said, "May the gods do this to me, and add to this, if the dust of Shomeron shall be enough for the soles of the army that is at my feet."

11 But the king of Israel replied and said, "They say, 'Let not the man putting on armour boast like him stripping it off!'"

12 And when he heard that word he was drinking with his Generals in the tents, so he exclaimed to his officers, "Assail the city!"

A Preacher advises to resist Ben-hadad.

13 A Preacher, however, approached to Akhab, king of Israel, and said, "Thus says the EVER-LIVING, 'Look upon all this great crowd. I will give it into your power to-day,—that you may know that I am the EVER-LIVING.'" "

14 But Akhab asked "How?"

When he answered, "Thus says the EVER-LIVING, 'By the Guards of the Provincial Governors!'"

Then he asked "Who must command in the battle?"

And he replied, "Yourself."

15 He consequently arranged the Guards of the Provincial Governors, who were two hundred and thirty-two, and behind them he arranged the whole of the forces of all the Children of Israel, seven thousand.

16 And they went out at noon.

Ben-hadad meantime had drunk himself drunk in the tents with the thirty-two Chiefs who helped him.

17 But the soldiers of the Provincial Governors advanced to the front, so Ben-hadad sent to inquire, and they informed him, saying, "Some men are coming out of Shomeron." When he answered, "If they come peaceably,—seize them at once; and if they come for a fight, seize them at once!"

19 But they were the Guards of the Provincial Governors who came from the City with the force which followed them, and they assailed each his man, and Aram fled, and Israel pursued, but Ben-hadad escaped on a horse with his cavalry.

21 Then the king of Israel advanced and assailed the horse and chariots, and defeated Aram with a crushing defeat.

22 Then a Preacher approached the king of Israel and said to him:—
"Go and strengthen yourself, for you

should know and foresee what you have to do, because the king of Aram will come back upon you at the spring of next year."

(B.C. 900.) Ben-hadad's Ministers advise him to Reform his Army and Fight again.

The officers of the king of Aram, 23 however, said to him, "Their GOD is a GOD of the hills, therefore they were stronger than us. But if we fight them in the plain He will not be able to help them. But this event 24 has made the Chiefs return each to his own home; therefore appoint Generals in their place, and collect 25 for yourself an army like the army that was beaten, and with similar cavalry, and similar chariots, and fight them in the plain where they will not be strong."

He listened to their advice, and did so. And when the year had turned, 26 Ben-hadad organized Aram, and advanced to Afak to fight with Israel. Consequently the Children of Israel 27 organized themselves, and provisioned themselves, and marched to meet them. But the Israelites compared to them were like two flocks of sheep and goats, while Aram covered the country. But a man of God came 28 and spoke to the king of Israel and said, "Thus says the EVER-LIVING, 'Was not this what Aram said?'" "The EVER-LIVING is a GOD of the hills, and not a GOD of the plains?" "Therefore I will give all this great army to your hand, and you shall know that I am the EVER-LIVING."

Aram again defeated, and Ben-hadad Captured.

But those encamped, and these 29 encamped for seven days. On the seventh they joined in battle, and Israel slew of Aram, on that single day, a hundred thousand of infantry, and the remainder fled to Afak, 30 to the citadel, but the wall fell upon a crowd of twenty-seven men. The rest, with Ben-hadad, fled and reached the inner fortress of the city.

His ministers then said to him, 31 "See now, listen to us, for the kings of the House of Israel are merciful kings. Let us put sacks upon our loins, and ropes upon our heads, and go to the king of Israel. Perhaps he will spare your life."

32 They accordingly bound sacks upon their waists, and ropes on their heads, and came to the king of Israel, and said, "Your servant, Ben-hadad, asks, Will you let me live?"
When he answered, "He shall live;—he is my brother."

But the men watched, and made haste, and confirmed it from themselves, and said, "Your brother, Ben-hadad!"

33 Then he said, "Go, fetch and bring him." So they went and brought Ben-hadad to him, and he made him mount into his own chariot, when he said:—

"The cities that my father took from your father I will restore; and also return to Shomeron the suburbs at Damascus, as your father held them; I will cede them to you."

So he made a compact with him that he should hand them to him.

(B.C. 900.) *A Preacher denounces Ahab for his Weakness and Folly.*

35 A man, however, belonging to the profession of the Preachers said to his companion, "I wish you would assault me!" but he hesitated to wound him, so he said to him, "Say why have you not listened to the voice of the EVER-LIVING? In consequence, when you leave me, a lioness will assail you!" And when he went from his side, he met a lioness and she assailed him.

37 Then he met another man and said, "I wish you would assault me!" So that man assaulted, and wounded

38 him. Then the Preacher went and stationed himself awaiting the king on the road; but he had rolled in

39 the dust up to his eyes, and when the king passed he shrieked out to the king, and said, "Your servant was in the heart of the battle, and an officer brought to me a man and said, 'Guard this man,—if he escapes, your life shall be for his life,—or you shall pay a talent of silver.' But whilst your

40 servant was walking here and there, he vanished!"

The king of Israel, however, answered, "Consequently you are convicted by your own statement."

41 Then he at once swept the dust from his face; when the king of Israel recognized him as belonging

42 to the Preachers! for he exclaimed, "Thus says the EVER-LIVING! 'Why

have you freed this cursed fellow from your power? Therefore your life shall be for his life;—and your people for his people!" So the king 43 of Israel went to his palace sad and gloomy, and came to Shomeron.

(B.C. 899.) *Naboth's Vineyard, and Jezebel's Wickedness.*

The following was after these events. 21 Naboth the Jezraalite possessed a vineyard at Jezraal at the side of the park of Akhab, king of Shomeron, and Akhab spoke to Naboth and said, 2 "Sell me your vineyard, and let it be mine for a flower garden; for it is near the side of my house; and I will give you in exchange a better vineyard than it; or if preferable in your opinion I will pay you money for the purchase."

Naboth, however, replied to Akhab, 3 "It would be a grief to me if I sold you my ancestral property."

Akhab consequently went to his 4 home sad and gloomy over the reply Naboth the Jezraalite had spoken to him, when he said, "I will not sell you my ancestral property," therefore he lay on his couch, and turned his face, and would not eat food. Aisabel, 5 his wife, consequently came to him and asked, "What is the matter, that your spirit is depressed? and you will not take food?"

And he told her about Naboth of 6 Jezraal, what he replied when "I asked him, 'Sell me your vineyard for money, or if it pleases you, I will give you a vineyard instead of it,'—but he answered 'I will not sell you my vineyard.'"

Aisabel, his wife, however, ex- 7 claimed, "Show now that you rule over Israel! Get up and eat bread, and rest your heart;—I will give you the vineyard of Naboth of Jezraal!"

(B.C. 899.) *The Conspiracy of Jezebel against Naboth.*

She consequently wrote letters in 8 the name of Akhab, and sealed the letters with his seal, to the judges and freemen of the village where Naboth resided, and wrote in the 9 letters to say: "Proclaim a feast, and put Naboth at the head of the people. Then set up two scoundrels 10 against him, and instruct them to say, 'You have libelled GOD and the

king!—and let them drag him out, and stone, and kill him."

- 11 The judges and freemen who lived in his village consequently prepared the men in the way Aisabel had sent to them in the letter she had written.
- 12 They proclaimed a feast, and put Naboth at the head of the people, and brought the two villains, and set them against him, and the scoundrels accused Naboth before the people, saying, "Naboth libelled GOD and the king." They consequently dragged him outside the village, and stoned, and murdered him. Then they sent to Aisabel to say "that Naboth has been stoned, and is dead!" And when Aisabel heard that Naboth was stoned, and killed, then Aisabel said to Akhab, "Get up! Seize the vineyard of Naboth of Jezraal, which he refused to sell to you for money, for Naboth is no longer alive, but dead!"

Elijah denounces Ahab whilst seizing Naboth's Vineyard.

- 16 So when Akhab heard that Naboth was dead, Akhab arose to go up to the vineyard of Naboth the Jezraalite to seize it, but the command of the EVER-LIVING came to Elijah the Tishbite to say, "Arise, go and meet Akhab the king of Israel who is in Shomeron. Meet him at the vineyard of Naboth, which he has gone to seize, and address him saying, 'Thus says the EVER-LIVING! In the place where the dogs licked the blood of Naboth,—the dogs shall lick your blood,—even yours!'"
- 20 But Akhab replied to Elijah, "Have you found me, my enemy?"
- And he answered, "I have met you, —because you have sold yourself to do evil in the sight of the EVER-LIVING. Hence I bring evil to you, and I send a fire after you, and will cause to cut off from Akhab every boy, and girl, and nursing in Israel! And I will make your family like the family of Jerabam the son of Nebat, and like the family of Basha-ben-Akhira, for the insult with which they insulted and sinned in Israel.
- 23 And the EVER-LIVING also says to Aisabel, 'The dogs shall eat Aisabel in the district of Jezraal.'
- 24 "Whoever of Akhab is killed in the city, the dog shall eat!—and whoever killed in the fields,—the fowls of the
- 25 skies shall devour,—because there has

been none like Akhab who has sold himself to do evil in the sight of the EVER-LIVING with Aisabel his wife; and has foully defiled himself by going after idols, in the way the Amorites did, whom the EVER-LIVING drove from before the children of Israel!"

When, however, Akhab heard these messages, he tore his robes, and put a sack upon his body, and fasted, and slept in sackcloth and went sighing.

Consequently the message of the EVER-LIVING came to Elijah the Tishbite, to say, "Do you see how Akhab humbles himself before me? Therefore, because he humbles himself before me, I will not bring the evil in his days.—In the days of his son I will bring the evil on his family."

(B.C. 899.)

Now for a space of three years there was no war between Aram and Israel.

(B.C. 897.) **Ahab declares War with Aram, and asks Jhoshafat of Judah to help him to take Ramoth Gilad.**

But in the third year Jhoshafat king of Judah came to see the king of Israel, when the king of Israel said to his ministers, "You know that Ramoth Gilad is ours, yet we delay in taking it from the hand of the king of Aram." He also said to Jhoshafat, "Will you go with me to attack Ramoth Gilad?"

And Jhoshafat replied to the king of Israel, "You are the same as myself,—my people and your people are the same,—my cavalry are your cavalry. But," said Jhoshafat to the king of Israel, "I wish you to inquire at the same time for the command of the EVER-LIVING."

The king of Israel consequently invited four hundred men of the Preachers, and asked them, "Shall we go up to Ramoth Gilad to attack it? or let it alone?" And they answered, "Go up! and Adoni will give it into the power of the king."

Jhoshafat, however, asked "Is there not here also a Preacher of the EVER-LIVING who could be asked about it?"

(B.C. 897.) **The Prophecy of Mikhiah.**

When the king of Israel replied to Jhoshafat, "There is only one man to

- ask JEHOVAH about it,—but I hate him, —for he never preaches good about me, but bad;—Mikaiha-ben-Imlah." Jhoshafat, however, answered, "Do not say so, king."
- 9 Therefore the king of Israel called to one of his officers and said, "Fetch Mikaiha-ben-Imlah."
- 10 But the king of Israel and Jhoshafat, king of Judah, sat each on his throne clothed in their royal robes in the market place near the gate of Shomeron, and all the Preachers preached before them, and Zedekiah, the son of Kenanah, had made iron horns, and exclaimed, "Thus says the EVER-LIVING! 'With these you shall push Aram to destruction!'" And all the Preachers preached the same, saying, "Go up to Ramoth Gilad and prosper, for the LORD will give it to the power of the king!"
- 13 The messenger also who had gone to invite Mikaiha, addressed him saying, "Look, now, the messages of the Preachers are unanimously good to the king. Come, now, talk in accordance with them, and speak good."
- 14 But Mikaiha replied, "By the life of the EVER-LIVING that which the EVER-LIVING commands me I shall speak!"
- 15 So they came to the king and the king asked him, "Mikaiha, shall we go to Ramoth Gilad to attack it? or shall we let it alone?" When he replied to him, "Go up,—and prosper! for the EVER-LIVING will give it into the power of the king!"
- 16 But the king exclaimed, "How many times must I swear you that you will not speak to me, except truly, in the name of the EVER-LIVING?"
- 17 Then he answered:—
"I saw all Israel scattered upon the hills like sheep who have no shepherd, and the EVER-LIVING asked, 'Have these no leader who can lead them back to their homes in safety?'"
- 18 Then the king of Israel exclaimed to Jhoshafat, "Did I not tell you that he never preached good to me, but bad?"—
- 19 He consequently continued, "Therefore hear the message of the EVER-LIVING. I saw the EVER-LIVING sitting on His Throne, and all the army of the heavens stationed near him, on the right hand and on the

left; when the EVER-LIVING asked, 20 'Who will entice Akhab to go up and fall at Ramoth Gilad?' And one suggested this way, and another suggested that. Then a spirit came and 21 stood before the EVER-LIVING and said, 'I will entice him.' But the EVER-LIVING asked him, 'How?'

"And he replied, 'I will go, and 22 become a Spirit of Deception in the mouths of all his Preachers.'

"When He answered, 'You shall entice him, and also succeed.—Go and do so!'

"Therefore you see the EVER- 23 LIVING has put a Deceiving Spirit in the mouths of all these Preachers of yours;—but the EVER-LIVING has decided evil against you."

Then Zedekiah-ben-Kananah advanced and struck Mikaiha on his cheek, and demanded, "How did the Spirit from the EVER-LIVING pass over from me to speak to you?"

When Mikaiha answered,—"You 25 will see on the day when you go to an inner chamber to hide yourself."

The king of Israel, however, 26 exclaimed, "Seize Mikaiha, and conduct him to the castle of the Governor of the city, and Joash the king's son, and say, 'The king orders thus: Put this fellow into solitary confinement, and feed him with bread of affliction, and water of affliction,—until I return in safety.'"

But Mikaiha answered, "If you 28 return in safety, the EVER-LIVING has not spoken by me!" Then he added, "Listen all you people."

(B. C. 897.) **Ahah and Jhoshafat assail Ramoth Gilad.**

The king of Israel, and Jhoshafat 29 king of Judah, consequently advanced against Ramoth Gilad; when the king 30 of Israel said to Jhoshafat king of Judah, "I will disguise myself and go into the battle,—but you—dress yourself in your robes." So the king of Israel disguised himself and went to battle.

The king of Aram, however, had 31 ordered his thirty-two Officers of the charioteers, saying, "You need not fight with little or great,—but only with the king of Israel."

(B. C. 897.) **Ahah killed by a random arrow.**

Consequently when the command- 32 ers of the chariots saw Jhoshafat,

they thought, "This is the king of Israel," and they wheeled against him to fight. But Jhoshafat cried out;—so when the commanders of the chariots discovered that he was not the king of Israel they turned away from him. A man, however, drew a bow at random, and struck the king of Israel between the joints of his armour, when he said to his charioteer, "Turn your hand, and carry me from the fight, for I am wounded." So he left the battle at once, yet the king was supported in the chariot facing Aram, but died in the afternoon, and his blood from his wound poured into the bottom of the chariot. When sunset came, the word was passed to the camp to order "each to his village, and each to his country," and they brought the dead king to Shomeron, where they buried the king.

When the chariot was washed at the pool in Shomeron, the dogs licked his blood, where the harlots washed themselves,—according to the word of the EVER-LIVING which He had spoken.

But the rest of the affairs of Akhab, and all he did, and the White Marble Palace he built, and all the towns he erected,—they are written of in the history of the events of the times of the kings of Israel. When he slept with his fathers, Akhaziah his son reigned in his place.

(B. C. 914.) Jhoshafat begins to reign over Judah singly.¹

Jhoshafat-ben-Asa began to reign over Judah in the fourth year of Akhab king of Israel. Jhoshafat was thirty-five years old at his coronation, and

¹ Jhoshafat had previously ruled only as Vice-roy, or Regent, for his sick father, Asa.—F. F.

he reigned twenty-five years in Jerusalem, and his mother's name was Azubah, daughter of Shibak. He walked in the path of Asa his father. He did not turn from doing right in the sight of the EVER-LIVING: except that he did not throw down the Columns. The people still sacrificed and offered incense at the Columns. Jhoshafat also was at peace with the king of Israel.

For the rest of the affairs of Jhoshafat, and the great things he achieved, and how he fought,—they are recorded in the history of events in the days of the kings of Judah. However, the remainder of the Sodomites, who escaped in the days of his father Asa, he expelled from the country.

There was no king in Edom; he appointed a king.

Jhoshafat built ships for Tharshish to go to Aufer for gold, but they did not go, for the ships were wrecked at Atzion-gabar. Then Akhaziah son of Akhab proposed to Jhoshafat, "Let my servants and your servants go with the ships," but Jhoshafat was not willing.

When Jhoshafat slept with his fathers, he was buried with his ancestors in the City of David, and J'oram his son reigned after him.

(B. C. 897.) Ahaziah begins to reign over Israel.

Akhaziah-ben-Akhab began to reign over Israel in Shomeron in the seventeenth year of Jhoshafat king of Judah, and he reigned over Israel two years. But he did wrong in the eyes of the EVER-LIVING, and walked in the way of his father, and the way of his mother, and in the way of Jerabam-ben-Nebat, who made Israel sin. For he served Bal, and worshipped him, and provoked the EVER-LIVING, the God of Israel, in all that his ancestors did.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMAZ THE PROPHET.

(See II. Chronicles, Ch. 32, v. 32.)

BOOK VI.

THE MONARCHICAL PERIOD.

THE SECOND BOOK OF KINGS.

B.C. 896.) Ahaziah reigns over Israel, and Elijah foretells his death. — Moab revolts from Israel.

1 **A**FTER the death of Ahab, Moab
2 revolted from Israel; and
Akhaziah lay sick at that time, in
his chamber at Shomeron, and was
anxious,—so he sent messengers to go
and inquire from Bal-zebub, the god
of Akron, "If I can revive from this
3 illness?" But a Messenger of the
EVER-LIVING commanded Elijah, the
Tishbite, "Arise! Go up to meet
the Ambassadors of the King of
Shomeron, and say to them;—

"Is it because there is not a GOD
in Israel that you go to inquire of
4 Bal-zebub, the god of Akron?—Con-
sequently thus says the EVER-LIVING,
'From the bed that you are upon
you shall not arise, for you shall
die.'" Then Elijah departed.

5 When the messengers returned to
him, he asked them, "Why have you
6 returned?" They answered him:—
"A man came up to meet us and
said, 'Go! Return to the king who
sent you, and say to him, Thus asks
the EVER-LIVING: Was it because
there is no GOD in Israel that you
sent to inquire of Bal-zebub, the god
of Akron?—Therefore from the bed
you lie upon you shall not arise;—
for you shall die!'"

7 Then he asked them, "What kind
of a man was he who came up to

meet you? And said these things to
you?"

And they replied to him, "A man 8
covered with hair, and belted with a
leather belt round his waist."

When he exclaimed, "It is Elijah
the Tishbite."

Akhaziah orders Elijah to come to
him.—He refuses.

He therefore sent to him a Captain 9
of his Guards, who went up to him
where he lived on the top of a hill,
and said, "MAN of GOD, the king
commands you to come down."

But Elijah answered and said to the 10
Captain of the Guards, "If I am a
MAN of GOD, let fire come down from
the skies, and devour you and your
company." And fire came down
from the skies and consumed him
and his company.

Then again he sent to him another 11
Captain of the Guards with his com-
pany, who spoke, and said to him,
"MAN of GOD, the king asks you to
descend from that hill."

But Elijah replied and said to them, 12
"If I am a MAN of GOD, let fire de-
scend from the skies and consume
you and your company." When fire
came down upon them from the skies
and consumed him and his company!

But again he sent a third Captain 13
of the Guards with his company, and
the third went up and arrived, but he
knelt on his knees before Elijah, and
showed him respect, and said, "MAN

of GOD! let my life and the lives of these servants of yours be precious in your sight! For fire came down from the skies and consumed the two Captains and their companies,—but now let my life be precious in your eyes!"

Elijah commanded from the Ever-living to Visit the King.

15 Then the Messenger of the EVER-LIVING commanded Elijah, "Go down with him:—fear not for his presence."

So he arose, and descended with him to the king, and said to him, "Thus asks the EVER-LIVING, 'Why have you sent messengers to inquire of Bal-zebul, the god of Akron? Is it because there is no GOD in Israel to ask for His decision? Therefore from the bed upon which you are laid you shall not descend,—for you shall die!' And he did die according to the word of Elijah, and Jhoram his brother began to reign in his place in the second year of Jhoram-ben-Jhoshafat king of Judah, for he had not a son.

18 As for the other things that Akhaziah did, they are written in the history of events of the period of the kings of Israel.

(B.C. 896.) **The Death of Elijah.**

2 When the EVER-LIVING was about to take up Elijah in a tempest to the Heavens, Elijah and Alisha were travelling in Gilgal, and Elijah said to Alisha, "Go back, now, from here, for the EVER-LIVING will send me to Bethel."

But Alisha replied, "By the life of the EVER-LIVING, and by your life, I will not leave you!" So they descended to Bethel.

3 When at Bethel, some Preachers came to Alisha, and asked him, "Do you know that the EVER-LIVING will take your master from your head?"

And he replied, "I know it! Be silent."

4 Elijah again said to Alisha, "Turn back, I pray, here,—for the EVER-LIVING has sent me to Jeriko."

But he replied, "By the life of the EVER-LIVING, and by the life of your soul, I will not leave you!" So they went on to Jeriko, where the Preachers who were in Jeriko approached to Alisha, and asked him, "Do you know that to-day the EVER-LIVING will take your master from your head?"

And he answered, "I also know it. Be silent!"

Then Elijah said to him, "Return, I beg, here, for the EVER-LIVING has sent me to the Jordan."

But he replied, "By the life of the EVER-LIVING and the life of your soul, I will not leave you!"

So both of them went on; and fifty men from the Preachers went and stationed themselves at a distance to the south, but they two stood by the Jordan, and Elijah took his mantle, and folded it, and struck the waters, when they divided on this side and that, and both passed over on dry land. When they had passed over Elijah said to Alisha, "Ask what I shall do for you before GOD takes me from you?"

And Alisha answered, "Let twice your spirit come upon me."

When he replied, "You have asked a hard thing. If you see me taken from you, then it will come to you;—but if not, it will not come."

(B.C. 896.) **Elisha receives Elijah's Mantle.**

While they were walking and conversing, a chariot of fire appeared with horses of fire and stopped between them, and Elijah ascended in a tempest to the Heavens, but Alisha looked on and shouted, "My father! My father! The chariot of Israel and its horses!" But he never saw him again. He seized his robe, however, and it tore into two, and the mantle that Elijah wore fell upon him. Then he returned and stood on the bank of the Jordan, and took the mantle of Elijah, which had fallen from off him, and struck the waters, and said, "Come, EVER-LIVING, the GOD of Elijah, as if to himself." Then he struck the waters, and they divided, on this side and that, and Alisha crossed over. And the pupils of the Preachers who were in Jeriko, to the south, saw it, and remarked, "The spirit of Elijah has fallen upon Alisha," so they went to meet him, and bowed to him to the earth, and said, "You see now your servants are fifty strong men. Let us go and seek Elijah, for fear the spirit of the EVER-LIVING should carry him away, and drive him to some of the hills, or to some of the vales."

But he replied, "Do not go." They, however, pressed him until he

was ashamed, when he answered "Go."

The Young Preachers seek for Elisha.

So the fifty men went, and searched for three days, but could not find him. They consequently returned to him, for he was staying in Jeriko, and he said to them, "Did I not tell you not to go?"

(B.C. 896.) Anecdotes of Elisha.

19 The men of the town once said to Alisha, "The position of the town is good, as your lordship perceives, but the water is bad, and the ground barren."

20 He consequently replied, "Fetch me a new bowl, and put salt in it, and bring it me." Then he went to the water-springs and threw the salt into them, and said, "Thus says the EVER-LIVING! I have cured these waters, death and barrenness shall no more come from them." And the waters have been healthy to this day, according to the message Alisha delivered.

23 Once he went up from there to Bethel, and as he was on the road some young lads met him near the town, and ridiculed him, exclaiming, "Go up bald head! Go up bald head!" when he turned and cursed them in the Name of the EVER-LIVING, and two bears from the forest met them and tore forty-two of the lads.—From there he went to Mount Karmel, and afterwards he settled in Shomeron.

(B.C. 896.) Jhoram-ben-Akhab reigns over Israel.

3 Jhoram-ben-Akhab began to reign over Israel, in Shomeron, in the eleventh year of Jhoshafat king of Judah, and he reigned twelve years, and did wrong in the eyes of the EVER-LIVING; but not like his father and mother, for he overturned the Columns of Bal that his father had made. From the sins, however, of Jerabam-ben-Nebat, which he caused Israel to sin, he did not turn away.

Moab Rebels, but is again subdued.

4 Mesha, the king of Moab, was his shepherd, and paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams' fleeces.
5 But when Akhab died the king of

Moab revolted from the king of Israel. Then King Jhoram at once set out 6 from Shomeron, and organized the forces of Israel, and marched. He 7 also sent to Jhoshafat king of Judah to say, "Moab has revolted from me—will you go with me to Moab to fight?" And he answered, "I will go, for mine are yours, and your people are like mine, and my cavalry like your cavalry." He also asked, 8 "By what road shall we advance?" When he replied, "By way of the Pastures of Edom."

(B.C. 895.) The March.

The king of Israel and the king of 9 Judah and the king of Edom consequently marched by that route for seven days, until there was no water for the soldiers, or the cattle belonging to them, so that the king of Israel 10 exclaimed, "Alas! why has the EVER-LIVING collected these three kings to give them to the hand of Moab!"

(B.C. 896.) Jhoshafat asks for a Prophet.

But Jhoshafat enquired, "Is there 11 not a Preacher of the EVER-LIVING here, that we may enquire of the EVER-LIVING through him?"

Then one of the officers addressed the king of Israel and said, "Alisha-ben-Shafat is here, who poured water on the hands of Elisha."

And Jhoshafat added, "The word 12 of the EVER-LIVING is with him." Therefore the king of Israel, and Jhoshafat, and the king of Edom, went to him, when Alisha asked the 13 king of Israel, "Why do you come to me? Go to the Preachers of your father, and the Preachers of your mother!"

But the king of Israel replied, "No! For the EVER-LIVING has collected these three kings to give them to the hand of Moab."

When Alisha answered, "By the 14 life of the EVER-LIVING POWER, before Whose face I stand,—but for the presence of Jhoshafat king of Judah, I would perish rather than attend to you, or see you! But, however, 15 bring me a harp." And a harp was brought with a harper. Then the hand of the EVER-LIVING came upon him, and he said, "Thus says the 16 EVER-LIVING! 'Make trenches in this valley.' For thus says the EVER- 17 LIVING, 'No wind shall be perceived,

and no rain shall be seen, yet the valley shall be full of water, and you shall be quenched, with your animals and cattle; but that is a trifle in the sight of the EVER-LIVING, therefore He will give Moab into your power, and you shall storm all the fortified cities, and all the best towns. And you shall fell all the beautiful woods, and stop up all the springs of water, and cover all their beautiful gardens with stones."

20 When morning came, at the time of offering the gift, a flood had come from the direction of Edom, and covered the country with water.

21 As related, all Moab had heard that the kings had come up to fight with them, and had convoked an armed force, and had advanced and were stationed near. They also awoke in the morning when the sun shone upon the waters, and the Moabites at a distance saw the waters red, like blood. So they exclaimed, "That is blood! The kings have been fighting with the sword, and every man has struck his mate! So now, Moab, for the plunder!" And they advanced to the camp of Israel.

But Israel arose and assailed Moab, and they fled before them, and they attacked and defeated Moab, and destroyed the towns; and over all the beautiful gardens they spread stones and destroyed them, and filled up the wells of water, and felled all the pleasant trees to extirpate them. They broke down the walled buildings, and tore up their foundations to the bottom. Consequently the king of Moab saw they were stronger than him in war, so he took with himself seven hundred trained soldiers to break through the king of Edom, but was not able. Then he took his son, the eldest, who would have reigned after him, and offered him as a burnt-offering on the top of the wall, for he was furious against Israel.¹ They afterwards retired from him and returned to their country.

(B.C. 895.) *The Preacher's Widow and her Sons seized for her Debts.*

4 Once a woman, a wife of one of the Preachers, appealed to Alisha, saying,

¹ V. 27. Something seems to have been omitted from the MS. by an old transcriber, I think an account of the capture of the capital of Moab and death of Moab's king.—F. F.

"Your servant, my husband, has died,—and you know that your servant revered the EVER-LIVING,—but a creditor has come to take my two sons for his slaves."

And Alisha asked her, "What can I do for you? Inform me what furniture you have in the house."

When she said, "There is nothing in the house of your handmaid, except a jar of oil,"

He then answered, "Go and borrow vessels from all the inhabitants of the street,—barrels of a not small capacity. Then come and shut the door behind you, and behind your sons, and pour into all these vessels, and fill them full."

She accordingly went from him, and shut the door behind herself and her sons who went with her, and they poured. And when they had filled the vessels, she said to one son, "Bring me another cask." But he replied to her, "There is not another cask." Then the oil ceased! She therefore went to the MAN of GOD, and informed him, who said, "Go, sell the oil, and pay your debts, and support yourself with the remainder."

(B.C. 910.) *The Lady of Shunam entertains Elisha.*

At one period Alisha was travelling to Shunam, where there was a great lady, who invited him to eat bread, and whenever he was passing by there to turn in to take food. The woman also said to her husband, "See, now you know that he is a holy MAN of GOD who passes by us continually. Let me furnish the little upper chamber, and put a bed there for him, with a table and a chair, so that when he comes to us he may visit here." And he came there that same day, and turned to go up to her to rest himself.

He consequently said to Ghikhazi, his attendant, "Call this Shunamess." And he called her, and she stood before him. Then he said to him, "Say to her, 'I see how you have cared for us with all this trouble. What can be done for you? Can I speak for you to the king? or to the commander of the army?'"

But she answered, "I reside amongst my own people."

Then he asked, "But what can be done for her?"

And Ghikhazi replied, "She grieves

because she has no son, and her husband is old."

- 15 Then he said, "Call her." And he called her, and she stood in the doorway, when he said, "At the return of this season you shall fold a son in your arms!"

(B.C. 894.) *The Baby's Son has a Sunstroke.*

- But she exclaimed, "No Sir! MAN of GOD, do not lie to your handmaid."
- 17 The woman, however, conceived, and bore a son, when that season came round, as Alisha had said to her. And the lad grew up, and one day went out to his father in the harvest field, and said to his father, "My head! My head!" So he ordered his attendant to carry him to his mother. He consequently carried him and brought him to his mother, who placed him on her knees until noon, when he died. Then she arose and laid him on the bed of the MAN of GOD, and closed the door, and went out and approached her husband, and said, "I wish you to send with me one of the servants, and one of the riding asses, for I wish to go quickly to the MAN of GOD, and to return."
- 23 But he asked, "What is the matter with you that you would go to him? To-day is not a festival, nor a Sabbath?" And she answered, "Right."
- 24 Then they saddled the asses, and she said to the servant, "Drive! do not hold back for me to ride,—for have I not told you to be quick?"
- 25 Thus she went, and came to the MAN of GOD on Mount Karmel, and when the MAN of GOD saw her at a distance he said to Ghikhazi his attendant, "Look! the Shunamess is there!"
- 26 Run, now, to meet her, and ask her 'Is all well with you? Is all well with your husband? Is all well with your lad?'
- 27 But she came to the MAN of GOD on the hill and seized his feet. Ghikhazi, however, came to remove her, when the MAN of GOD said, "Remove her not; for her soul is in grief; but the EVER-LIVING has hidden it from me, and has not informed me of it."
- 28 Then she exclaimed, "Did I ask a son from my lord? Why did you tell me he should be sent to me?"

Then he said to Ghikhazi, "Gird up ²⁹ your loins, and take my staff in your hand. If you meet a man do not address him, and if a man addresses you, do not answer him, and lay my staff upon the face of the child."

But the mother of the child said, ³⁰ "By the life of the EVER-LIVING, and by the life of your soul, I will not part from you." He therefore arose and followed her. But Ghikhazi ³¹ pushed on before them, and laid the staff upon the face of the child,—but there was neither voice nor utterance. He consequently returned back to meet and inform them, saying, "The child has not awakened!"

Then Alisha came to the house, ³² and saw the child lying as dead upon the bed, so he went in and shut the ³³ door behind both of them, and prayed to the EVER-LIVING. Then he went ³⁴ up and lay upon the child and placed his own face to his face, and his own eyes to his eyes, and his own hands to his hands, and bowed over him, and warmed the body of the lad. Then he went away and walked in ³⁵ the house here and there once, and once again, and again ascended, and bent over him, when the lad sneezed seven times, and opened his eyes. At which he called Ghikhazi, and ³⁶ said, "Fetch his mother here." When he invited her, and she came, and he said, "Take up your son."

But she came and fell at his feet, ³⁷ and bowed to the earth,—and then took her son, and departed.

(B.C. 898.) *Elisha and the Pupils of the Preachers.*

Alisha afterwards went to Gilgal, ³⁸ and a famine was in the country, so the pupils of the Preachers came to him, when he said to his attendant, "Set the great pot and boil pottage for the students of the preachers."

And one of them then went to the ³⁹ field to collect vegetables, and found wild vines and gathered some of them, and wild gourds,¹ filling his bag, and returned and flung the collection into the pot, for he knew not what they were. Then they poured out for the ⁴⁰

¹ "Wild gourds." In the African and Arabian deserts poisonous and edible gourds grow together. I have been told by relatives who have traversed them, and on the same stems, the poison probably coming from microbic inoculation by some insect.—F. F.

men to eat. But when they would have eaten the bunches, they cried out and said, "MAN of GOD! there is death in the pot!" and they would not eat.

- 41 He therefore commanded, and they took flour and threw into the pot. Then he said, "Pour out for the people," and they ate, and nothing bad came from the pot.

(B.C. 898.) **Elisha and the Famished People.**

- 42 Once a man came from Bal Shalshah, and brought to the MAN of GOD, and presented to him from his first fruits, twenty cakes of barley, and a sack of garden produce, but he said, "Give them to the people, and let them eat."

- 43 When he asked, "What will this be divided to a hundred people?"

He only answered, "Give to the people, and let them eat!—For thus says the EVER-LIVING, 'They will eat and there will be leavings!'"

- 44 So he put it before them, and they ate, and left part of it, as the EVER-LIVING had said.

(B.C. 893.) **Naman the Aramite Heper.**

- 5 Naman was then commander of the Army of the king of Aram—a great man in the presence of his Prince—and he bore renown, for the EVER-LIVING had given success to Aram by him, and the man was a

2 great hero—but a leper! When the troops of the Aramites had invaded the land of Israel they brought back a little girl, who attended on the wife of Naman; and she said, "I wish my master were near the Preacher who is in Shomeron, for there he could be relieved of his leprosy."

- 4 She consequently went and reported to her husband, saying, "The girl you brought from the land of Israel says this and that."

- 5 Then the king of Aram said, "Go! go! and I will send a letter to the king of Israel."

So he went and took ten talents of silver with him, and six thousand pieces of gold, and ten robes of honour, and brought the letter to the king of Israel to say:—

- 6 "When this letter reaches you, you will see I send my officer Naman

to you, that you may relieve him of his leprosy."

But when the king of Israel read 7 the letter he tore his robes, and exclaimed, "Am I God, able to kill, and revive? that this man should send to me to relieve that man from his leprosy? Who will study it now, and ascertain how he would pick a quarrel with me?"

But when Alisha the MAN of GOD 8 heard that the king of Israel had torn his robes, he sent to the king to ask, "Why have you torn your robes?—Come, however, to me and I will teach you that there is a Preacher in Israel." Naman accordingly came 9 with his horses and chariots, and stood before the house of Alisha. But 10 Alisha only sent a messenger to him to say, "Go, and wash seven times in Jordan, and your flesh shall be restored to you, and be clean."

Naman, however, became furious, 11 and went away, and exclaimed, "Look!—I said to myself, 'He will come out, and stand up, and call upon the Name of his EVER-LIVING GOD, and wave his hand over the place, and remove the leprosy.' Are 12 not beautiful Abana and Parfar, rivers of Damascus, better than all the brooks of Israel? Could I not wash in them, and cleanse myself?" So he turned and went away in a rage.

But his Officers approached him, 13 and said, "Sir, if the Preacher had commanded you to do a great thing, would you not have done it? Then why not when he says to you, 'Wash and become clean'?"

He consequently went down to the 14 Jordan, and bathed in it seven times, as the MAN of GOD commanded, and his flesh was restored like the flesh of a little child, and he was cleansed! Then he returned to the MAN of GOD, 15 he and all his staff, and entered and stood before him, and said, "Look! Now I have learnt that there is no GOD in all the earth, except HIM in Israel! Therefore I pray accept a present from your servant."

But he answered, "By the life of 16 the EVER-LIVING, before Whom I stand, I will not accept it."

Then he pressed him to take it, but he refused.

Naman then said, "If not, then let 17 there be given to your servant a gift of two mule loads of earth. For your servant will never after now make

offering and sacrifice to another GOD
 18 except the EVER-LIVING. Will the
 EVER-LIVING, however, forgive your
 servant for this thing? When my
 Prince goes to the Temple of Rimon
 to bow there, and leans upon my arm
 to bow in the Temple of Rimon,—if I
 bow in the Temple of Rimon, I pray
 the EVER-LIVING to forgive your ser-
 vant for that thing."

19 And he replied to him, "Go in
 peace!"
 So he departed with his loads of
 earth.

(B.C. 893.) *The Killing of
 Ghikhazi.*

20 Ghikhazi, the attendant of Alisha,
 the MAN OF GOD, said to himself, "I
 see my Master refrained from taking
 from the cargo of this Naman the
 Aramite what he offered! By the life
 of the EVER-LIVING, if I don't run
 after him, and get something for
 myself from him!"

21 Ghikhazi consequently ran after
 Naman, and Naman saw him running,
 and alighted from his chariot to go
 and meet him, and asked, "Is all
 well?"

22 When he replied, "All is well.
 My Master has sent me to say that
 'There have just come to me two young
 men from Mount Ephraim, students
 of the Preachers,—give me therefore
 a talent of silver, and two Robes of
 Honour.'"

23 And Naman replied, "Will you not
 take two talents of silver?" And he
 pressed him, and put two talents of
 silver into two bags, and two Robes
 of Honour, and gave them to two of
 his own attendants, who carried them
 before him. When they came to the
 hill, he took them from their
 hands and put them in the house, and
 dismissed the men and they departed.

24 He then went and stood before his
 Master, and Alisha asked, "Where
 do you come from, Ghikhazi?"

When he answered, "Your servant
 has not been anywhere!"

25 But he replied, "Went not my
 heart with you when the man de-
 scended from his chariot and came to
 meet you?—Is this a time for you to
 take money? And take Robes? And
 Olive-yards, and Vineyards? And
 sheep and oxen? And men and

26 women servants?—Therefore the
 leprosy of Naman the Aramite shall
 stick to you, and your race for ever!"

And he went from his presence a
 leper white as snow!

(B.C. 893.) *His Pupils build
 Elisha a house.*

The student Preachers afterwards 6
 said to Alisha, "You see that the
 place where we reside with you is too
 small for us. Let us go therefore to 2
 the Jordan, and each one of us take a
 beam from there and construct for us
 a residence to settle in." And he
 replied, "Go."

But someone asked, "Will you not 3
 consent to go with us?"

And he answered, "I will go." So 4
 he went with them, and they arrived
 at the Jordan, and selected the trees.

But while one was felling the timber 5
 the axe fell into the stream, so that
 he cried out and exclaimed, "Alas!
 Master! it was borrowed!"

But the MAN OF GOD asked, "Where 6
 did it fall?" So they showed him
 the place, when he seized a stick and
 thrust it there and floated the iron,
 and said, "It floats for you." When 7
 he stretched out his hand and took it.

(B.C. 892.) *Elisha advises the King
 of Israel in his Wars with Aram.*

At a time when the king of Aram 8
 was at war with Israel, his officers
 advised him, saying:—"Fix your
 camp at such a place."

But the MAN OF GOD sent to the 9
 king of Israel to say, "Guard the
 passes at that place, or the king of
 Aram will encamp there."

The king of Israel therefore sent to 10
 the passes which the MAN OF GOD
 had intimated to him, and took pre-
 caution and guarded them, not once
 or twice. Consequently the heart of 11
 the king of Aram was depressed about
 the matter, so he summoned his
 officers, and asked them, "Can you
 inform me who is advising the king of
 Israel?"

When one of his ministers an- 12
 swered, "Does not your Majesty
 know that Alisha, the Preacher, who
 is in Israel, instructs the king of
 Israel about the things that you talk
 of in your bed-chamber?"

Then he said, "Go and ascertain 13
 where he is, and I will send and
 capture him."

And they informed him saying,
 "He is in Dothan."

He consequently sent Cavalry and 14

Charioteers, and a powerful force, who advanced by night and surrounded the village. But the MAN of GOD arose early to go up to worship, and went out, and saw a force surrounding the village with Cavalry and Charioteers, when his attendant exclaimed to him, "Oh! Master, what shall we do?"

But he replied, "Fear not! for there are more with us than are with them."

Then Alisha prayed and asked, "EVER-LIVING! open his eyes, and let him see!" And the EVER-LIVING opened the eyes of the youth, and he saw, and perceived that the mountain was covered with Cavalry and Chariots of fire surrounding Alisha, and descending with him. Then Alisha prayed to the EVER-LIVING and said, "Afflict these heathen with a blinding dazzle!" And He afflicted them with a blinding dazzle, as Alisha asked.

Then Alisha said to them, "That is not the road," and, "This is not the road, to the village. March after me and I will lead you to the man whom you seek." But he led them to Shomeron. And when they came to Shomeron, Alisha said to the EVER-LIVING, "Open their eyes that they may see," when the EVER-LIVING opened their eyes, and they saw they were in the market-place of Shomeron. The king of Israel, however, asked Alisha, "Shall I cut them off? Shall I assail them, father?"

But he replied, "You shall not assail them! Assail those you capture by your sword and your bow. Set food and water before these, and let them eat and drink, then go to their Master!"

He consequently spread a great feast of food, and they ate and drank. Then he dismissed them, and they went to their Prince; and the troops of Aram did not again invade the land of Israel.

(B. C. 892.) **Ben-hadad besieges Shomeron by Starbation.**

It was after this that Ben-hadad, king of Aram, collected all his forces and came up to besiege Shomeron. A great famine consequently came in Shomeron while the siege was against it, until an ass's head was sold for eighty pieces of silver, and a quarter

kab of peas¹ for five silvers. And 26 once when the king was going to the wall, a woman appealed to him, saying, "Help! your Majesty!"

When he replied, "The EVER-LIVING help you!—for I cannot help you, either from the pantry or cellar!"

The king, however, asked her 28 "What is the matter with you?"

When she replied, "This woman said to me, 'Give me your child and we will eat it to-day,— then we will eat my son to-morrow!' And she 29 boiled my son, and we ate him. But when I said the day after, 'Give me your son, that we may eat him,' she hid her son!"

(B. C. 892.) **The King threatens to kill Elisha.**

When the king heard the words of 30 the woman, he tore his robes, as he went on to the wall, and the people saw sackcloth was upon his body, underneath them, and he exclaimed, 31 "May GOD do so to me, and add to it, if the head of Alisha-ben-Shafat shall stand upon him to-day." So he sent a man from his attendants.²

Now Alisha sat in his own house, 32 and some gentlemen sat with him; and previous to the arrival of the Messenger to him, he said to the gentlemen, "Take care! for this son of murder has sent to take off my head. Look! there the Messenger comes! Shut the door, send and keep him outside the doors. For is not the sound of his Master's feet after him?"

And whilst he was speaking to 33 them, the King³ arrived and said, "This trouble is from the EVER-

¹ "Dove's dung," the old interpretation, seems nonsense. "Peas," I take it, with many etymologists, are meant, as the article was a food.—F. F.

² A transposition by the error of a copyist misplaced this clause from Chap. 5, v. 31, to a secondary place in v. 32. I restore it to clear the sense.—F. F.

³ I read "King arrived," in place of "Messenger arrived"; as **המלך**, Ha-Melek "King," makes sense, and **המלאך**, Ha malak, "Messenger," does not. The current Hebrew reading is evidently an error of transcription of a single letter, but has been followed in its error by all previous translators, although it makes nonsense.—F. F.

LIVING. Why should I longer trust on the EVER-LIVING?"

7 But Alisha answered:—"Hear the promise of the EVER-LIVING! By to-morrow at this time a sah of flour shall be a shekel, and a sah of barley shall be a shekel, at the gate of Shomeron."

2 An Officer on whose arm the king leaned sneered at the MAN of GOD and said, "If the EVER-LIVING opened windows in the skies, could such a thing happen?"

But he replied, "You shall see it with your own eyes;—but you shall not eat of it!"

The Outcast Lepers find the Aramite Messengers Slain in Panic.

3 It happened there were four men, lepers, outside the gate, and one man said to his companion, "Wherever we turn we shall go to death! If we say we will go to the City, the famine is there, and we shall die. But if we turn to yonder, they will kill us. However, let us proceed to the Camp of Aram,—if they let us live we shall live,—but if they kill us, we can but die!"

5 They consequently rose up, encouraging themselves to go to the Camp of Aram, and arrived at the outskirts of the Camp of Aram, and found no one there! for the Almighty had caused to be heard in the Camp of Aram a noise of chariots, and a sound of cavalry, and the sound as of a great army, so that each said to his comrade, "Don't you see the king of Israel has hired against us the king of the Hitites, and the kings of the

7 Mitzeraim to come upon us?" They consequently arose and fled from themselves and abandoned their baggage, their horses, and their asses in the camp as they were, and had 8 run for their lives! And these lepers having come to the skirts of the camp entered one of the tents, and ate and drank, and carried off silver, and gold, and clothing, and furniture, and hid them. Then they returned and came to another tent and carried off from 9 there, and went and hid it. At last one said to his companion, "We ought not to do so now!—for this is a day of good news! Yet we are silent! And if we wait until dawn of day, they will discover our fault, and then they will come, and catch,

and report us to the palace of the king."

They therefore went and called at the gate, and informed them, saying, "We went to the Camp of Aram and saw neither a man nor a sound of men there, but only of horses in stall, and the tents as they were!"

The watchwere consequently called, 11 and they reported it to the king from their communication. So the king 12 arose in the night and said to his officers "Inform me, now, what do you think Aram is contriving against us? They know that we are famishing. So have they gone from the Camp to entice us into the open field, thinking 'They will come out of the city, when we will seize them alive, and enter the town.'"

Then one of his officers answered 13 and said, "Let them take the five remaining horses that are left to us, for they are like the whole lot of Israel that are left to her—they are like all the crowd of Israel that she possesses,—and send out and ascertain."

They consequently took the chariot 14 horses, and the king sent after the army of Aram ordering to go and examine. So they went to the Jordan, 15 and found all the road full of accoutrements and arms which the soldiers of Aram had thrown away. The messengers therefore returned and informed the king.

Then the people went out and 16 plundered the Camp of Aram, and a sah of flour was sold for a shekel, and a sah of barley for a shekel, as the EVER-LIVING had said. And the king 17 appointed the general upon whose arm he rested over the gate; but the crowd trod him under foot at the gate, and he was killed, as the MAN of GOD foretold, when he spoke to the king when visiting him. For it occurred as 18 the MAN of GOD said to the king foretelling, "A sah of barley for a shekel, and a sah of flour for a shekel, shall be bought at this time to-morrow at the gate of Shomeron." When a 19 general sneered at the MAN of GOD and said, "If the EVER-LIVING made windows in the sky, could such an event as this come?" And he answered, "You yourself shall see it with your eyes, but you shall not eat of it."

But yet it came to him,—for the 20 crowd trod him under foot at the gate,—and he was killed.

(B.C. 891.) Elisha advises the Shunamite Lady of an approaching Famine.

- 0 Alisha also warned the lady whose son he had revived for her, "Arise and go, yourself and family, and stay where you can stay, for the EVER-LIVING will call a famine, and also bring it upon the country for seven years."¹
- 2 The woman therefore arose, and did as the MAN of GOD commanded, and went with her family, and stayed in the country of the Philistim for seven years.

(B.C. 885.)

- 3 But when the seven years were ended, the woman returned from the country of the Philistim, and came to appeal to the king for her house and land, while the king was speaking with Ghikhazi, the attendant of the MAN of GOD, and asking, "Tell me, I pray you, all the great things Alisha has done." And he was relating to the king how he had restored the dead to life, when the woman, whose son had been restored to life, appealed to the king about her house and land. Ghikhazi therefore said, "Your Majesty! This is the woman!—and this is her son, whom Alisha restored to life!"
- 6 The king then questioned the woman, and she told him, when the king committed her to an Officer with an order to return to her all that was hers, with all the produce of the estate from the day she left the country until then.

(B.C. 881.) Elisha goes to Damascus and foretells the Cruel Crimes of Hazhaal.

- 7 Alisha afterwards went to Damascus, when Ben-hadad the king of Aram was sick, and it was reported to him, that "The MAN of GOD has come here." The king consequently said to Hazhaal, "Take a present with you, and go and meet the MAN of GOD, and enquire of the EVER-LIVING through him if I shall recover from this sickness."
- 9 Hazhaal therefore went to meet

him, and took a present with him of all the best in Damascus loaded upon forty camels, and went and presented himself before him, and said, "Your servant Ben-hadad, king of Aram, has sent me to you to ask, 'Shall I recover from this illness?'"

When Alisha answered him, "Go! 10 Say, 'You will not live!—for the EVER-LIVING has shown me he shall die.'"

He, however, fixed himself before 11 him, and stood stiff with insolence.

Then the MAN of GOD wept.

When Hazhaal asked, "Why do 12 you weep, Sir?"

And he answered, "Because I know what cruelty you will do to the children of Israel! You will set fire to their towns; and murder their youths with the sword; and tear their infants to pieces; and rip up their women with child!"

Hazhaal, however, exclaimed,— 13 "What is your servant? Is he a dog?—that he should do such horrible things?"

When Alisha replied, "The EVER-LIVING has shown me YOURSELF, when king over Aram."

(B.C. 885.) Hazhaal Murders Ben-hadad.

He then left Alisha, and went to 14 his Prince, who asked him, "What did Alisha say to you?" And he replied, "He told me you should recover." But some days after he 15 took a towel and dipped it in water and spread it over his face, and he died, and Hazhaal reigned instead of him.

(B.C. 892.) Reign of Jhoram-ben-Jhoshafat.

In the fifth year of Joram-ben- 16 Akhab king of Israel, Jhoram-ben-Jhoshafat began to reign over Judah in conjunction with Jhoshafat, as kings of Judah. He was thirty-two 17 years old at his coronation, and reigned eight years in Jerusalem, and went in the way of the kings of 18 Israel, as the family of Akhab did;—for a daughter of Akhab was his wife. Thus he did evil in the sight of the EVER-LIVING. But the EVER- 19 LIVING did not desire to wreck Judah because of David his servant, as He had promised to give him a light from his descendants for all time.

¹ This famine must not be confused with that of three years in the time of Akhab, as many commentators and readers imagine; but was an entirely different event.—F. F.

(B.C. 892.) Edom rebels from Judah.

- 20 In his days Edom revolted from under the control of Judah, and crowned a king over themselves.
- 21 Joram consequently advanced to Tzair and all his charioteers with him, but Edom advanced by night and defeated his outposts and the commanders of the chariots; so the army fled to their homes. Edom consequently revolted from under the control of Judah to this day, and Libnah also at the same time.
- 23 The rest of the affairs of Joram, and all that he did, are written in the history of events in the days of the kings of Judah. When Joram slept with his fathers he was buried with his fathers in the City of David, and Akhaziah, his son, reigned after him.

(B.C. 885.) Reign of Akhaziah over Judah.

- 25 In the twelfth year of Joram-ben-Akhab, king of Israel, Akhaziah-ben-Jhoram began to reign in Judah.
- 26 Akhaziah was twenty-two years old at his coronation, and he reigned one year in Jerusalem, and his mother's name was Athaliah, a daughter of Gomri, king of Israel, and he walked in the path of the house of Akhab, and did wrong in the sight of the EVER-LIVING, like the house of Akhab; for he was connected by marriage to the family of Akhab.

(B.C. 884.) Joram at War with Hazhaal.

- 28 When Joram-ben-Akhab went to war with Hazhaal, king of Aram, at Ramoth-Gilad, the Aramites defeated Joram. King Joram returned to be cured to Jezrahah of the wounds which the Aramites had given him at Ramoth, where he fought with Hazhaal, king of Aram. So Akhaziah-ben-Joram, king of Judah, came to visit Joram-ben-Akhab in Jezrahah while he was ill.

(B.C. 884.) Elisha orders Jehu to Rebel.

- 9 Then Alisha called one of the students of the Preachers and said to him, "Gird up your waist, and take this flask of oil in your hand, and go to Ramoth Gilad. When you arrive

there, seek out Jehu-ben-Jhoshafat-ben-Nimshi, and go and separate him from his companions, and take him with you to a private room. Then take the flask of oil and pour it upon his head, and say, 'Thus says the EVER-LIVING, I have consecrated you king over Israel.' Then open the door and fly, and do not delay!"

So the youth, the young Preacher, went to Ramoth Gilad. When he found the Generals of the forces sitting together, and said, "I have a message for you, General."

And Jehu asked, "To which of all of us?"

When he replied, "For you, General." He therefore arose and went to his house, where he poured the oil upon his head, and said to him, "Thus says the EVER-LIVING GOD of Israel, 'I have consecrated you king over the People of the EVER-LIVING,—over Israel! And you shall cut off the House of Akhab your Master, and execute justice for Me, for the blood of My servants, the Preachers, and the blood of all the servants of the EVER-LIVING from the hand of Aisabel; and destroy every palace of Akhab, and cut off from Akhab every male and female, or infant in Israel. For I will make the House of Akhab like the House of Jerabam-ben-Nebat, and like the House of Basha-ben-Akhiash,—and the dogs shall devour Aisabel in the streets of Jezrahah,—for she shall never be buried!"

Then he opened the door and fled.

When Jehu returned to his Master's officers, they asked him, "Is all right? Why did that mad fellow come to you?"

And he answered, "You know the man and his talk."

But they replied, "It is a lie! Come on,—tell us!"

He consequently responded,—"He said this and that to me:—'Thus says the EVER-LIVING, I have consecrated you as king of Israel!'"

Then they rushed, and everyone took his robe and folded it under him on the platform of the door-steps, and sounded the trumpet, and shouted "Jehu is king!"

Thus Jehu-ben-Jhoshafat-ben-Nimshi conspired against Joram, when guarding Ramoth Gilad for Joram from Hazahal, king of Aram,

15 while king Joram had retired to be cured in Jezrahah of the wounds which the Aramites had given him in the fight with Hazahal, king of Aram.

Then Jehu said, "If that is your intention, let none escape from the town to go to report in Jezrahah."

(B.C. 884.) *Jehu Marches on Jezrahah.*

16 Jehu then mounted and marched towards Jezrahah; for Joram was staying there, and Akhaziah, king of Judah, had come to visit Joram.

17 A watchman, however, was posted on the tower in Jezrahah, and he saw the squadrons of Jehu as they advanced, so he cried, "I see squadrons!"

Joram ordered, "Take a horseman, and send to meet them, and enquire if all is peace."

18 A horseman therefore went to meet him, and said, "The king asks this, 'Is all peace?'"

When Jehu replied, "What have you to do with peace? Turn behind me!"

The watchman again reported, saying, "The messenger arrived at them—but does not return!"

19 Then he sent a second horseman, who came to him, and said, "The king asks this, 'Is all peace?'"

When Jehu answered, "What have you to do with peace? Turn behind me!"

20 Again the watchman reported, saying, "He arrived at them—but does not return! And the driving is like the driving of Jehu the son of Nimshi; for he drives like a madman!"

21 Then Joram exclaimed, "Harness!" And they harnessed his chariot; and Joram, king of Israel, went out with Akhaziah, king of Judah, each in his chariot, and advanced to meet Jehu, and they met him at the farm of

22 Naboth the Jezreelite. And when Joram saw Jehu, he asked, "Is all peace, Jehu?"

But he answered, "How can there be peace while the whoredoms of your mother Aisabel, and her personages are so many?"

23 Then Joram turned his hand and fled, and exclaimed to Akhaziah, "It is a rebellion, Akhaziah."

24 Jehu, however, seized his bow and hit Joram between his arms, and the arrow passed through his heart, and he dropped down in the chariot.

Then he said to Bidkar, the 25 General of his guards, "Lift him up, and fling him out on the vineyard of Naboth the Jezreelite,—for remember when I and you were riding together after Akhab his father, the EVER-LIVING laid this burden upon him: 'As I saw the blood of 26 Naboth, and the blood of his sons, last night (says the LORD), I will repay it to you upon this very farm,' the EVER-LIVING declared. So now take, and fling him on to the spot, according to the word of the EVER-LIVING."

And Akhaziah, king of Judah, 27 saw it.

Then he fled towards the garden-house; but Jehu followed after him, and shouted, "Him also!"

They wounded him in his chariot at the ascent of the summer-house at Iblam; but he fled to Megido, and died there, and his officers carried 28 him in the chariot to Jerusalem, and buried him in the graves of his fathers, in the City of David.

(It was in the eleventh year of 29 Joram-ben-Akhab that Akhaziah had begun to reign over Judah.)

(B.C. 884.) *Death of Jezabel.*

But Aisabel heard of the coming of 30 Jehu towards Jezreel, so she painted her face, and adorned her head, and looked out of a window; and when 31 he came to the court she asked:—"Had Zimri peace who slew his Master?"

But he raised his face to the win- 32 dow and called out, "Who is on my side? Who?" When two or three eunuchs looked out to him; then he 33 shouted, "Throw her down!" So they threw her down, and her blood splashed the wall, and the horses who trampled upon her!

Then he entered, and ate and 34 drank, and afterwards said, "Pick up that damned woman, and bury her, for she is a king's daughter."

They therefore went to bury her, 35 but found nothing of her, except her skull, and feet, and the palms of her hands.

So they returned and reported it to 36 him, when he remarked, "It was the sentence of the EVER-LIVING, which He delivered by the means of His servant Elishah the Thishbite, saying, 'Upon the vineyard of Jezreel dogs shall eat the carcase of Aisabel!'

37 And the carcase of Aisabel shall become dung upon the surface of the ground of the farm of Jezreel, so that they cannot say, 'This was Aisabel!'"

(B.C. 884.) **Murder of Ahab's Sons at Shomeron.**

10 There were seventy sons of Akhab in Shomeron, therefore Jehu wrote letters and sent to Shomeron as if from the nobles of Jezreel, and the councillors and nobles of Akhab, to say:—

2 "When this letter comes to you, you possess the sons of your Prince, and chariots and horses, and a fortified city, and an arsenal, therefore choose the best and handsomest among the sons of your Prince, and set him on his father's throne, and fight for the House of your Prince."

4 But they were very much afraid and said, "Two kings could not stand against him, so we cannot resist him."

5 Therefore the governor of the palace, and the Governor of the city, and the Councillors, and the Guardians sent to Jehu to say, "We are your servants and we will do all you order us. You must make the best man in your own opinion king over us."

6 He consequently wrote a second letter to them to say, "If you are on my side, and will listen to my word, take the heads of those men, the sons of your Prince, and come to me at this time to-morrow at Jezreel."

The sons of the king were with the nobles of the city who had educated them.

7 When this letter came to them, they took the sons of the king and slaughtered the seventy persons, and put their heads in baskets, and sent

8 them to him at Jezreel, and a messenger came and reported to him, "They have brought the heads of the sons of the king." When he replied, "Put them in two heaps opposite the gate until morning."

9 When it was morning he went out, and stood and addressed the people, and said:—

"You are all honourable men! You know I conspired against my master and killed him? But who assailed all these? So you can learn now that not a word of the EVER-LIVING will fall to the earth of all that the EVER-LIVING spoke against the House of Akhab; but the EVER-LIVING will do

what He threatened by means of His servant Eliah."

Then Jehu executed the whole of the nobles of the House of Akhab, in Jezreel, and all his great men, and all his friends, and his priests, until not a remnant was left.

(B.C. 884.) **Jehu advances against Shomeron, and Murders Akhaziah's Brothers on the Way.**

He afterwards arose and advanced and marched to Shomeron. When he reached the Shepherds' shearing house, on the way, Jehu met the brothers of Akhaziah king of Judah, and asked, "Who are you?" And they answered, "We are the brothers of Akhaziah, and we are descending to visit the king's son, and the sons of the nobles."

But he commanded, "Seize them alive!" So they seized them alive, and slaughtered at the pit of the Shearing-house forty-two persons, and spared not a single one of them.

As he marched from there, he met Jhonadab-ben-Rekab coming to meet him, and he addressed him, and asked, "Is your heart right with me, as my heart is with your heart?"

When Jhonadab replied, "It is."

"If it is, give me your hand."

So he gave his hand and mounted to him on the chariot, when he said, "Go with me and see my zeal for the EVER-LIVING!" And he rode with him in the chariot.

When he reached Shomeron he assailed all the Princes of Akhab in Shomeron, until he had destroyed them, according to the sentence of the EVER-LIVING that He pronounced by Eliah.

Jehu Receives and Slaughters the Priests of Baal.

Jehu afterwards assembled the people and said to them:—

"Ahab served Baal a little—Jehu will serve him much! Therefore, now, all you Preachers of Baal, all you servants of him, and all his priests, come to me, every man in his station, to make with me a big sacrifice to Baal! Everyone who is not in his station will offer an insult to Jehu."

But Jehu did it cunningly to destroy those servants of Baal. "Therefore," Jehu said, "proclaim an Assembly to Baal!" They accordingly

21 proclaimed one, and Jehu sent through all Israel, and all the servants of Bal came—there was not a single one who did not come—and went to

22 the Temple of Bal and filled the Temple of Bal all over. He then said to the Superintendent of the Wardrobe, "Bring out uniforms for all the ministers of Bal."

And he brought the uniforms out.

23 Then Jehu and Jhonadab-ben-Rekab came to the Temple of Bal, and he said to the ministers of Bal, "Search and examine, for fear there should be among you any ministers of Jehovah; for I will expel all, except the ministers of Bal."

24 Then they entered and made sacrifices, and burnt-offerings; but Jehu had chosen for himself outside eighty men and said:—

"The man who allows one of these fellows, whom I have prepared for your hands, to escape, his life shall be for his!"

25 So when they had finished making the burnt-offering, Jehu commanded the infantry and their officers, "Advance! Charge! Let not a man come out!" Then the infantry and their officers charged with the sword, and went to the sanctuary of the

26 Temple of Bal, and they brought out the columns of the Temple of Bal, and fired them, and threw down the Temple of Bal, and turned it into a

27 dunghill to this day. Thus Jehu swept Bal from Israel.

(B.C. 884.) Jehu continues the Sins of Jerabam-ben-Nebat.

29 However, Jehu did not turn from the sins of Jerabam-ben-Nebat, who caused Israel to sin—from the worship of the calves of gold that were

30 at Bethel and at Dan; consequently the EVER-LIVING said to Jehu:—

"Because you have done well and right in My sight, according to all that it was in My heart that you should do to the House of Akhab, four of your descendants shall sit upon the throne of Israel."

31 Jehu, however, did not continue to walk in the laws of the EVER-LIVING GOD of Israel with all his heart. He did not turn from the sins of Jerabam,

32 who made Israel sin. In his days the EVER-LIVING lessened the boundaries of Israel, and Hazaal conquered from them upon all the borders of Israel,

33 from the Jordan eastward towards the

sun, all the country of Gilad, the Gadites, and Reubenites, and Manassites, from Arar upon the river Arnon, with Gilad and Bashan.

The rest of the affairs of Jehu, and 34 all that he did, and all his achievements, they are recorded in the history of the events of the times of the Kings of Israel.

When Jehu slept with his fathers 35 they buried him in Shomeron, and Jhoakhaz his son reigned in his place. The period that Jehu was King over 36 Israel was twenty-eight years in Shomeron.

(B.C. 884.) Queen Athaliah of Israel Murders the Royal Family—except one Boy.

When Athaliah the mother of 11 Akhazia saw that her son was dead, she arose and destroyed the whole of the Royal Family. Jhosheba, the daughter of King Joram, however, sister of Akhazia, took Joash the son of Akhazia and stole him from among the children of the king who were being murdered, and nursed him in a secret chamber, and concealed him from the sight of Athaliah, so he was not killed. He was after- 3 wards hidden with her in the House of the EVER-LIVING for six years, while Athaliah reigned over the country.

Jhoiada the High Priest dethrones and kills Athaliah.

But in the seventh year Jhoiada 4 sent and invited the Captains of the Guards, and Infantry, and brought them to him in the House of the EVER-LIVING, and showed them the son of the king, and instructed them 5 saying, "This is what you must do three days hence. Come on the Sab- 6 bath and fix the Guards to guard the king's palace, and relieve the Guards at the gate, and dismiss the Officers at the first gate, and yourselves remain to guard the Temple from being entered. And let half of your troops 7 come every Sabbath, and stand as a guard to keep the Temple of the EVER-LIVING for the king, and form 8 yourselves around the king each with his arms in his hands, and if any refuses, let him be killed. You must also attend the king wherever he goes."

The Captains of the Companies 9 accordingly did all that Jhoiada the

- Priest commanded, and taking each his men, came on the Sabbath. When they arrived on the Sabbath, they came to Jhoiada the priest, and the priest gave to the Captains of the Companies the spears, and shields, which since the time of King David had been in the Temple of the EVER-LIVING, and the Infantry were posted each with his arms in his hands at the right side of the Temple—and at the left side of the Temple—towards the altar—and towards the Royal Palace, all round. Then he brought out the son of the king, and put to him the Declaration, and the Constitution, and crowned him, and consecrated him, when they clapped hands and shouted, "Long live the King!"
- But Athaliah heard the shout of the troops and crowd, and went to the crowd in the Temple of the EVER-LIVING, and looked, and saw the king standing by on a platform like a judge, and the Captains and the Courtiers of the king, and many people of the country besides, who applauded with the Courtiers. Then Athaliah tore her robes and shouted "Treason! treason!" But Jhoiada the priest commanded the Captains of the Guards and Officers of the army, saying to them: "Take her out of the Temple to the colonnade, and bring her to death by the sword. But," said the Priest, "kill her not in the House of the EVER-LIVING."
- They consequently laid hands on her and brought her to the gangway of the cavalry barracks of the king, and killed her there.

(B.C. 878.) *Jhoash Crowned King of Judah.*

- Jhoiada next read the Covenant between the EVER-LIVING and the king, and the people, which was to be maintained by the people towards the EVER-LIVING, and between the King and the people.
- The Representatives of the country went afterwards to the Temple of Bal and threw down his altar, and smashed his image with delight, and killed Mattan the priest of Bal before his altar, and appointed a priest from the orders of the Temple of the EVER-LIVING.
- He then collected the Captains of the Guards, and the body-guard, and the Courtiers, and Representa-

tives of the country, and brought the king down from the Temple of the EVER-LIVING, and conducted him by way of the Infantry Gate to the Royal Palace, and set him upon the Royal throne. All the Representatives of the country rejoiced, and the City was content, when they had killed Athaliah by the sword at the Royal Palace.

Jhoash was seven years old when he 12 was crowned. In the seventh year of 2 Jehu, Jhoash began to reign, and reigned forty years in Jerusalem, and his mother's name was Tzibah of Bersheba. Jhoash did right in the 3 sight of the EVER-LIVING, as Jhoida the Priest taught him, except that he 4 did not overturn the Columns—the people still sacrificed and offered incense at the Columns.

(B.C. 876.) *Jhoash Orders a Repairing of the Temple.*

Jhoash also ordered the Priests, 5 "All the statutory money that is collected for the House of the EVER-LIVING; the money from the personal tax, money assessed for lives, or which is offered by any one freely, who comes to the Temple of the EVER-LIVING,—let the Priests take of 6 it themselves, each for his salary, but let them repair the dilapidations of the Temple, wherever they find it dilapidated."

(B.C. 856.) *The Priests Neglect their Duty to repair it.*

However, in the thirteenth year of 7 King Jhoash it was found the Priests had not repaired the dilapidations of the Temple. Consequently King 8 Jhoash summoned Jhoida the High Priest, with the Priests, and asked them, "Why have you not repaired the dilapidations of the Temple? Cease further to appropriate the money as wages for yourselves, but pay for the dilapidations of the Temple." Therefore he prohibited 9 the Priests from collecting money from the people, because they did not repair the dilapidations of the Temple.

(B.C. 856.) *The Temple repaired under a Royal Commission.*

Consequently Jhoida the Priest 10 prepared a box and cut a hole in its

11 lid, and placed it at the side of the Altar, at the right-hand entrance to
 12 the House of the EVER-LIVING, and the Priests on guard at the threshold put into it all the money brought to
 13 the Temple of the EVER-LIVING, for the builders, the stone masons, and workers in wood, and carved stones, to repair the dilapidations of the House of the EVER-LIVING, and for all that was brought to the Temple to repair it. But there were not made
 14 for the Temple of the EVER-LIVING silver dishes for the sacrifices, tongs, forks—any instruments of gold or instruments of silver—from the money that was brought to the House of the
 15 EVER-LIVING, but it was paid to those doing the work, and they repaired the House of the EVER-LIVING with it.
 16 The men also to whom was entrusted the money to pay for doing the work were not dishonest, for they did it
 17 faithfully. The money from offerings, and the money from fines for offences, was not brought into the Temple of the EVER-LIVING; it belonged to the Priests.

(B.C. 850.) **Hazahal captures Gath and threatens Jerusalem.**

18 At this time Hazahal King of Aram advanced against Gath to attack it, and captured it. Then Hazahal set his face to advance against Jerusalem,
 19 but Jhoash King of Judah took all the consecrations that Jhoshafat and Jhoram, and Akhaziah his ancestors, Kings of Judah, had consecrated, and his own consecrations, and the gold found in the treasury of the Temple of the EVER-LIVING, and the Royal Palace, and sent it to Hazahal, King of Aram, so he retreated from Jerusalem.

The Murder of Jhoash.

20 The rest of the affairs of Jhoash, and all he did, are written in the history of the events during the
 21 period of the kings of Judah. His ministers, however, arose and conspired and assailed Jhoash at Beth-mila in the vale of Sila, where Jozakar-ben-Shamath and Jhozaber-ben-Shamer, his ministers, assaulted him, and he was killed, and they buried him with his fathers, in the City of David, and Amatziah his son reigned in his stead,

(B.C. 856.) **Jhoakhaz-ben-Jehu reigns over Israel.**

In the twenty-third year of Joash 13 son of Akhaziah, king of Judah, Jhoakhaz-ben-Jehu began to reign over Israel in Shomeron, for seventeen years. But he did wrong in the 2 sight of the EVER-LIVING, and followed after the sin of Jerabam-ben-Nebat, who made Israel sin. He did not turn from it. Consequently the 3 EVER-LIVING was angry with Israel, and He delivered it to the power of Hazahal, king of Aram, and to the power of Ben-hadad son of Hazahal, all their time.

(B.C. 856 to 849.) **Israel drives out the Aramite Invaders.**

Jhoakhaz afterwards turned to the 4 EVER-LIVING, and He rescued him; for the EVER-LIVING pitied the distress of Israel. For the kings of Aram distressed them. Therefore the EVER- 5 LIVING gave to Israel a relief, and they escaped from beneath the hand of Aram, and the children of Israel returned to their homes as formerly. However, they did not abandon the 6 sins of the House of Jerabam with which Israel had gone to sin. The Shrine was also left in Shomeron.

No army was, however, left to 7 Jhoakhaz except fifty cavalry, and ten chariots, and ten thousand infantry, for the king of Aram had destroyed them, and made them like dust to the tempest.

The remainder of the affairs of 8 Jhoakhaz, and all he did, and his courage, are recorded in the history of the events of the kings of Israel.

(B.C. 839.)

When Jhoakhaz slept with his 9 fathers they buried him in Shomeron, and Jhoash his son reigned after him.

Jhoash Reigns in Israel.

In the twenty-seventh year of Jhoash 10 king of Judah, Jhoash son of Jhoakhaz began to reign over Israel in Shomeron, for sixteen years. But he did 11 wrong in the sight of the EVER-LIVING. He turned not from the sin of Jerabam-ben-Nebat, which he caused Israel to sin. He followed it.

(B.C. 825.)

As to the other affairs of Jhoash, 12 and all that he did, and his courage

—how he fought with Amatziah king of Judah—they are recorded in the history of events during the period of the kings of Israel. Then Jhoash slept with his fathers, and Jarabam sat on his throne, and he buried Jhoash in Shomeron with the kings of Israel.

(B.C. 839.) **Elisha's Illness and Death, and Promise to Jhoash.**

14 When Alisha was ill with the illness that was his death, Jhoash king of Israel visited him, and wept before him, and exclaimed, "My father! My father! The chariot of Israel and its horses!"

15 Then Alisha said to him, "Take a bow and arrows."

So he took a bow and arrows.

He next said to the king of Israel,

16 "Draw the bow with your hands."

And he drew the bow with his hands, and Alisha put his hands on

17 the hands of the king and said, "Open the window towards the east."

So he opened it.

Then Alisha said, "Shoot."

And he shot.

When he exclaimed, "An arrow of deliverance from the EVER-LIVING, and an arrow of deliverance against Aram! For you shall defeat Aram

18 with a crash to destruction." Then he added, "Take your arrows."

And he took.

Then he said to the king of Israel, "Shoot at the ground!"

So he shot three times, then stopped.

19 And the MAN of GOD was angry, and exclaimed to him, "You should have shot five or six times, then you would have defeated Aram to destruction; but now you have only defeated Aram three times."

(B.C. 838).

20 Thus Alisha died, and they buried him when the raiders from Moab were coming into the country, at the fall of the year. They were burying another man also, but when they saw the raiders they threw the man into the grave of Alisha, and ran away. When, however, the man touched the corpse of Alisha, he arose on his feet.

(B.C. 839.) **The Ruin of Israel arrested by Jhoash.**

22 Hazahal, king of Aram, then oppressed Israel all the days of Jhoash, 23 but afterwards the EVER-LIVING

pitied them and showed mercy, and turned towards them, because of His Covenant with Abraham, Isaac, and Jacob, and did not desire to desolate them, nor to throw them from His presence at that time. Therefore 24 Hazahal king of Aram died, and Benhadad his son reigned after him. Then Jhoash turned upon Benhadad, 25

(About B.C. 836.)

and took the cities from the hand of Benhadad, the son of Hazabal, which he had taken from the possession of his father Jhoashaz—Jhoash defeated him in battle three times, and recovered the towns to Israel.

(B.C. 839.) **Reign of Amatziah over Judah.**

In the second year of Jhoash king 14 of Israel, Amatziah-ben-Jhoash began to reign in Judah. He was twenty- 2 five years old at his coronation, and was king in Jerusalem for twenty-nine years, and his mother's name was Jhoadin, of Jerusalem; and he 3 did right in the sight of the EVER-LIVING. Not, however, like his ancestor David, but exactly as his father Jhoash did. Yet he did not take away 4 the Columns—the people still offered sacrifice and incense at the Columns.

(B.C. 838.) **Amatziah executes his Father's Murderers.**

When he had fixed himself firmly 5 in possession of the kingship, he executed those ministers of his father who had killed the king his father. But he did not kill the sons of the 6 murderers, because it is written in the law of Moses that the EVER-LIVING commanded, saying, "You shall not kill the parents on account of their children; and you shall not kill the children on account of their parents; a man shall only be killed for his own crime."

He defeated ten thousand of Edom 7 and the Amalekites, and seized Sela by war, and called its name Jakthal to this day.

(B.C. 827.) **Amatziah Challenges Jhoash to War.**

Then Amatziah sent Ambassadors 8 to Jhoash-ben-Jhoash—the descendant of Jehu, king of Israel, to say, "Come, let us see faces!"

(B.C. 826.) Jhoash replies by an Insulting Fable.

- 9 But Jhoash king of Israel sent to Amatziah king of Judah once to say, "A bramble in Lebanon once sent to the cedar of Lebanon to say, 'Give your daughter to my son as a wife!' Then a wild beast that was in Lebanon passed and trod down the bramble!
- 10 You have defeated Edom, and so your heart rises in pride! But go home! Why should you excite trouble, and fall yourself, and all Judah with you?"

(B.C. 826.) Jhoash of Israel Captures Jerusalem.

- 11 Amatziah would not listen, however, but advanced against Jhoash king of Israel, and they saw each other's faces, he and Amatziah king of Judah, at
- 12 Bethshemsh, which is in Judah, where Judah was routed before Israel and
- 13 everyone fled to his house. And Amatziah - ben - Jhoash - ben - Ahaziah, king of Judah, was also captured by Jhoash king of Israel at Bethshemsh, who then advanced to Jerusalem and broke down the wall of Jerusalem from the Gate of Ephraim to the corner gate,—four hundred cubits.
- 14 He also took all the gold and silver, and the furniture that he found in the Temple of the EVER-LIVING, or that was found in the Royal Palace, and his children for hostages. Then he returned to Shomeron.
- 15 For the other affairs of Jhoash, what he did, and his achievements, and how he fought with Amatziah, king of Judah, they are related in the history of events during the times of the
- 16 Kings of Judah. When Jhoash slept with his fathers, he was buried in Shomeron with the Kings of Israel, and Jerabam his son reigned after him.

(B.C. 810.) Amatziah of Judah Murdered.

- 17 Amatziah - ben - Joash, however, reigned over Judah after the death of Jhoash-ben-Ahaziah king of Israel for fifteen years. But the other affairs of Amatziah are written in the history of events in the period of the Kings of Judah. When they conspired against him in Jerusalem he fled to Lakish. But they sent after him to Lakish and murdered him there.
- 20 They, however, carried him with the

horseman to Jerusalem and buried him with his fathers in the City of David.

(B.C. 810.) Azeriah Reigns over Judah.

The people of Judah took Azariah, 21 who was ten years old, and crowned him in place of his father Amatziah. He built Ailath and restored it to 23 Judah. The king afterwards slept with his fathers.

(B.C. 825.) Jerabam-ben-Joash Reigns over Israel.

In the fifteenth year of Amatziah- 23 ben-Jhoash, king of Judah, Jerabam-ben-Jhoash, king of Israel, began to reign in Shomeron for forty-one years. But he did wrong in the sight of the 24 EVER-LIVING. He turned not from any of the sins of Jerabam-ben-Nebat, who caused the sin of Israel. He re- 25 stored the boundaries of Israel from Khamath to the Sea of the Desert, according to the promise of the EVER-LIVING GOD of Israel, which He promised by means of Jonah-ben-Amathai, the Preacher, who came from Gath-Khefer. For the EVER- 26 LIVING pitied the immeasurable miseries of Israel both without and within, when there was no ease for Israel. The EVER-LIVING had not 27 yet decided to blot the name of Israel from beneath the heavens, therefore He rescued it by the hand of Jerabam-ben-Joash.

For the other affairs of Jerabam, 28 and all that he did, how he warred, and how he recaptured Damascus and Khamath of Judah to Israel, they are recorded in the history of events of the days of the kings of Israel. Then 29 Jerabam slept with his fathers—with the kings of Israel—and Zakariah his son reigned after him.

(B.C. 810.) Azeriah Reigns in Judah.

In the seventeenth year of Jerabam 16 king of Israel, Azeriah-ben-Amatziah, king of Judah, began to reign. He 2 was sixteen years old at his coronation, and reigned fifty-two years in Jerusalem, and his mother's name was Jekaliah of Jerusalem; and he did 3 right in the eyes of the EVER-LIVING, as Amatziah his father did. Yet he 4 did not throw down the Columns,—the people still sacrificed and offered

- 5 incense at the Columns. The EVER-LIVING, however, afflicted the king, and he became a leper towards the time of his death, and resided in a separate house, and Jotham the son of the king was Chief-Justice for the public.
- 6 For the other affairs of Azeriah, they are related in the history of events during the days of the kings of Judah.
- 7 When Azeriah slept with his fathers, they buried him with his ancestors in the City of David, and Jotham his son succeeded him as king.

(About B.C. 773.) **Zakeriah-ben-Jerabam Reigns over Israel.**

- 8 In the thirty-eighth year of Azeriah king of Judah, Zakeriah-ben-Jerabam began to reign over Israel, in Shomeron, for six months. But he did wrong in the sight of the EVER-LIVING, as his fathers did;—he turned not from the sins of Jerabam-ben-Nebath, who caused the sin of Israel. Shalum-ben-Jabsh, however, conspired against him, and assailed him in public, and killed him, and reigned in his place.
- 11 But the rest of the affairs of Zakeriah are recorded in the history of events during the period of the kings of Israel.
- 12 He completed the promise of the EVER-LIVING, which He promised to Jehu, saying, "Four of your descendants shall sit upon the throne of Israel,"—and it was so.

(B.C. 772.) **Shalum-ben-Jabsh Reigns in Israel a Month, and is Murdered.**

- 13 Shalum-ben-Jabsh began to reign in the thirty-ninth year of Azeriah king of Judah, and he reigned a month in Shomeron, when Menakhah-ben-Gadi, of Thirtzah, came to Shomeron, and attacked Shalum-ben-Jabsh, in Shomeron, and killed him, and reigned instead of him.
- 15 As to the other affairs of Shalum, and his conspiracy that he conspired—they are recorded in the history of events in the days of the kings of Israel.

(B.C. 771.) **The Brutality of Menakhah, the Revolutionist.**

- 16 Menakhah afterwards assailed Thifzah, and all who were in it, and its suburbs, and Thirtzah, because they did not surrender, and murdered

all the women with child by ripping them up.

In the thirty-ninth year of Azeriah 17 king of Judah, Menakhah-ben-Gadi began to reign over Israel in Shomeron. But he did evil in the sight of 18 the EVER-LIVING. He turned not from the sins of Jerabam-ben-Nebath, who caused the sin of Israel, all his time.

(B.C. 771.) **Pul, King of Ashur, Invades Israel.**

Pul, king of Ashur, advanced against 19 the country, but Menakhah gave to Pul a thousand talents of silver to be his ally, to secure the kingship in his hands. Menakhah collected the 20 money from Israel, and from the Officers of the army to give to the king of Ashur—fifty silver shekels from each person—so the king of Ashur retreated and did not remain in the country.

As to the other affairs of Menakhah, 21 and all that he did, they are related in the history of events of the days of the kings of Israel. When Menakhah 22 slept with his fathers, Pakahiah his son reigned after him.

(B.C. 761.) **Reign of Pekahiah-ben-Menakhah.**

In the fiftieth year of Azariah, king 23 of Judah, Pekahiah-ben-Menakhah began to reign in Shomeron. But he 24 did wrong in the eyes of the EVER-LIVING. He did not turn from the sins of Jerabam-ben-Nebath, who caused the sin of Israel; and Pekah- 25 ben-Remaliah his general conspired against him, and assailed him at Shomeron, in the Royal Palace, with Argob, and Aariah, and fifty other men, from the people of Gilead, and reigned in his place.

The other affairs of Pekahiah, and 26 all that he did, are recorded in the history of events during the period of the kings of Israel.

(B.C. 759.) **Pekah-ben-Remaliah seizes the Throne of Israel.**

In the fifty-second year of Azeriah 27 king of Judah, Pekah-ben-Remaliah began to reign over Israel for twenty years. But he did evil in the sight of 28 the EVER-LIVING. He did not turn from the sins of Jerabam-ben-Nebath, who caused the sin of Israel.

(B.C. 740.) **Tiglath-Pilazer, of Ashur, seizes all North-West Israel.**

29 In the time of Pekakh, king of Israel, Thiglath-Pilazer, king of Ashur, came and seized Aion and the meadows of Beth-Makah, and Janokh, and Kadish, and Khatzur, and Gilad, and Galilee, with all the country of Naphthali, and removed them to Ashur.

Hosha-ben-Alah Murders Pekakh and Reigns.

30 Then Hosha-ben-Alah conspired against Pekakh-ben-Remaliah, and assailed and murdered him, and reigned in his place, in the twentieth year of Jotham-ben-Aziah.¹

(B.C. 739.)

31 As to the other affairs of Pekakh, and all that he did, they are related in the history of the events of the times of the kings of Israel.

(B.C. 758.) **Reign of Jotham-ben-Azariah over Judah.**

32 In the second year of Pekakh-ben-Remaliah, king of Israel, Jotham-ben-Aziah, king of Judah, began to reign. He was fifteen years old at his coronation, and he reigned sixteen years in Jerusalem, and his mother's name was Eosha the daughter of Zadok. And he did right in the eyes of the EVER-LIVING, in everything as his father Azariah had done,
33 However, he did not overturn the Columns; the people still sacrificed and offered incense at the Columns. He built the High Gate at the House of the EVER-LIVING. But the rest of the affairs of Jotham, and all that he did, are written of in the history of events during the period of the kings of Judah.

(B.C. 742.) **Retzin, King of Aram, assails Judah.**

37 At this period the EVER-LIVING began to send to Judah, Retzin, king of Aram, and Pekakh-ben-Remaliah.

When Jotham slept with his fathers,³⁶ he was buried with his fathers in the City of David, and Ahaz his son succeeded him.

(B.C. 742.) **Ahaz-ben-Jotham Reigns in Judah.**

In the seventeenth year of Pekakh-16 ben-Remaliah, Ahaz-ben-Jotham, king of Judah, began to reign. He 2 was twelve years old at his coronation, and reigned sixteen years in Jerusalem, but did not do right in the sight of the EVER-LIVING GOD like David his ancestor. He followed the 3 path of the kings of Israel, and even passed his children through the fire, like the foul heathen whom the EVER-LIVING drove before the face of the children of Israel. He also sacrificed 4 and offered incense at the Columns, and upon the hills, and under every leafy tree. Consequently Retzin, king 5 of Aram, came, and Pekah-ben-Remaliah, king of Israel, against Jerusalem to war, and besieged Ahaz—but were not able to succeed.

(B.C. 740.) **Alliance between Ahaz and the King of Ashur.**

But at that time Retzin re-captured 6 Ailath to Aram, and drove the Jews out of Ailath, and brought Aramites to Ailath and settled them there to this day. Ahaz consequently sent Ambassadors to Thiglath-Pilazer, king of Ashur, to say, "I am your slave and son! Come and save me from the hand of the king of Aram, and from the hand of the king of Israel, who have risen up against me." He also took 8 the silver and gold found in the Temple of the EVER-LIVING, and in the treasuries of the Royal Palace, and sent to the king of Ashur as a present. The king of Ashur 9 consequently listened to him. So the king of Ashur advanced against Damascus and captured it, and transported to Kirah, and killed Retzin.

(B.C. 739.) **Ahaz makes a Gentilen Altar.**

King Ahaz went to meet Thiglath-10 Pilazer, king of Ashur, at Damask, where he saw the altar that was in Damask. The king consequently sent to Uriah the priest a drawing of that altar, and the building of it, with

¹ Several years of civil war followed the murder of Pekakh, of which no details are given, as proved by Ch. 17, v. 1, which indicates some nine or ten years of anarchy between the murder and succession of Hosha.—F. F.

- 11 all its formation; and Uriah the priest built an altar exactly like what the king sent to him from Damask. Uriah the Priest made it against the return of king Abaz from Damask.
- 12 When the king returned from Damask, and saw the altar, the king approached to the altar, and offered sacrifice upon it, and put incense on the burnt-offering, with its bread, and poured the drink-offering; and sprinkled the blood of the thank-offerings, which he made upon the altar; for he had removed the brazen altar that was before the EVER-LIVING from the front of the house, between his altar and the Temple of the EVER-LIVING, and placed it at the north side of his altar.
- 15 For the king had ordered Uriah the priest saying, "Burn incense upon this Grand Altar with the Morning Sacrifice, with the food-offering in the evening, and burnt-offering of the king, and its food-offering, and the burnt-offering for all the people of the country, and their food-offerings, and their drink-offerings, and all the blood-offerings, and all the blood of sacrifice sprinkled upon it,—but the brazen Altar shall be for me in the morning."

(B.C. 738.) **King Ahaz and Uriah the Priest desecrate the Temple.**

- 16 Uriah the priest consequently did exactly as he was ordered by King Ahaz, who also broke down the guard of the bases, and removed from them the baths, and took down the sea from the oxen of brass which were under it, and placed it upon blocks of stone.
- 18 And the intervening screen which was built between the Temple and the royal entrance to the Court that surrounded the House of the EVER-LIVING, he removed for the sake of the king of Ashur.

(B.C. 726.)

- 19 The other things that Ahaz did are related in the history of events in the period of the kings of Judah. When Ahaz slept with his fathers he was buried with his ancestors in the City of David, and Hezekiah his son succeeded him.

(B.C. 730.) **Reign of Hoshea-ben-Alah over Israel.**

- 17 In the twelfth year of Ahaz, king of Judah, Hoshea-ben-Alah began to reign in Shomeron over Israel for

nine years.¹ But he did wrong in the eyes of the EVER-LIVING, yet not like the kings of Israel who were before him.

(B.C. 730.) **Shalmanazer Conquers Israel.**

Shalmanazer, king of Ashur, advanced against him, and Hoshea became his subject, and paid him tribute. However, the king of Ashur discovered Hoshea was conspiring when he sent Ambassadors to Sua, king of Egypt, and did not send up the yearly tribute to the king of Ashur. The king of Ashur consequently deposed and confined him in a fortress. The king of Ashur also invaded the whole country, and ravaged it for three years. In the seventh year of Hoshea, the king of Ashur captured Shomeron and transported Israel to Ashur, and settled them in Khalakh,² and adjoining the river Gozan, and the cities of the Medes.

Reflections upon the Causes of the Fall of Israel.³

It was because the children of 7 Israel, with the kings they made, sinned against their EVER-LIVING GOD—Who had brought them up from the land of the Mitzeraim, from under the hand of Pharoh, king of the Mitzeraim—and revered foreign gods, and walked in the customs of 8 the heathen whom the EVER-LIVING

¹ Nine or ten years of anarchy had preceded.—F. F.

² "Khalakh," now the province of Azerbaijan, in Persia, a name which means "The Land of Fire," as does the Hebrew name Khalakh, upon the river still called Gozan, in Persia, which falls into the south-west of the Caspian Sea. It now forms part of the Russian district of baku.—F. F.

³ The reflective, or philosophic, passage of Ch. 17, from v. 7 to v. 40, explains the object of Isaiah's masterly epitome of the history of Israel, to show that any governing class who cut themselves from the ancestral religion of the mass of the nation and its traditions, inevitably ends in destroying its social organization and national life, and that any constitution not founded upon a sacred idea and principle of religious duty only runs a short and disastrous career to destruction; the religion of a people being the soul of the State, without which it goes to death and corruption, exactly as an individual does if deprived of vital air. This is a principle or law of universal statesmanship taught by all history, and never violated with impunity.—F. F.

drove out before the children of
 9 Israel. The children of Israel also
 sinned in other things, not being
 accordant with their EVER-LIVING
 GOD, and built Columns for them-
 selves in all their cities, with Obser-
 vatory-towers in the fortified cities.
 10 And they set up Pillars for them-
 selves, and Shrines upon every hill-
 11 top, and under every leafy tree. They
 also burnt incense at all the Columns
 like the heathen, to provoke the
 12 EVER-LIVING; and served idols, al-
 though the EVER-LIVING said to
 them,—“You shall not make any
 13 such things.” Yet the EVER-LIVING
 had warned Israel and Judah by
 means of His Preachers, and every
 Prophet, saying, “Turn from your
 evil paths, and keep My Command-
 ments and Institutions, according to
 the perfect laws that I ordained for
 your ancestors, and that I sent to you
 by the hands of My servants the
 14 Preachers.” They did not, however,
 listen, but stiffened their necks like
 the necks of their fathers, who were
 not faithful to their EVER-LIVING
 15 GOD. And abandoned His Institutions
 and His Covenant, which He made
 with their forefathers, and the
 Evidences that He showed them, and
 went after Imaginations and worshipped
 Fancies, and followed the
 heathen around them, of whom the
 EVER-LIVING commanded, “You
 16 shall not do like them.” Thus they
 abandoned the whole of the Com-
 mands of their EVER-LIVING GOD,
 and made two metal Calves, and
 Shrines, and bowed down to all the
 17 host of the skies, and served Baal;
 and passed their sons and daughters
 through the fire, and practised Divi-
 nation, and worshipped snakes, and
 sold themselves to do evil in the sight
 of the EVER-LIVING and provoked
 18 Him. Consequently the EVER-LIVING
 was very angry with Israel, and turned
 them from His presence, reserving
 none except the tribe of Judah alone.
 19 Judah, also, did not regard the
 Commands of their EVER-LIVING
 GOD, but followed the same customs
 20 as Israel. Therefore the EVER-
 LIVING rejected all the race of Israel,
 and reduced them, and gave them to
 the power of the plunderers, until He
 21 sent them from His presence. For
 He tore Israel from off the House of
 David, and they crowned Jerabam-
 ben-Nebat, and Jerabam led Israel

from following the EVER-LIVING, and
 caused them to sin the GREAT SIN.
 So the children of Israel went into 22
 all the sin that Jerabam practised.
 They never turned from it, until the 23
 EVER-LIVING turned Israel from His
 presence, as He threatened by the
 means of all His servants the Preach-
 ers,—and rolled Israel from its land
 to Ashur (to this day¹).

(B.C. 678.) Samaria Colonized by
 Pagans.

Then the king of Ashur brought 24
 people from Babel, and from Kush,
 and from Awa, and from Khamath,
 and from Sefarvaim, and settled them
 in the cities of Shomeron, and they
 colonized its towns. But it resulted 25
 that the new comers who were settled
 there did not reverence the EVER-
 LIVING, so the EVER-LIVING sent
 lions upon them who killed them.
 Consequently they reported to the 26
 king of Ashur, saying, “The nations
 you have deported and settled
 in the towns of Shomeron do not
 know the decrees of the GOD of the
 country, so He has sent lions to them,
 who kill them, because they have
 no knowledge of the decrees of the
 GOD of the country.”

Consequently the king of Ashur 27
 said, “Send there some of the priests
 whom I have transported from there,
 and let them go and reside there, and
 teach them the decrees of the GOD of
 the country.”

Therefore some of the priests who 28
 had been transported from Shomeron
 returned to Bethel, and taught them
 how to worship the EVER-LIVING.

But they, nation by nation, also 29
 made their own gods, and fixed them
 in the Houses of Columns which the
 Shomerites had constructed, nation
 by nation, in their towns where they
 resided. Thus the people of Babel 30
 made Booths for Girls; the people of
 Kush made Nergal; the people of
 Khamath made Ashima, and the 31
 Avites made Nibkaz and Tharthak;
 and the Sefarvites burnt their sons in
 fire to Adramalek and Agmalek,
 gods of the Sefarvites. Yet they 32

¹ The last clause, “To this day,” is the
 inserted note of some old editor, probably
 Ezra or Nehemiah, after the return from
 Babylon, and not a part of Isaiah's work.—
 F. F.

worshipped the EVER-LIVING, but made for themselves priests from the mass of the priests of the Columns, and also made for themselves temples of Columns. They worshipped the EVER-LIVING, and the gods they were serving according to the customs of the nation from whence they were transported.¹

(B.C. 726.) *The Prosperous Reign of Hezekiah over Judah.*

18 It was in the third year of Hoshea-ben-Alah, king of Israel, that Hezekiah-ben-Ahaz began to reign in Judah.
2 He was fifteen years old at his coronation, and he reigned twenty-nine years in Jerusalem, and his mother's name was Abi, the daughter
3 of Zakeriah. He did right in the sight of the EVER-LIVING, exactly as
4 his ancestor David did. He threw down the Columns, and smashed the Pillars, and cut down the Shrines, and broke up the Brazen Serpent which Moses had made—for until this period the children of Israel offered incense to it—but he called it

¹ The passages from v. 34 to the end of v. 40 are clearly a subsequent editorial comment of a transcriber, not part of the work of Isaiah, made perhaps by Nehemiah, and only reflect the thoughts of Isaiah which he had copied out. I, therefore, place them at the foot of the page.—F. F.

34 To this day they use their former customs. They both worship the EVER-LIVING, and practise according to their own Institutions, and according to their usages, and according to the law and commands which the EVER-LIVING commanded to the sons of Jacob, who bears the name of Israel, with whom the EVER-LIVING made a Covenant, and commanded them saying, "You shall not worship other gods, nor bow down to them, nor serve them, nor sacrifice to them, but only to the EVER-LIVING Who brought you up from the land of the Mitzeraim with great power, and a directing arm; worship Him, and bow to Him, and sacrifice to Him! And the Institutions, and the Decrees, and the Laws, and the Commands, which He wrote for you guard and practise for all times; and worship no other gods. Worship the EVER-LIVING God alone, and He will deliver you from the hand of your enemies."

40 They, however, would not listen, except they also practised their former customs. Thus these heathen worshipped the EVER-LIVING, yet were serving their idols. Their sons and their grandsons do as their fathers practised to this day.

"Old brass!" He adhered to the 5 EVER-LIVING GOD of Israel.¹

He never turned from following Him, and regarded the Commands that the EVER-LIVING commanded to Moses; so the EVER-LIVING was with him wherever he went. He acted wisely and revolted from the king of Ashur, and served him not. He conquered the Philish- 8 tim in Gaza and its district, from the fortress of Migdol to the city of Mitzab.

But in the fourth year of King 9 Hezekiah, which was the seventh of Hoshea-ben-Alah, king of Israel, Shalmanazer, king of Ashur, advanced to Shomeron, and besieged it, and 10 captured it at the end of three years; in the seventh year of Hezekiah, which was the tenth year of Hoshea, king of Israel, he captured Shomeron.² Then 11 the king of Ashur transported Israel to Ashur, and planted them in Khalakh, and in the district of the river Gozan, and the cities of the Medes;³ because they would not 12 listen to the voice of their EVER-LIVING GOD, but transgressed the Covenant, the whole of which had been commanded to Moses, the servant of the EVER-LIVING. But they would not listen, nor obey.

(B.C. 713.) *Senakherib Invades Judah.*

In the fourteenth year of King 13 Hezekiah, Senakherib king of Ashur advanced against all the fortified cities of Judah, and seized them. Consequently Hezekiah, king of Judah, 14 sent to the king of Ashur at Lakhish to say, "I have done wrong! Return from me, and what you impose upon me, I will pay." So the king of Ashur laid upon Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah 15 paid him all the silver found in the

¹ The following clause in v. 5, ch. 18, is an editorial comment. Therefore I put it at the page foot:—

And after him there was none like him among all the kings of Judah, or who were before him, who stuck to the EVER-LIVING.—F. F.

² The enumeration of the years as they stand in the Hebrew and A. V. texts are evidently a transcriber's error. These should read "7th and 10th," not "6th and 7th" as the A. V. has them.—F. F.

³ Now Azerbaijan and Baku, on the southwest of the Caspian Sea.—F. F.

House of the EVER-LIVING, and in the treasuries of the Royal Palace.
 16 At the same time Hezekiah stripped it from the doors of the Temple of the EVER-LIVING, and the door-posts which Hezekiah, king of Judah, had plated, and gave it to the king of Ashur.

(11 C. 710.) **Senahherib breaks his Treaty and Attacks Jerusalem.**

17 Yet the king of Ashur sent Tharthan, and Rab-saris, and Rabshakah, from Lakhish to king Hezekiah, with a powerful army to Jerusalem, and they advanced and arrived at Jerusalem, and on arrival stationed themselves at the ascent of the High Reservoir, which is by the highway of the Potters' field.

(11 C. 710.)

18 From there they called for the king, and he sent out to them Aliakim-ben-Hilkiah, who was Superintendent of the Palace, and Shebna, the Secretary, and Joakh-ben-Asaf, the Recorder, and Rabshakah said to them:

Rabshakah's Insulting Speech.

"Say to Hezekiah: The Great King, the king of Ashur, asks this: 'What is the Protector upon whom you rely?' You say—but they are empty words—I have genius and strength for the war!"

"On whom did you rely when you 21 revolted from me? Look, now!—you trusted yourself upon that broken reed—upon Mitzraim!—upon which if a man leans it runs into his hand and pierces it! Such is Pharoh, king of the Mitzraim, to all who trust upon 22 him! But if you reply to me, 'We trust on our EVER-LIVING GOD': is not that He whose Columns and whose Altars Hezekiah has thrown down,—and ordered Judah and Jerusalem to bow towards the Altar of Jerusalem? 23 But, however, come over, I say, to my Master, the king of Ashur, and I will give you two thousand horses;—if you are able to put riders upon them for yourself! So how can you 24 turn back the face of one of the last of my Master's captains, and trust yourself to Mitzraim for chariots and 25 horsemen? However, have I advanced against this place without an order from the EVER-LIVING to

destroy it? The EVER-LIVING said to me, 'Invade that country and devastate it!'"

(Here Aliakim-ben-Hilkiah, and 26 Shebna, and Joakh said to Rabshakah, "Speak to your servants, we beg, in Aramith, for we understand it, and do not speak to us in Hebrew, in the hearing of the soldiers on the wall.")

But Rabshakah replied to them:— 27 "Did my Master send me to speak to your Master, or to YOU, the things that I am saying? Was it not to the men on the wall,—who eat their own dung and drink their own piss with you?"

(Then Rabshakah stood up and 28 shouted with a loud voice in Hebrew, and spoke, and said:—)

"Listen to the words of the Great King—the King of Ashur! Thus 29 says the King: 'Let not Hezekiah mislead you, for he is not able to deliver you from my hand! And let 30 not Hezekiah himself trust on the EVER-LIVING, saying, 'The EVER-LIVING will deliver, and not give this city to the hand of the king of Ashur!'" Listen not to Hezekiah! 31 —for the king of Ashur says this: 'Make a treaty with me, and come out to me, and let everyone eat of his own grapes, and everyone his own figs, and everyone drink water from his own well, until I come and take 32 you to a land like your own land,—a land of corn and wine,—a land of bread and vineyards—a land of olives, oil, and honey,—where you can live, and not die,—and listen not to Hezekiah, who deceives you by saying, "The LORD will deliver us!"'

"Have the gods of the nations 33 delivered any one of their countries from the hand of the king of Ashur? Where are the gods of Khamath 34 and Arfad? Where are the gods of Sefarvaim, Ina, and Avah? Who delivered Shomeron from my hand?"

(The people, however, were silent, 36 and did not answer him a word, for the king's command was to give him no reply.)

Then Aliakim-ben-Hilkiah, Super- 37 intendent of the Palace, and Shebna the Secretary, and Joakh-ben-Asaf, the Recorder, returned to Hezekiah with their clothes torn, and reported to him the speech of Rabshakah; and when Hezekiah heard it, he tore 18 his robes, and put on sackcloth, and

went to the house of the EVER-LIVING.

(B.C. 710.) **Isaiah-ben-Amoz Consulted.**

- 2 He also sent Aliakim, Superintendent of the Palace, and Shebna the Secretary, and the Chief Priests with them to Isaiah the Preacher, and son of Amoz, and they said to him:—
"The King says this: 'It is a time of distress, and reproach, and derision, to-day,—for the children have come to the birth, and there is not strength to bear them! Has not your EVER-LIVING GOD heard all the utterances of Rabshakah, whom the king of Ashur, his master, has sent to insult the GOD of LIFE, and abuse Him, with the speeches your EVER-LIVING GOD has heard? So raise a prayer for the remnant remaining.'"
- 5 Thus the ministers of King Hezekiah related to Isaiah, and Isaiah replied to them:—

Isaiah's Reply to Rabshakah.

- 6 "You can say to your king, 'The EVER-LIVING says this: "Fear not for the words you have heard spoken, with which the officers of the king of Ashur have reviled Me. I will send a wind upon him, and he shall hear its report, and return to his own country, and fall by the sword in his own land.'"
- 7

Rabshakah Retreats from Jerusalem.

- 8 Rabshakah consequently retreated, and met his king besieging Libnah, for he heard he had marched from Jerusalem.
- 9 Lakish, because he had heard a report about Thirakhah, king of Kush, saying that "He was coming to make war on him;" therefore he retreated. However, he sent messengers to Hezekiah to threaten: "Say this to Hezekiah, king of Judah, 'Do not exalt your GOD on Whom you trust, saying, 'He will not give Jerusalem to the hands of the king of Ashur.'"
- 11 Reflect how you have heard what the kings of Ashur have done to all the countries they devoted to conquest
- 12 —so shall you escape? Did the gods of the Nations deliver those who worshipped them from my forefathers? Gozan? and Kharan? or the children of Aden, who were in Thalsar?
- 13 Where is the king of Khamath? and the king of Arfad? and the king of

the Cities of the Sefarvaim? Ina, or Avah?'"

Hezekiah, however, took the letter 14 from the hands of the Ambassadors and read it. Then he went up to the House of the EVER-LIVING, where Hezekiah spread it before the SUPREME.

(B.C. 710.) **Hezekiah's Prayer.**

Hezekiah also prayed before the 15 EVER-LIVING, and said:—

"EVER-LIVING GOD of Israel! You, seated among the Kerubim, are GOD alone of all the kingdoms of the earth. You made the Heavens, and the Earth. ETERNAL-LIFE! incline 16 your ears and listen; open your eyes, EVER-LIVING, and see; and hear the 17 words of Senakerib, which he has sent to insult the GOD of LIFE! Truly, LORD, the kings of Ashur have destroyed nations, and their countries; and flung their gods into 18 the fire. For they were not gods, but only the product of human hands,—of wood and stone. But You, our 19 EVER-LIVING GOD, can certainly save us from his hand, when all the kingdoms of the world will know that You are the LIVING GOD;—and You alone."

Isaiah - ben - Amoz also sent to 20 Hezekiah to say:—

(B.C. 710.)

"Thus says the LIVING GOD of Israel, 'When you prayed to Me about Senakerib, king of Ashur, I heard you.' This is the reply that the EVER-LIVING gives to him:—

God's Reply to His Rebel.

"At you the Virgin Daughter of 21 Zion laughs,
Jerusalem's Daughter shakes her head!
Against whom is your libellous 22 insult?
Against whom do you raise your voice,
And lift up your insolent eyes?—
Against the Holy of Israel.
By your Ambassador's hand 23
You have insulted My Prince!

"You said, 'I will ride in my chariot over the hill tops;
Over Lebanon stride, and fell his tall cedars,
And beautiful pines,
And lodge at the side of the forest of Karmel!

- 24 I have dug and have drunk of the sparkling waters,
And have dried with my sole all the moats of the Forts!
- 25 "Have you not heard from afar, of My actions aforesaid?
How I planned to make great cities desolate heaps,
Made them weak to your hand, and their people like field grass,
And green weeds on a roof scorched before they are grown?
- 26 And green weeds on a roof scorched before they are grown?
27 All your campings, and march, and advancing I knew,—
And your rage against Me;—yes, your fury at Me,—
And your roaring has come to My ears!
- 28 So My hook I will put in your nose, and My bit in your jaws,
And by the way that you came, lead you back!
- 29 "For your proof, eat the self-sown this year,—and next year the same!—
And the third, sow, and reap, dress the vines, and eat fruits;—
- 30 For Judah's House shall grow up from its fragments;
31 Branches spring from the root, and bear fruit up aloft;—
From Jerusalem fragments shall go, and escape from Mount Zion,—
The power of the LORD will do this.
- 32 "Ashur's king shall not come to this town, says the LORD,
Nor shoot there an arrow, nor lift up a shield,
Nor heap up a rampart against it!
- 33 By the way he advanced, by that way he shall go,
And not come to this city, the LORD has declared,—
- 34 I shield it, and save it, because of Myself,
And David the Servant to ME."

(B.C. 710.) **Plague destroys Sennacherib's Army.**

- 35 And it occurred that in the same night a Messenger from the EVER-LIVING came and struck in the camp of Ashur a hundred and seventy-five thousand! When they awoke in the morning they found all these dead
36 corpses. Then Sennacherib king of Ashur, struck tents, marched, and
37 returned to Nineveh, where, when praying in the House of Nisrok his

god, Adramelek and Shartzar, his sons, assailed him with the sword, and escaped to the district of Ararat, and Aserhadon his son reigned after him.

(B.C. 713.) **Hezekiah's Illness.**

About this time Hezekiah had a 20 serious sickness, so Isaiah came to him and said, "Thus says the EVER-LIVING, 'Arrange for your family, for you will die and not live!'"

He in consequence turned his face 2 to the wall, and prayed to the EVER-LIVING, saying:—

"I entreat You, EVER-LIVING, to 3 remember how I walked before You in truth, and with a thankful heart, and the good I have done in Your sight!"

Then Hezekiah wept with much weeping.

(B.C. 713.) **Longer Life granted to Hezekiah.**

And it happened that Isaiah had 4 not gone halfway to the town, when the message of the EVER-LIVING came to him to say:

"Return and say to Hezekiah, the 5 shepherd of My people: 'Thus says the EVER-LIVING GOD of David, your ancestor: "I have heard your prayer; I have seen your tears;—I will cure you. Three days hence you shall go up to the House of the EVER-LIVING! I will also add to your days fifteen 6 years, and I will deliver you from the hand of the King of Ashur, with this city, and I will protect this city, because of Myself, and because of David My servant.'"

Isaiah then said, "Take a plaster of 7 figs, and apply it to the inflammation, and he will live!"

But Hezekiah asked Isaiah, "What 8 evidence is there that the EVER-LIVING will cure me, and that I shall three days hence go up to the House of the EVER-LIVING?"

(B.C. 713.) **The Shadow goes back Ten Degrees.**

When Isaiah replied, "This is the 9 evidence from the EVER-LIVING to you, that the EVER-LIVING will fulfil the promise He has promised: the shadow that has gone upwards ten degrees, shall it turn back the ten degrees it has risen."

Hezekiah, however answered him, 10

"It is easy for the shadow to advance ten degrees on the sun-dial, but not for the shadow to go back ten degrees!"

- 11 But Isaiah the Preacher called to the EVER-LIVING, and the shadow turned back from the advance, which it had gone upon the sun-dial of Ahaz, receding ten degrees.

B.C. 712.) Barodak of Babel sends an Embassy to Hezekiah.

- 12 At this time Barodak-Baladan, son of Baladan, king of Babel, sent letters and presents to Hezekiah, for he had heard that Hezekiah had been ill.
- 13 And Hezekiah listened to them, and showed them all the stores of his treasures; the silver and gold, and perfumes, and the fine oil; and all the arsenal of his armour; and everything contained in his treasures. There was nothing that Hezekiah did not show them, in his Palace, and in his dominions. Consequently Isaiah the Preacher came to the king Hezekiah and asked him, "What did those men say? and from whom have they come to you?"

And Hezekiah answered him, "From a distant country;—they came from Babel."

Then he asked, "What did you show them in your Palace?"

When Hezekiah replied, "They 16 have seen all that is in my Palace. There is nothing in my treasures which they have not seen!"

But Isaiah answered Hezekiah:—
"Listen to a message from the EVER-LIVING. Look! the days are coming 17 when all that is in your palace, and which your forefathers have stored up to this day, will be carried to Babel,—not a thing will be left, says the EVER-LIVING! And your sons 18 who proceed from you, whom you have produced, will be seized and made eunuchs in the Temple of the kings of Babel!"

Hezekiah only replied to Isaiah, "The message from the EVER-LIVING that you have delivered is good! for 19 it says that peace and safety shall be in my days!"

Regarding the rest of the affairs of 20 Hezekiah, and all his achievements, and how he made the reservoirs and the aqueducts, and brought the waters to the city, they are recorded in the history of events of the times of the kings of Judah. But Hezekiah slept 21 with his fathers, and Manasheh his son reigned after him.

END OF ISAAH'S HISTORY OF THE HEBREWS.

SUPPLEMENTARY CHAPTERS TO ISAAH'S HISTORY OF THE HEBREWS.¹

(B.C. 698.) **Reign of Manasheh, and his Apostasy and Wickedness.**

- 21 Manasheh was twelve years old at his coronation, and reigned fifty-five years in Jerusalem, and his mother's 2 name was Hiftzibah. But he did wrong in the eyes of the EVER-LIVING, like the abominable heathen whom the EVER-LIVING drove out before 3 the children of Israel. He also restored and built the Columns that

Hezekiah his father had destroyed, and raised altars to Bal, and made Shrines, like Ahab king of Israel did, 4 and bowed to all the host of the skies, and served them, and built them altars in the House of the EVER-LIVING, although the EVER-LIVING had said, "In Jerusalem I will place My Name." He also built altars to 5 all the Host of the Skies in the two courts of the House of the EVER-LIVING, and passed his son through 6

¹ Note upon Ch. 21. With Ch. 20 the work of Isaiah (see 2 Chron., Ch. 32, v. 32, in the Hebrew) would seem to end, and the remaining chapters to be the product of a later hand of a date after the Babylonian Captivity. Probably they were by Nehemiah, written as a supplement to Isaiah's history. The style and tone is different, and the wide views of the lessons and philosophy of history contained in the work from Joshua to the 21st of Kings are wanting, and the difference in the dramatic power of the narrative in the four concluding chapters is also noticeable. I would, therefore, head them "Supplementary Chapters to Isaiah's History of Israel." I would also suggest that Isaiah wrote the History of the Hebrews as a prefatory introduction to his warnings to his Nation, and the promises foretold, if it repented; for had he not done so by showing its crimes, those warnings and promises

the fire, to the clouds, and to the serpent, and practised necromancy, and used soothsayers, continually increasing to do evil in the sight of the

7 EVER-LIVING to insult Him. He even fixed the Image of Fortune that he had made in the House, which the EVER-LIVING said to David and to Solomon his son: "In this House, and in Jerusalem, which I have chosen from all the tribes of Israel, I will fix

8 My Name for ever! And I will not again cause the feet of Israel to wander from the land that I gave to their forefathers,—if only they continue to practise all that I commanded them, and all the laws that Moses, My Servant, ordered for them."

9 But they would not listen. Manasheh thus apostatized to practise sin with the heathen whom the EVER-LIVING swept from before the children of Israel.

(B.C. 690.) **The Preachers sent to Reprobe Him.**

10 The EVER-LIVING consequently sent a message by the hands of His servants the Preachers, to say:

11 "Since Manasheh, king of Judah, has practised these hideous sins,—worse than all that the Amorites who preceded him, and Judah has also

12 sinned with his idols,—therefore thus says the EVER-LIVING GOD of Israel, 'I will bring such evil upon Jerusalem and Judah that both the ears of all

13 who hear it shall tingle. And I will extend over Jerusalem the rule of Shomeron, and the plummet of the House of Ahab, and overturn Jerusalem as a bowl is overturned and flung

14 on its face! I will also abandon the remnant of My Inheritance, and give them to the hand of their enemies, and they shall become a contempt and scorn to all their enemies,

because they have done wrong in My sight, and have been an irritation to Me, from the day I brought their fathers from among the Mitzeraim to this day. And Manasheh has also shed

16 very much innocent blood, until he has filled Jerusalem from face to face, to destroy it with the sins he has caused Judah to sin by doing evil in the sight of the EVER-LIVING."

As to the other affairs of Manasheh, 17 and all that he did and the sins that he sinned, they are related in the history of events during the period of the kings of Judah. At last Manasheh 18 slept with his fathers, and was buried in the garden of his palace, in the Park of Aza, and Amon, his son, succeeded him.

(B.C. 643.) **Reign of Amon-ben-Manasheh—His Sins.**

Amon was twenty-two years of age 19 at his coronation, and he reigned two years in Jerusalem, and his mother's name was Meshulamath, daughter of Kharotz of Jatbah. He, however, did 20 wrong in the sight of the EVER-LIVING, as Manasheh his father had done, and followed all the ways his father 21 went, and served the idols that his father served, and bowed to them. He also forsook the EVER-LIVING 22 GOD of his ancestors, and did not walk in the paths of the EVER-LIVING. So the Officers of Amon conspired 23 against him and killed the king in his palace. The country people, 24 however, assailed all the conspirators, against king Amon, and elected his son Joshiash king in his place. The 25 rest of the things that Amon did are recorded in the history of events in the times of the kings of Judah. And 26 they buried him in his own tomb in the Park of Aza, and his son Joshiash reigned after him.

would have been incomprehensible to the mass of his readers in his own day, and far more so to us. Consequently it is a mistake to read the books from Joshua to the end of the 20th Chapter of the 2nd Kings, as merely a political History of Israel and Judah, by several different writers, as all former students have done, for they are clearly composed for a single purpose, and meant to be the Philosophy of the History of the Hebrew Race, and to point out the sources of their national prosperity, and the causes of their decay, paralysis, and ruin at the time of the Teacher and Prophet—for he was both—and not only to them, but to the whole human race, by a special Divine inspiration.

In his history he tries to make this object clear, by constantly referring his readers to the National Records or former historians he cites, for any information they might desire about merely political events.

This point of view, I think, is well worth the attention of students and critics, as well as theologians. In the old Hebrew arrangement of the Books of the Bible the Books containing the sections dealing with the different periods of the national evolution, decline, and fall of the Hebrew people, from the death of Moses—that is, the Books from Joshua to 2nd Kings—stand immediately before Isalah, which seems to support my view, and the statement of Chron., Ch. 32, v. 32, already cited, confirms it.—F. F.

**(B.C. 641.) Good Josiah Reigns
over Israel.**

22 Josiah was eight years old at his coronation, and reigned thirty-one years in Jerusalem, and the name of his mother was Jedidah, daughter of 2 Adiah of Betzekath, and he did right in the sight of the EVER-LIVING, and walked in all the paths of his ancestor David, and did not turn to the right or left.

(B.C. 624.) He Repairs the Temple.

3 It occurred in the eighteenth year of King Josiah, that the king sent Shafan-ben-Atzaliah the Secretary to the House of the EVER-LIVING to say:

4 "Go to Hilkiab the High Priest, and let him keep the money coming into the House of the EVER-LIVING, separate from what they collect from 5 the people, and deposit it in the custody of Asaf, the Accountant of the 6 property of the House of the EVER-LIVING, to repair the dilapidations of 7 the House: to pay carpenters, and masons, and builders, and purchase timber, and dressed stone to repair the Temple." However, he did not reckon with them for the money placed in their hands, for they acted faithfully.

**(B.C. 624.) The Original Plates of
the Law made by Moses found.**

8 Then Hilkiab the High Priest said to Shafan the Secretary, "I have found THE BOOK—Book of the Law,¹ in the House of the EVER-LIVING." So Hilkiab gave the Book to Shafan when he 9 met him, and Shafan carried the Book to the king, when the king sat at business, and said, "Your Officers have collected the money found in

1 The reading in the Hebrew, as I take it, is far stronger than in the common translations, whether of the Septuagint and Vulgate, or the English Authorised and Revised Versions, who only give "the Book," or "a Book of the Law." The Hebrew text has **הַסֵּפֶר סֵפֶר הַתּוֹרָה**, which I would read as "THE BOOK—Book of the Law," that is, in the English idiom, "THE ORIGINAL Book of the Law," the autograph copy engraved by Moses and placed in the Ark, under his order, by Aliazar the High Priest, while the Army of Joshua was encamped in Moab, previous to passing from the eastern side of the Jordan to invade Canaan on its west. See Deuteronomy, Ch. 31, v. 24.—
F. F.

the Temple and placed it in the custody of Asaf the Accountant of the property of the House of the EVER-LIVING." Then Shafan showed the 10 book to the king, and said, "Hilkiab the Priest gave me this Book," and Shafan read it before the king.

But when the king heard the con- 11 tents of the Book of Law, he tore his robes, and the king commanded 12 Hilkiab the Priest, and Akhikam-ben-Shafan, and Akbur-ben-Mikiah, and Shafan the Secretary, and Ashiah, the Attendant of the king, saying:—

"Go, enquire of the EVER-LIVING 13 about me, and about the people, and about all Judah, in regard to the contents of this Book that has been found; for a great anger from the EVER-LIVING must be kindled against us, because our ancestors have not listened to the commands of this Book, or practised all that was written for us!"

**(B.C. 624.) Josiah consults Huldah
the Reciter.**

Hilkiab, the Priest, and Akhikam, 14 and Akbur, and Shafan and Ashiah, went therefore to Huldah the Reciter, the wife of Shalem-ben-Thignah-ben-Kharkhas, Keeper of the Robes, who resided in Jerusalem in the Second Rank of the Levites, and spoke to her, and she replied to them:— 15

"The EVER-LIVING GOD of Israel says thus:—'Say to the man who sent you to me: Thus says the EVER- 16 LIVING, I will bring misery upon this place, and upon its inhabitants, in accordance with the contents of the Book read to the king of Judah, because they have abandoned Me, 17 and offered incense to other gods to insult Me by all their practices, and to kindle My wrath with this place,—and it shall not be quenched.'

"But to the king of Judah who sent 18 you to enquire of the EVER-LIVING, say this to him: Thus says the EVER-LIVING GOD of Israel, about the words that you have heard,—you 19 opened a heart to consider them as from the EVER-LIVING, so that you may hear what I have spoken about this place, and against its inhabitants, for it shall become desolate, and despaired. So you tore your robes and wept before Me,—and I have heard you also, says the EVER- 20 LIVING, therefore I will add you to

your fathers, and you shall be added to your tomb in peace, and your eyes shall not see all the misery which I will bring upon this place."

And they reported this answer to the king.

(B. C. 623.) *The Parliament Convened to hear the Law read.*

23 The king consequently sent and assembled to himself all the nobles of Judah and Jerusalem, when the king and all the representatives of Judah and all the inhabitants of Jerusalem, and the priests and preachers, and all the people from the lowest to the highest, went up to the House of the EVER-LIVING, and he read in their hearing all the contents of the Book of Laws that had been found in the House of the EVER-LIVING.

(B. C. 623.) *The King and Parliament promise to obey the Law.*

3 Then the king mounted upon the platform and made a Declaration before the EVER-LIVING, to walk after the EVER-LIVING, and to keep His Commandments, and his Evidences, and Constitution, with all the heart and with all the soul; to establish the commands of the Covenant written in that Book,—and the Representatives of the people confirmed the Declaration.

(B. C. 623.) *Joshiah Extirpates the Idols and their Priests.*

4 The king also commanded Hilkiah the High Priest, and the Priests of the Second Rank, and the Guards of the Threshold, to bring out from the Temple of the EVER-LIVING all the appliance they had made for Bal, and for Asherah,¹ and for all the Host of the Skies, and to burn them outside Jerusalem, in the fields of Kedron, and carry their rubbish from the House of GOD. He also stopped the Priest of the Stars, whom the kings of Judah had appointed, who burned incense at the Columns to Bal, and to the Sun, and to the Moon, and the Planets, and to all the Army of the Skies; and sent the shrines out of the House of the EVER-LIVING to the outside of Jerusalem,

¹ "Asherah"—Fortune, the pagan goddess.—F. F.

to the brook Kedron, and burnt them at the brook Kedron, and crushed their ashes, and flung the ashes on the graves of the followers of these people. He also pulled down the 7 houses of Prostitution which were in the House of the EVER-LIVING, where the women wove curtains for the Shrines. Then he brought all the 8 Priests from the towns of Judah, and defiled the Columns where the Priests offered incense, from Gaba to Bersheba, and overturned the Columns of the Demons which had been erected at the Gate by Joshua, the Governor of the city, on the left hand of each gate of the town. Nor did 9 he permit those priests to sacrifice to the EVER-LIVING at the Columns in Jerusalem, unless they ate biscuits among their brethren. He also defiled the furnace in the valley of the sons of Khinon, where they passed their sons and daughters through the fire to Molok, and destroyed the 11 horses that the kings of Judah had dedicated to the Sun at the entry of the Temple of the EVER-LIVING near the chamber of Nathan-Melk the eunuch, who was superintendent of the horses and the chariots of the Sun, which he burnt with fire, and the 12 Altars also that were upon the embankment of the aqueduct of Ahaz, which the kings of Judah had made. And the king threw down the Altars that Manasheh made in the two courts of the House of the EVER-LIVING, and powdered them, and threw their dust into the brook Kedron. The Columns also, which 13 were opposite Jerusalem, on the right of the Hill of Consecration, which Solomon, king of Israel, built to Asheroth and to Kemosh, the abominations of Moab, and to Milkom the horror of the Amonites, the king destroyed. And he broke the Pillars, 14 and cut down the groves, and filled their place with men's bones. The 15 Altar also that was in Bethel, which Jerabam-ben-Nebat had built when he caused the sin of Israel, both that Altar, and the Columns, he threw down, and burnt the Columns to fine dust, and burnt the Shrines. But 16 Joshiah happened to turn and see the tombs which were on the hill, so he sent to take the bones from the tombs, and burnt them upon the Altar, and defiled it, according to the message of the EVER-LIVING

- which the MAN of GOD proclaimed, when he foretold these events.
- 17 He asked, "What is that Monument I see?"
- And the people of the town replied to him, "The tomb of the MAN of GOD who came from Judah, and foretold these things, that you are doing upon the Altar of Bethel."
- 18 When he answered, "Let his bones rest! No one shall touch his bones!" So they preserved his bones,—the bones of the Preacher who came to Shomeron.
- 19 Josiah, however, destroyed all the Temples of Columns that were in the villages of Shomeron, which the kings of Israel had constructed, as insults to the EVER-LIVING; and did to them as to all the fabrics they had erected
- 20 in Bethel, and sacrificed all the Priests of the Columns who were there upon their Altars, and burnt the bones of men upon them, then returned to Jerusalem.
- (B.C. 622.) *Josiah Orders a Great Passover.*
- 21 The king next commanded the people, saying:—
- "Make a Passover to your EVER-LIVING GOD, such as is written in this Book of Laws."
- 22 And they never made such a Passover in the times of the Judges, who judged Israel, and all the time of the kings of Israel, and the kings of
- 23 Judah, as this which was made in the nineteenth year of King Josiah, as they made at this Passover to the
- 24 EVER-LIVING in Jerusalem; because the Spirit-raisers, and Soothsayers, and Therafs, and Shakers, existed in the country of Judah and in Jerusalem until the days of Josiah, but he conducted it by the instructions of the Laws written in the Book that had been found by Hilkiah the Priest in the House of the EVER-LIVING.
- 25 Such a king as he was had not been before him, who turned with all his heart and all his strength to the EVER-LIVING, in accordance with the whole Law of Moses, and after him there did not arise another such.
- 26 However, the EVER-LIVING did not turn from the great anger which consumed Him against Judah, on account of all the insults with which
- 27 Manasseh had insulted him. The

EVER-LIVING consequently said, "I will also turn away Judah from before My face, as I have turned Israel, and will waste this city of Jerusalem that I chose, and this House where I said My name shall be."

As to the other affairs of Josiah, 28 and all that he did, they are recorded in the history of events in the times of the kings of Judah.

(B.C. 610.) *Joshiah Killed in Battle at Megido.*

In his days, however, Pharaoh Nek- 29 ho, king of the Mitzeraim, advanced against the king of Ashur, to the river Euphrates, and King Josiah went to meet him, but he killed him at Migido as soon as he saw him, and his ministers carried him dead 30 from Megido, and brought him to Jerusalem, and buried him in his own tomb. Then the people of the country took Jhohaz the son of Josiah, and consecrated him, and crowned him in the place of his father:

(B.C. 610.) *Jhohaz made King.*

Jhohaz was twenty-six years old at 31 his consecration, and reigned three months in Jerusalem, and his mother's name was Hamutal, daughter of Jeremiah of Libnah. But he did wrong 32 in the sight of the EVER-LIVING, in all that his ancestors had done. Pharaoh Nekho, however, swept him 33 away at Riblah, in the district of Khamath, from being king in Jerusalem, and laid a fine upon the country of a hundred talents of silver and a talent of gold. Pharaoh Nekho also 34 made Aliakim, son of Josiah, king in place of his father Josiah, but changed his name to Jhokim, and took Jhohaz and carried him to Mitzer, and he died there.

(B.C. 610.) *Jokim made Governor of Israel by Pharaoh Nekho.*

Jhokim paid the silver and gold to 35 Pharaoh. He taxed the land to pay the money to Pharaoh; everyone of the people of the country had to provide the silver and the gold according to his valuation to pay to Pharaoh Nekho.

Jhokim was twenty-five years old 36 at his coronation, and he reigned eleven years in Jerusalem, and his mother's name was Zabidah, the

37 daughter of Pheriah of Ramah. But he did evil in the sight of the EVER-LIVING, in all that his ancestors had done.

(B.C. 607.) **Nebukhadnezzar Conquers Judah.**

24 In his time Nebukhadnezzar, king of Babel, advanced, and Jhoikim was subject to him for three years. Then he turned and rebelled from him.

(B.C. 603.)

2 But the EVER-LIVING sent against him the troops of the Kasidim, and the troops of Aram, and the troops of Moab, and the troops of the Amonites, whom he sent against Judah to destroy it, because it was the EVER-LIVING'S intention against Judah to turn it from His presence, for the sin of Manasheh in all that he did, and also for the innocent blood that he shed, filling Jerusalem with innocent blood, which the EVER-LIVING was not willing to forgive.

5 As regards the other affairs of Jhoikim, and all that he did, they are written in the history of events during the times of the kings of Judah. But Jhoikim slept with his fathers, and Jhoikin his son reigned 7 after him. And the king of Egypt did not again come out from his country, for the king of Babel seized from the River of Egypt to the River Frath,¹ all of which had previously belonged to the king of Mitzer.

(B.C. 599.) **Jhoiakim made Nominal King of Judah by a Revolt.**

8 Jhoiakim was nineteen years old at his coronation, and he reigned three months in Jerusalem; and his mother's name was Nakhshetha, the daughter of Alnathan of Jerusalem.

He, however, did wrong in the sight of the EVER-LIVING, in everything as his ancestors had done.

(B.C. 599.) **Nebukhadnezzar advances against him and Captures Jerusalem.**

10 At this period the Officers of Nebukhadnezzar, king of Babel, advanced to Jerusalem, and came to besiege the city. Nebukhadnezzar, king of Babel, also came to the city while 12 his Officers were besieging it, when

Jhoiakim capitulated to the king of Babel, himself, his mother, his ministers and generals, and eunuchs. Thus the king of Babel captured him in the eighth year of his reign. He also took away all the treasure from the House of the EVER-LIVING, and the treasures from the palace of the king, and collected the gold and furniture of gold that Solomon, king of Israel, had made for the Temple of the EVER-LIVING, by the command of the EVER-LIVING, and transported 14 all Jerusalem, and all its nobles, and the whole of the officers of the army, ten thousand, as captives, with all the carpenters and mechanics. He left none except the lower class of the country. He also transported Jhoiakim 15 to Babel, with the king's mother and wives, and his eunuchs, together with 16 the Princes of the country, whom he carried captive from Jerusalem to Babel. Beside which the king of 17 Babel made Mattaniah, his uncle, king in his place, but changed his name to Zedekiah.

(B.C. 590.) **Zedekiah made Governor of Judah by Nebukhadnezzar.**

Zedekiah was twenty-one years of 18 age at his coronation, and reigned eleven years at Jerusalem, and his mother's name was Hamutal, daughter of Jeremiah of Libnah. But he 19 did evil in the sight of the EVER-LIVING in everything that Jhoiakim had done, because the anger of the 20 EVER-LIVING was against Jerusalem and Judah to throw them from His Presence, — therefore Zedekiah revolted from the king of Babel.

(B.C. 588.) **Zedekiah Revolts, but Nebukhadnezzar crushes him.**

In consequence, in the ninth year, 28 on the tenth of the tenth month, Nebukhadnezzar, king of Babel, came with all his forces to Jerusalem, and encamped against it, and they built a surrounding wall against it, and 2 the siege of the city went on to the eleventh year of King Zedekiah. At 3 the ninth month the famine became terrible in the city, and there was no bread for the people of the country, so he burst from the city with a force 4 of soldiers by night, by way of the wall which is towards the Royal Garden, although the Kasidim were around the city, and marched towards

¹ Euphrates.

5 the desert. But the forces of the Kasidim pursued after the king, and overtook him at the fords of Jerikho, with all his army, who scattered from him. They consequently seized the king, and carried him to the king of Babel at Riblath, and reported to him for a decision, when he killed the children of Zedekiah before his eyes—then pulled out the eyes of Zedekiah himself, and bound him in chains and had him carried to Babel.

(B.C. 588.) **Nebukhadnezzar Burns the Temple and all Jerusalem.**

8 Afterwards, in the seventh of the fifth month, of the nineteenth year of King Nebukhadnezzar, king of Babel, Nebuzaradan came with many slaughterers, servants of the king of Babel, to Jerusalem, and burnt the house of the EVER-LIVING, and the Royal Palace, and all the houses of Jerusalem, and every mansion was burnt with fire. Then all the army of the Kasidim, with the slaughterers, broke down the walls around Jerusalem.

11 Nebuzaradan, chief of the slaughterers, afterwards transported the remnant of the people of the city, with the deserters who had deserted to the king of Babel, and the rest of the great crowd. However, Nebuzaradan, chief of the slaughterers, left the lower classes as farmers and diggers.

13 The Kasidim also broke up the Pillars of brass that were at the House of the EVER-LIVING, and the Bases, and the Brazen Sea which was in the EVER-LIVING'S House, and carried the brass to Babel, with the pots, and the brushes, and sprinklers, and the tongs, and took all the appliances of brass, which were made use of. The snuffers and scissors that were of gold, for gold, and what were of silver, for silver, the chief of the slaughterers took. And the two Pillars, the Single Sea, and the Pillars that Solomon made for the House of the EVER-LIVING were not weighed, for they were fabrics of brass. They were eighteen cubits high, and stood each with its crown of brass,—and the height of the crown was three cubits, with a network, and pomegranates around the crown. The whole of brass, and the second pillar was like it, with its crown.

18 The Chief Slaughterer also took

Sariah, the Chief Priest, and Zefaniah, the Second Priest, and the Commander of the Guard of the Threshold; and from the city he took a eunuch who was stationed over the War Office, and five princes, attendants of the king, whom he found in the city, and the Adjutant General of the Army of the nation, with sixteen from the Parliament of the country, whom he found in the town; Nebuzaradan, Chief of the Slaughterers, took these and conducted them to the king of Babel at Riblath, where the king of Babel assailed and put them to death in Riblath, in the district of Khamath. Thus he transported Judah from its land. But for the remainder of the people in the land of Judah, Nebukhadnezzar, king of Babel, appointed over them Gedaliah-ben-Akhiakam-ben-Shafan.

(B.C. 588.) **Gedaliah Appointed Governor.**

But when the Generals of the forces, they and the Princes, heard that the king of Babel had appointed Gedaliah, they came to Gedaliah at Mitzpah, with Ishmael-ben-Nathan, and Jhonathan-ben-Karakah, and Sariah-ben-Thankumeth the Nataphite, and Jazniah-ben-Hamakathi,—these and their men, when Gedaliah swore to them and their men, and said, "Fear nothing from the officers of the Kasidim who are stationed in the country, who serve the king of Babel," and bowed to them.

(B.C. 588.) **Gedaliah Murdered, and the People Go to Egypt.**

However, in the seventh month, Ishmael-ben-Nathaniah-ben-Alishamah, of the Royal family, came, and ten men with him, and assailed Gedaliah, and killed him, and the Judeans and Kasidim who were with him at Mitzpah. Then all the people arose, from the least to the greatest, with the officers of the forces, and went to the Mitzeraim, for they were afraid of the Kasidim.

(B.C. 562.) **Jhoiakim freed from Prison.**

In the thirty-seventh year from the transportation of Jhoiakim, king of

Judah, in the twelfth month, on the twenty-seventh day of the month, Avil-Merodakh, king of Babel, in the year of his coronation, raised the head of Jhoiakim, king of Judah, from 28 prison, and spoke kindly to him, and gave him a seat above the seats of

the other kings who were at Babel. He also removed his prison dress 29 from him, and he ate his food continually in his presence all the time that he lived. And from thence 30 forward the king regularly supplied a daily allowance during his life.

END OF THE SUPPLEMENT TO II. KINGS AND THE MONARCHICAL PERIOD
OF ISRAEL AND JUDAH.

PRESS NOTICES.

Pittsburgh Chronicle Telegraph (U.S.A.).

"In this age of free translation of the Holy Scriptures this little volume is interesting as being the first of an attempt to put the Bible into modern English. The result will be variously received, no doubt. To those who venerate the ancient forms of speech it will be a shock to read the old Bible stories in the modern idiom."

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'And from the wilderness they went to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh towards Jerishmon."

"A marvellous pilgrimage indeed, in an imaginary land! Mr. FENTON deserves our blessing for having restored the song out of that age-long unintelligible jargon. His version, a beautiful one, is:—

'Spring up, Well, to refresh us:—
Dug by rejoicing princes;
By the People's Chiefs and Ruler—
A refreshing gift in the desert!
And a gift from the rivers of God,
From the rivers of God in the hills,
From the heights it passed to the valley;
To Moab's plain from the Peak of Pisgah,
And clothed the face of the waste!

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Primitive Methodist.

"We give the title of this volume *in extenso* because it will help our readers to understand the aim of the translator, and the purpose his new rendering of the Holy Scriptures is intended to serve. We cannot hope in a brief notice to show the value of the work he has done. In reading some of the chapters we have felt that it brings before English readers the real meaning of the text as no other translation has ever done, and only a few of the very best commentaries have succeeded in doing."

THE
COMPLETE BIBLE IN MODERN ENGLISH.
SECTION III.

(ALL RIGHTS RESERVED.)

THE
BIBLE IN MODERN ENGLISH.

SECTION THE THIRD.

THE BOOKS OF THE PROPHETS.

DIRECT FROM THE ORIGINAL HEBREW INTO ENGLISH, AND
IN VERSE, IN THE HEBREW METRES OF THE PROPHETS,
OR IN PROSE, AS ORIGINALLY WRITTEN.

TRANSLATED BY

FERRAR FENTON, M.R.A.S., M.C.A.A.,

AUTHOR OF "THE NEW TESTAMENT IN MODERN ENGLISH," "ST. PAUL'S EPISTLES IN
MODERN ENGLISH," "THE FIVE BOOKS OF MOSES IN MODERN ENGLISH,"
"THE BOOK OF JOB IN ENGLISH, AND IN THE ORIGINAL METRE."

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3 Dedicate

TO MY FRIEND,

J. G. RAMSBOTTOM, Esq.,

**THIS THIRD SECTION OF MY TRANSLATION OF THE BIBLE INTO MODERN
ENGLISH, AS A SMALL TOKEN OF MY SINCERE APPRECIATION OF THE
HEARTY ENCOURAGEMENT HE HAS GIVEN ME IN THE EFFORT
TO MAKE THE HOLY SCRIPTURES AGAIN INTELLIGIBLE TO
THE ENGLISH-SPEAKING PEOPLES SETTLED BY THE
DIVINE MANDATE OVER THE EARTH.**

ORDER OF THE BOOKS IN SECTION III.

THE BOOKS OF THE PROPHETS.

	PAGE		PAGE
ISAIAH	1	MIKAH	211
JEREMIAH	76	NAHUM	219
EZEKIEL	133	HABAKUK	222
HOSEA	182	ZEPHANIAH	226
JOEL	193	HAGAI	230
AMOS	198	ZAKARIAH	232
OBADIAH	206	MALAKI	244
JONAH	208		

INTRODUCTORY NOTE TO THE STUDY OF THE SACRED PROPHETS.



PROBABLY the first thought of my readers after opening this volume will be: "Why has this man translated the Books of the Prophets into metrical verse? Is there not an almost universal opinion amongst Hebrew scholars from the days of Jerome to those of Scaliger, and from him to Professor and Bishop Lowth, our greatest Hebraist, and thence to both the English and American Revisers, that the Hebrew Language never possessed any system of versification or prosody by syllabic metre, but at best only a rhetorical arrangement of ideas which has been called 'Parallelism'?" Even the compilers of the Talmud, and the Mediæval Editors of the Canonical Books of the Bible, who are usually referred to as 'The Masorets,' were themselves, although Jews by birth, of the same opinion."

These suggested exclamations of my supposed readers and critics are quite correct as far as their Authorities go, but my own study of the Sacred Writers long ago convinced me that they had a perfect and most highly cultured system of syllabic prosody; and that consequently all previous or existing Students who assert the contrary were and are in error.

Bishop Lowth, however, whilst agreeing with those who deny a prosodial system to the Hebrew Writers, with bold intelligence came near my discovery, by his suggestion of parallelism of ideas in the Prophetic writings, but he adds, in his Preliminary Dissertation to his version of Isaiah, that if we attempt to seek true verse in Hebrew, "the pursuit is vain; the object lies beyond our reach; it is not within the compass of human reason or invention." Rénan is equally emphatic on the matter, and the Revisers, both English and American, agree. How, then, it may be demanded, have I dared to reject the consensus of all the Students of all Nations united in a like opinion for two thousand years?

To go fully into detail of the steps by which I attained my discovery of the varied and beautiful forms of ancient Hebrew versification would take a volume. But I had reached my platform many years before I read either Rénan or Lowth or others upon the subject. The apparent paths leading me to it were:—I was born of a family who had been connected with India since the days of Queen Elizabeth, one of whose Great Admirals, Edward Fenton, a hero of the Armada battles, was the first British Seaman who navigated an English Fleet round the Cape of Good Hope, to found the East India Company. I was born and educated in an atmosphere of Orientalism. My father, no mean Hebraist and Oriental student, was also a Vicar of the British Church. He educated and filled me with a desire to rival, and if possible surpass, his father's friend Sir William Jones, the discoverer of the Science of Languages, in the ardent study of the poetry of many Nations, Modern, Classic, and Oriental. For the Oriental poets I had a hot enthusiasm, and, as the most glorious of them all, for those of the Hebrews. In reading them and the Persian poets, my ear soon became struck with a similarity of

cadence in many parts of their works, as well as a close similarity in imagery and thought. A curious incident was my turning-point to practical utilization of my sensation. A lady seeing me reading a Hebrew Bible, asked me to let her hear the sound of that language. I at once began to read aloud, and after listening for some time she exclaimed in wonder, "Why! that is poetry! It is verse! It is verse!"

"Yes! so it is," I replied, almost startled myself, to find that a woman who only knew English should at once on hearing Hebrew poetry have been impressed so deeply with a fact I had for half my life only been suspecting. I consequently afterwards set myself to a diligent search into the question, and gradually became satisfied that the metres used by the Arabian and Persian poets were inherited from the Hebrews, and I decided to use them as my instruments of research.

The first outcome was my translation of the Book of Job into English, but also retaining the metre of the Hebrew poet in our language. That metre is the usual one used by the Hebrew teachers in narratives or didactic psalms, as it is by the Persian poets.

From that, which gave me a mastery of one form of Hebrew narrative, or didactic verse, I went on to test my theory upon Isaiah and the Psalms, and after several versions and revises extending through about ten years, I am able to offer to my Race the present version of the Sacred Prophets, made absolutely direct from the Hebrew and as faithfully as my ear can catch the metre in the original rhythm, line for line, word for word, and stanza for stanza. In my effort I have been like a sailor in an unknown sea, feeling my way by soundings, and so may not always have found the best channel for my voyage; but with GOD'S help I have done my best to present the Revelation of His Laws before my people in all lands, in the form He inspired His Preachers of old to do in what was then the Mother-tongue of their Race. In doing this I do not hesitate to say I believe I have worked under the influence of a Divine Inspiration. Not the Inspiration dreamed and drivelled about by Monks, Schoolmen, and Fools, but by that Inspiration the Creator puts into the instruments through whom He intends to work out His objects, preparing them from conception with faculties and surroundings to fit and lead them forward to effect His purposes.

It appears to me that the reason why Bishop Lowth, who came nearest to my discovery of the Hebrew Prosody, when he so clearly grasped their method of arrangement of thoughts by Parallelism, failed to arrive at the same conclusion as I have, was because he appears to have known nothing of any Asiatic Literature outside that of the Hebrews; indeed it was impossible that he could do so before Sir William Jones and his brilliant band of disciples, the East India Company's splendid Officials, had opened its wide pages to Modern Europe. And another cause of his failure and that of all other critics was that they sought only to find in Hebrew the inflexible mechanism of Latin verse, itself nothing but the echo of the tramp of the heavily-armed infantry of the soldiers of the Roman Legions. It never occurred to them that the essential movement of Hebrew verse was the echo of music and the rhythmic motion of dancers, who accompanied the recitations of the Nebiaim, or popular Preachers, and also the recitations of the Services of the Tabernacle, and in a more cultured degree of the Temple after its organization by those two Poets and Statesmen, David and Solomon, as indicated by the word Nebia, which we translate "Prophet," while it really means a Reciter, or Singer to the Harp, Pipe, or Tambour, the word used in the Bible Hebrew to denote a Prophet being

khazah, a gazer, or one who foresees. Consequently by following a wrong path all my predecessors failed to find the object of their search.

"But why," I have been asked by friends to whom I have shown my results, "should you seek to present the Holy Scriptures in a form so different to what for two thousand years men have been accustomed to see and read them, especially in English, when our peoples have come to look on the old prose form as absolutely sacred?"

My answer is that I believe the Almighty would not have inspired His chosen Teachers and Prophets to use verse in delivering His laws and instructions to mankind without an adequate reason, and therefore we have no right to fancy we can better His method by degrading it in turning them into clumsy prose, as the European translators both ancient and modern have done. As Bishop Lowth, who evidently thought as I do on this matter, says in his Dissertation on Isaiah:—

"It is indeed impossible to give a just idea of the Prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this Prophet" (he is speaking of Isaiah) "have been given, as well of old as in later times, a just representation of his manner, and of the form of his composition, has never been attempted, or even thought of, by any translator, in any language, whether ancient or modern."

This statement of the most accomplished Hebrew Scholar Europe ever produced is perfectly accurate. He made a noble attempt to remedy the defect, and would have no doubt succeeded but for the obstacles I have given above. In his fine translation, which has gone through innumerable editions during the last hundred and fifty years, he carried the work so far as his discovery of parallelism of thought in the Prophets could carry him; and I, by the possession of a wider range of tools, now try to perfect the work he began. But in Isaiah the use of dithyrambic metres presented terrible difficulties to me, and although I made several versions both in prose and verse, I fear I may not have overcome the whole of them.

I will conclude this Note by a few words to explain what I have found to be the basis of the Hebrew Prosody as compared with the Latin and Greek. In these two last, especially in the Latin, the syllables dominate the line of verse absolutely; but in Hebrew the Thought rules the metre, so that if a full section of the thought cannot be expressed in the usual number of syllables the line is lengthened by the addition of feet of the same rhythmic beat and ending with the usual close when the thought is completed. But if the section of thought that is being uttered can be expressed in fewer syllables, the line is never "padded" to extend it, but a fewer number of the rhythmic beats are used, ending with the usual close. The Passion also has great influence upon the metres, so that when it changes in the poet's mental state, the verse answers to it like the note of a flute to the fingers of its player. Lowth had in some measure noticed this, and it puzzled him, for he remarked in his Dissertation on Isaiah that there is hardly an instance of any Biblical poem where the same length of lines can be traced syllabically throughout, and upon that founds his argument against any system of metrical verse having existed amongst the Hebrews, except in the form of Parallelism. But if he had known some of our own older poets and those of the nineteenth century, he would have found in their passionate lyrics perfectly musical syllabic verse and widely varied length of lines, and probably would have enlarged his views of versification.

This, however, does not bear directly upon the path by which I arrived at

my discovery of the methods of the poetical Prophets in constructing their lyrics. As I noted previously, I often fancied I heard the tone of the Persi-Arabic lyrists in portions of the Psalms and elsewhere, but failed to establish any laws of rhythm in the Hebrew so long as I read that language by aid of the Massoretic "Vowel-points." I therefore abandoned them, and practised reading by the use of the fully-written vowels and by forming them into diphthongs when two or three of them were written together, and carefully listening to detect the step of any Arabian metre in the Hebrew text. I was soon rewarded by here and there finding a consonance in portions of Isaiah, but my first full success was reached in the Book of Job, where I caught the regular metre in which the Persian poet Hafiz delighted, consisting of a line of seven syllables, followed by another of eight—or the same in reverse order,—but at times running into an eight and nine, or occasionally falling to a six and seven, the accents resting on the fourth and eighth syllables for the first line, and upon the fourth and sixth and seventh, to make the close, in the second line. Another metre is a line of six syllables, a third one of twelve, and others are formed on the movement which in Greek produced the hexameter, for the Greeks got their alphabet and doubtless their versification from the Hebrews, and another of a regular line of nine syllables, the accent resting on each third in succession and without a definite close, so that the line can run on to twelve or fifteen syllables if the sense demands it.

Delighted with it, I wrote to a Continental friend. He replied, thinking I must be mistaken; so to prove my discovery a fact, I made a rough translation of the whole Book of Job in its poetical parts into the same metre, but in English—and asked him to test it. He did so, was converted to my views, and coming to England for the purpose, assisted me with his rich and accomplished intellect and scholarship to amend and polish the work. I need not go into detail as to how I arrived at the varied measures of the Psalms and the Prophets, and the division of each Ode in them to its proper beginning, end, and stanzas. For ten years I laboured at it upon the same lines, and after repeated versions, all direct from the Hebrew text, I arrived at the present form and results, which I now present to the kindly consideration of the Anglo-British Race in Europe, America, Australia, Africa, India, and wherever its members exist amongst other Peoples.

At the urgent request of many friends to my object in making the Word of God again intelligible to our Race, I have given this Preface a somewhat Autobiographical flavour, as the best way to make myself understood, and "to let your readers see something of your personality," as one of my best friends put his plea, "for I am sure they will like it," he added. So I consented.

In this translation my sole object has been to ascertain by my own study and the aid of the best critics, printed formerly, or who are now living in the body, the exact meaning of the text, and to transfer that meaning to the English language in equivalent words and in the sense we now use them, untrammelled by either tradition or authorities, and without any bias from preconceived theories, or the mystifications of Modern Sceptical Critics of the "Higher" or "Lower" Schools, or the Fads and Myths, or the fashionable attitudinizing self-styled "Agnostics" of our day, or of any Theological Systems whatever. To make the Bible, and the Bible alone, intelligible has been my single endeavour, without fear or favour to any Systemizers. Three very competent scholars have given me loyal assistance to this end in different parts of the work, one being a clergyman of clear, bold, and original intellect,

and also a sincere Christian, and the two others are, one an accomplished Scotchman, and the other a Continental scholar; and I sincerely thank them. They acted under the impulse of love for the GOD and FAITH of their Fathers, and will have their reward. Nay, they have it already in seeing how gladly the public of our Race have received the volumes of the Sacred Records as fast as they have come from the Press.

My main object, as stated above, has been a reproduction of the Books of the Prophets in the form and exact sense of their writings, therefore I have not attempted to lessen the incisive force of their language when denouncing Sin and Vice, Wickedness and Crime, whether committed by Individuals or Nations. GOD inspired them with a manly spirit of indignation, and they unhesitatingly depicted Sin in its own essentially repulsive, naked, brutality and degradation. They wrote for men, whom they called to a change of mind and practices—so who am I, that I should veil and tone down the hideous picture of men transformed to brutes, until it looks like a pretty plaything for lascivious school-girls, and depraved effeminate dandies, whose unbridled vices seek to justify themselves by lisping mock modesty and sham delicacy, to hide their own depravities from themselves?

The ALMIGHTY having inspired His Chosen Messengers to speak plainly, I have not dared to alter His will, and I believe every honest reader of my translation will approve me.

In conclusion, I sincerely thank the Public for the reception they have given to my former portions of the Bible, and hope, under God's blessing, the same may be accorded to this, the Third of the Hebro-Chaldee part. The next and Fourth Volume will contain the Psalms, Solomon's Works, Daniel and the Later Historians, standing in the order as used by the Editors of the Temple who first collected the Sacred Writers, which I have followed all through my version.

FERRAR FENTON.

LONDON, ENGLAND.

THE PROPHET ISAIAH.

Date 660 to 608 B.C.

BOOK I.

THE Vision which Isaiah-ben-Amoz foresaw over Judah and Jerusalem, in the days of Uzziah, I'otham, Ahaz, and Hezekiah, the Kings of Judah.

ODE I.

An Appeal to his Nation.

- The LORD Himself speaks!—Heavens hear, and Earth listen! 2
"I reared and trained sons, but from Me they revolt.—
The Ox his owner knows,—the Ass his master's crib,
But Israel knows nothing,—My People see not! 3
- Woe! you wicked Nation;—Tribe loaded with sin,—
You Race of revolvers,—the children of vice,—
Who abandoned the LORD Whom they hate,
Who from Israel's HOLY turned back,—
On what spot can they strike you again, 4
For each head is wounded and every heart sick,
And from the foot sole to the crown is no health, 5
But only wounds, bruises and festering sores,
Never cleansed or wrapped up, and not softened with oil! 6
- "Your land is a Desert,—Your cities are burnt,
Your farms in your sight strangers eat, and the plunderers waste:
Zion's maid sits forlorn like a tent in a field,
A Hut in a Garden,—or City besieged." 7
- Unless the LORD'S Mercy had left us a few,
We should perish like Sodom, be wrecked like Gomorah.
So hear the LORD'S sentence, you Judges of Sodom,—
Attend to GOD'S laws, you Gomorahan race! 8
- "What to ME," asks the LORD, "Is the wealth of your offerings,—
I am sick of burnt Rams and the fat of fed beasts,—
Blood of Bulls and of Lambs, and of Goats pleases not.—
When you come to My Presence who asks them from you,
When trampling My courts? 9
- "Bring no more vain offerings; your incense I hate it,—
Your Month-feasts, and Sabbaths, and solemn assemblies,
Abandon as useless, for I accept not.
My soul hates your Monthly and Festival Meetings;
A load they are on Me,—I stagger to carry;—
When you there spread your hands, I turn My face from you,
Though you multiply praying I never will listen,
For blood fills your hands. 10
- "Therefore wash yourselves clean, turn your sins from before you;
Cease your practice of evil when close to My sight.
Learn to be righteous, and try to do justice,—
Be just to the orphan, the helpless defend. 11
- "Come now," says the LORD, "for the reason I give you;
If your sins were like red, they will whiten like snow.
If purple as worms will become like to wool;—
If calmly you listen, the good Land shall feed you;—
But refuse, and rebel, and the sword will eat you!" 12

I

ODE 2.

A Lament over Zion.

- 21 How could the Chaste City come out as a Harlot?
 Once Righteousness dwelt there,—but Murderers now!
 22 Your silver is drossy, your wine mixed with water.
 23 Your Princes are rebels, Confederates with robbers,
 Love bribes and seek gifts, not the rights of the helpless,
 And the plea of the widow they bring not before them.
 24 "Go," says the Life's Prince, the kind Shepherd of Israel,
 "I will clear off the tyrants, and punish My haters,
 25 Will turn My hand on you, refine out your dross,
 And reserving your best will restore as aforetime
 26 Your Statesmen to govern,
 Then they will call you the City of Justice,
 The Home of the truth;—
 27 Zion, freed by Justice, by Right from her Slavery,
 28 While the Wicked are Crushed, and the LORD'S foes defeated.
 29 And you blush for the Groves you desired,
 And feel shamed for the Gardens you chose;
 30 When your oak leaves are withered, and gardens unwatered,
 31 And your wealthy like tow, and their works like a spark,
 And all burnt up together, with no one to quench them."

ODE 3.

- 2 The Event that Isaiah-ben-Amoz foresaw over Judah and Jerusalem.

Future Glories.

- 2 The days come when the Hill of the LORD'S House shall stand at the head of the Hills,
 And rise o'er the Mountains, and to it all the Nations shall gather.
 3 Great peoples collecting shall say, "Come, let us go up to the House of the LORD!
 Where Jacob's GOD dwells, and learn of His ways, and let us all walk in His footpaths!"
 For from Zion will go out the Law, and from Jerusalem Jehovah's Orders
 4 As judge between Nations, commanding great peoples, their swords into plough shares to beat,
 And their Spears into scythes,—nor nation raise sword upon nation, and never learn war.

ODE 4.

An Entreaty to Judah.

- 5 ISAAH.
 6 House of Jacob come on!—let us walk in the light of the LORD.
 "Why do you, LORD, reject Jacob's House as your people?"
 THE LORD.
 "For they seize on the East, and the Clouds like Philistines,
 And shake hands with the Children of Strangers;
 7 And fill up their Country with silver and gold,
 And their treasures are endless.
 And they fill up their country with horses
 And their chariots are endless.
 8 And they fill up their country with Idols,—
 The mere work of the hands of a founder,—
 The thing they have made with their fingers;
 9 Men bow,—men fall down to what cannot help them."
 10 ISAAH.
 "Seek a Fortress, or hide in the dust,
 From the terrible LORD, and the light of His might.—
 11 The proud men's eyes shall fall, and the lofty shall bow."
 The LORD only be great in that day!

In the LORD's day of power over all proud and high, And o'er everyone lofty or low, And over all Lebanon's proud rising Cedars, And over the Oak-woods of Bashan ; And o'er all the high hills, And all mountains aspiring. And o'er all castled Buildings, And all Moated Forts ; And all ships of Tarshish, And all costly displays, To depress human pride, And throw down haughty men.	12 13 14 15 16 17
In that day the LORD will be high, and the Idols swept down, And flung to the caves of the rocks and the holes of the dust, To escape the LORD's terrible splendour and might, When He rises to vanquish the earth.	18 19
Men will then throw their Idols of Silver, And Idols of gold which had filled them with fear, To the burrows of Moles and the Bats, And fly to the clefts of the rocks, and the crags of the peaks, To escape the LORD's terrible splendour and might, When He rises to vanquish the earth."	20 21

ODE 5.

A Warning to Jerusalem.

Trust not in Man with his passionate breath ;— To what good can he plan for himself ? For the Prince EVER-LIVING OF HOSTS Jerusalem's staff will remove, and from Judah support ;— All bread for support, and all water for drink.	22 3
The General, and man for the war ; Judge and Prophet, Consulter and Chief ; The Captain, who holds the command, And Adviser, and skilled Engineer, And Contriver of plans, And let boys be their leaders and children to rule, And the People distracted by man against man, And each by his neighbour oppressed ; The young by the old, and the low by the high.	2 3 4 5
Then each take his family friend, And cry " Robe and be Chieftain for us ;— And this Ruin take under your hand !" But at once he will rise and exclaim, " A Ruler I never can be, With no bread in my house and no Robe,— I cannot stand Chief of a tribe !" For Jerusalem totters, and Judah will fall, For their speech and their acts scorn the LORD . With their insults despising His Might. Their expression of face will convict, For as Sodom they boast of their sin,— They hide it not !—Woe to their soul, When their crime shall return on themselves]	6 7 8 9
" What good to be righteous ? " they cry ; So the fruit of their acts they shall eat— Alas for the crime of the bad !—	10 11

- When to him comes the work of his hands!
 12 By Children My Race is oppressed;
 And over them Women bear rule;
 My People, your Leaders betray,
 Those who should guide you divert from the road!—
 13 But Jehovah will rise to defend,—
 And establish the popular right;
 14 The LORD for His People will come,
 To do justice on Princes and Chiefs,—
 For you have devoured their farm,
 And your homes hold the spoil of the poor.—
 15 How dare you My people crush down,
 And grind on the face of the weak?
 Asks the LORD EVER-LIVING in might.

ODE 6.

A Warning to the Women of Zion.

- 16 The LORD demands reply.—“Why Zion’s girls are proud,
 And walk with haughty necks, and roving wanton eyes,
 And mincing in their step, and pattering with their feet?”
 17 So my Prince will strip the skull of Zion’s daughters bare
 And the LORD expose their shame.
 18 My Prince then take away the turban’s wreathing rolls,
 Along with pretty lace, and wide encircling skirts,
 19 And drops and curls and veils,
 20 And bracelets and their boots;
 21 And puffs and bags of scent,
 Charms and seals and forehead drops;
 22 The costly shawls and cloaks and girdles and their clasps
 23 And hats and lovely knots.
 24 And instead of scents be stink, and in place of girdles ropes:
 Bareness replacing plaits, instead of wrappers, sacks,
 And a brand in beauty’s place!
 25 Your men fall by the sword, and your mighty in the war,
 26 And her gates lament and mourn; she sits lonely on the ground!
 4 Seven women then will seize a single man and cry;—
 “We will eat of our bread, and will clothe in our dress,—
 Only give your name to us, to take off our reproach!”

ODE 7.

Good News and Prosperity promised to Israel.

- 2 Yet again the LORD’S Plant shall be graceful and grand,
 And the fruits of his land be delightfully fair
 To Israel returning.
 3 Then the fragments of Zion, Jerusalem’s wreckage
 To Him shall live sacred enrolled in Jerusalem.
 4 When the Prince washes filth from the daughters of Zion,
 And the blood from the clasp of Jerusalem’s hands,
 By the spirit of justice and spirit of fire!
 5 And the LORD spread on the Walls and the Fanes of Mount Zion
 A cloud in the day, and bright fire at night,
 And splendour o’ershadow the whole,
 6 As a sheltering tent in the day from the heat,
 And a refuge and covering from storm and from rain.

ODE 8.

PROPHET. *The Vineyard of his Friend.*

- " I will now sing to my Friend, a lovely song of his vineyard. 5
 My Friend had a beautiful farm on a spur of the Son of Fatness.
 He dug it and cleared, and he planted with vines of Sorek, 2
 And a tower he built in the midst, and cut out a Wine-vat beneath it.
 Expecting to reap good grapes—but it produced him only bad ones.
 So now Jerusalem's dwellers, and you the men of Judea, 3
 Judge between me and my farm;
 What could I do to my vineyard more than what I did to it? 4
 When I expected sweet grapes, why has it borne me these sourlings?
 Now then advise me yourselves, what I should do to my vineyard?" 5
MEN OF JERUSALEM.
 "Cut up and burn its hedge,—break its fences and let it be trampled."
 PROPHET.
 "Yes! I will lay it waste—not dig or trim,—let briars and thorns grow! 6
 I will command to the clouds not to rain showers upon it."—
 But the farm of the LORD OF HOSTS is the household of Israel, 7
 And the men of Judea the plant that He loved and He hoped for;—
 He looked to see Justice done, but found crime; and for kindness oppression! 7

ODE 9.

Woe Denounced to the Abuticious.

- Alas! they add house to house,—wide farm to farm,— 8
 That alone they may dwell in the heart of the land!
 But the LORD OF HOSTS whispers to me,— 9
 Many great and fair Halls shall be waste,
 And no one dwell there!
 So ten acres of farm yield a Bath 10
 And five homers of seed an Ephah!
 At dawn they rise to seek drink, 11
 Chase wine until eve to inflame them.
 There are harp and lute, the drum and the fife, 12
 And wine in the feasts with them,
 But no thought of the work of the LORD,
 They see not what His hands have made!
 By want of knowledge my Race is stripped, 13
 And their nobles destroyed by greed;
 And their Masses rage with thirst.
 The Grave therefore has roused her soul, 14
 And her mouth she has opened wide,—
 And high and low rush into it cheering!
 But the men shall stoop and women fall 15
 With their haughty eyes flung low,
 When the LORD of Might shall rise to judge, 16
 The Holy GOD decree the right;
 Then lambs shall feed as they desire, 17
 And kids shall graze in the fertile fields.

ODE 10.

A Warning to Scoffers.

- Woe! you haulers of Passion by Vanity's Cables;— 18
 And Sin with thick ropes like a cart!—
 Who say, "Let him hasten, and do his work quickly;" 19
 For then we can see it advance!
 Let Israel's Holy One bring out His purpose;
 And then we can know it!"

- 20 Woe! you call evil, Good, and turn Good into evil,—
And Darkness the Light, and turn Light into Darkness;
The Bitter to Sweet, and the Sweet into Bitter!
- 21 Alas! in your eyes you are wise—to your own faces prudent,—
22 Woe, you heroes with drunkards, brave men to mix drink!
23 Who for bribes wrong to right, and turn right into wrong,
24 So, as fire's tongue eats chaff, and the flame consumes hay,
There shoot shall be scorched, and their bloom fly as dust,
For the Laws of the LORD OF HOSTS they have despised,
And derided the words of the Holy of Israel!
- 25 And so for his people the LORD's anger burnt,
So he stretched out his hand over them and has struck;—
The Hills shook, and their mass was flung into the Squares,
And their bulk was like wreck in the heart of the streets!—

Yet His anger turns not for this, but His hand is extended still!

- 26 And the Nations from far He will also rouse up,
And whistle to them from the bounds of the earth,—
And look! how they hasten—now quick they come on!
27 None weary or stumble, they sleep not or slumber,
Their belts not unclasped, and their boots not unlaced.
28 Their arrows are sharpened, their bows are all bent,
Their horse hoofs are flint, and their car wheels a whirlwind.
29 Like a lion they growl, and they bellow like tigers;
They seize prey, and go,—and no one can prevent,
30 Though at them they roar like the roar of the sea!
- Then men will look down to the earth—and behold dark despair,
And by its deep gloom the light will seem black.

ODE II.

Introductory Note by Isaiah.

- 6 In the year of King Uzziah's death, | And I exclaimed, "Alas for me! for 5
I saw the Almighty seated upon a | I shall die! since I am a man of
high and lofty throne, and His atten- | sinful lips, and I live amongst a race
dants filled the Temple. | of sinful lips!—Yet I have seen the
2 Scraphim stood around Him each | Royal LORD OF HOSTS with my
with six wings. With two they | eyes!"
covered their faces; with two they | But one from amongst the Sera- 6
3 clothed their feet; and they flew | phim flew and took by his hand
with two; and one called to the | with the tongs a coal from off the 7
other exclaiming | Altar, and touched me on the mouth
"Holy, holy, LORD OF HOSTS, | and said,
The Earth is full of Your splen- | "Now this has touched your lips
dour!" | it has removed your frailty, and
4 And the Guards at the doorways | covered your sins."
trembled at the sound of the Anthem, | Then I heard the voice of the LORD 8
and a thick cloud filled the house.— | ask, "Whom shall I send? and who
will go for us?"
- 9 And I replied, "I am here; I will go!"
He said,—"Go! and say to this People,
'Hearing, you hear, but never perceive;
Seeing, you see, but never will learn!—
10 For this People's heart has grown fat,—
Deaf-eared, they have blinded their eyes,
lest they see with their eyes,
And hear with their ears,
Understand with their heart,
And turn and be healed!'"

11 Then I asked, "At what time, Almighty?"

And He answered, "Not until their towns are ruins without inhabitants, and their houses have no men, and their farms are desolate wastes, and the LORD has driven away their race from the heart of the land by a great emigration. Yet a tithe shall remain in her and be fed, like a Plane or Oak when they shed their leaves, yet stand up with good sap to sustain them."

ODE 12.

A Message to Ahaz.

7 At the period when Ahaz-ben-Jotham-ben-Aziah was King of Judah, Retzin King of Aram, and Pekah-ben-Remeliah the king of Israel, advanced to Jerusalem to assail it, but were not able to conquer. But when it was reported to the House of David that Aram had joined with Ephraim its heart and the heart of its people shook like the trees of a wood are shaken before the wind.

3 But the LORD said to Isaiah, "Go at once with your son Turn-again, to meet Ahaz at the side of the embankment of the High Reservoir on the Hill of the Bleachers' Field and say to him;—

4 "Rest, and be quiet, and fear not these two smoking tails of sticks,—those firebrands Retzin of Aram and the greedy son of Remeliah who conspire against you,—Aram the friend of Ephraim and the son of Remeliah,—who say;—Let us advance into Judah and conquer her, and divide her between us and make the son of Tebal a King in her centre!"

7 "However," the Almighty LORD says, "it shall never succeed or be done.—What is the head of Aram? Damask!—and the Head of Damask? Retzin; but by a period of six full years, Damask shall be struck down, with the Head of Ephraim, Shomeron,—and the Head of Shomeron,—Ben-Remeliah!—If you do not believe this,—Why do you not believe?"

10 The Messenger of the LORD continued however to say; "Ask a proof

1 Ch. 7, v. 8. I believe the name Ephraim, אֶפְרַיִם, is the pen-slip of an ancient transcriber, for Damask, דַּמָּשֶׁק, as the sense of the passage demands Damask, and not Ephraim, whose doom follows.

from your EVER-LIVING GOD for yourself,—from the valley below, or from the hills above?"

But Ahaz replied, "I will not ask one,—for I will not try the EVER-LIVING."

He, however, answered;—"Listen, now, House of David, is it a trifle that you flout men, that you must also flout God?"

"However the Almighty Himself will give you a proof.—Look! that Virgin shall conceive and bear a Son, and you shall call his name God-with-us."

"He will eat butter and honey when he learns how to distinguish between bad and good. Yet before he the lad knows to distinguish between bad and good, the Country that you oppose will be deprived of both her Kings!"

"For the EVER-LIVING will bring over you and over your People, and over your father's house, such times as have not come from the day when Ephraim revolted from Judah,—the King of Ashur!—And then the LORD will whistle for the Flies who are on the banks of the rivers of the Mitzeraim, and for the Wasps who are in the land of Ashur, and they will come and all of them settle in the banks of the rivers and the clefts in the crags, and in all the bushes and on all the trees by the brooks.—At the same time the Almighty will shave off by a hired razor,—by the King of Ashur,—the head and hair of the feet and also the beard!"

"At that period it will happen that a man who feeds a cow and a couple of sheep, can eat butter and milk from their abundant produce,—for all who are left in the breast of the land will eat butter and honey, for then on every farm where there had been a thousand vines, let for a thousand shillings, there will be only briars

1 Ch. 7, v. 13. "He, however," refers to Isaiah the Messenger, not to Jehovah.

2 Imanuel.

3 This event actually occurred when Tiglath-Piliser captured Damascus and Samaria, after Ahaz had entered into an alliance with him in 741—740 B.C. (2 Kings, Ch. 16, v. 7). Upon these facts I read this 7 Ch. of Isaiah, v. 8, as being "six full years," not 65 as former translators have done, for the word חַמֵּשׁ, Khamsb, five, in the Hebrew means "a full or round number," and does not always stand as a mere numeral of arithmetic. See Professor Samuel Lee's Hebrew Lexicon.

and thorns!—They shall also hunt
 24 there with bows and arrows, for all
 25 the land will be briars and thorns;
 and upon all the hills that were care-
 fully cultivated, nothing shall shoot
 up except thorns and briars, and
 fodder for bullocks and trampling
 goats!"

ODE AND ADDRESS 13.

*The Doom of Damascus and
Samaria.*

- 8 The EVER-LIVING said to me,—
 "Take a great tablet and engrave
 upon it with a human engraver,
 2 about 'rushing to spoil, hastening
 to plunder.'" So I took as truthful
 witness to myself Auriiah the Priest,
 and Zakariah-ben-Jeberekhiah.
 3 Then I married the Poetess and she
 conceived and bore a son; and the

EVER-LIVING said to me, "Call
 his name Quick-rush-to-spoil-and- 4
 Plunder, for before the lad learns
 to say 'My father and mother,' the
 loot of Damask, and the plunder of
 Shomeron shall be carried to the
 presence of the King of Ashur!"

And the LORD continued, com- 5
 manding me to say further;

"Since those people despise the 6
 water of a quiet flowing stream and 7
 delight in Retzin and Ben-Remeliah,
 the ALMIGHTY will, be sure, bring
 upon them the flood of a great rushing
 river—the King of Ashur and all his
 Warriors,—and it will march over all
 their brooks and all their banks. 1—
 Then the flood will pass onwards to 8
 Judea, and reach to the neck; but
 your land shall be the full stretch of
 his wings."

Song of Triumph, "For God is with us!"

- 9 Collect together you Nations,
 But you shall be broken!
 Listen Lands at a distance;—
 Arm yourselves,—but you shall be broken!—
 Arm yourselves,—but you shall be broken!—
 10 Decide a united scheme,—discuss a plan—
 It shall not succeed for God is with us!
 11 For thus has said my LIVING GOD,—
 Who holds me with His hand,
 Who kept from walking in the path
 12 This people take, and said:—
 "Confirm no treaty with all whom
 The People wish to treat;
 13 Nor fear their dread and terror,—
 The LORD OF HOSTS revere and fear,—
 14 He was your trust and hope,
 He was the one revered,—
 Now stumbling block and rock to fall
 On both of Israel's homes,
 And to Jerusalem's men a snare,
 15 In them shall many stumbling fall,
 Be broke and snared and caught.

ADDRESS 14.

The Prophet warns his Nation of a Punishment for its Sins.

- 16 Bind up the evidence,—impress
 17 the Law upon my Students, and I
 will wait for the EVER-LIVING Who
 has hidden His face from the House
 of Jacob;—but I will wait for Him;—
 18 for I, and the children the EVER-
 LIVING has given to me, are signs
 and warnings to Israel from the LORD
 19 OF HOSTS dwelling on Mount Zion.
 And when they say to you,—"Come
 to the Raisers of Spirits, and to those
 taught by the Whisperers and the
 Entranced"—should not a People
 rather go to its GOD?—to the Living?
 —not to the Dead?—to the Law and its
 Evidence?—If they do not speak in 20
 accordance with it,—there is no day- 21
 break for them; but a passing over

1 Ch. 8, v. 7. This last clause of v. 7 can
 also be translated "and it will advance over
 all their strongholds and all their fortifica-
 tions," the Prophet using a puzzling equivoque
 as he often does.

to distress and hunger;—and when they hunger and suffer and curse their King and their God, they will
 22 examine the Sky and search the earth;—but only see trouble and darkness;—oppressive blackness and driving gloom! Yet not such blackness

as that which oppressed her when at a former time He denounced the land of Zebulon, and the land of Naphthali; and afterwards more heavily the district by the sea,—Galilee of the Tribes beyond the Jordan.

ODE 15.

God Promises His People Light and Liberty.

The Nation walking in darkness see a resplendent Light!
 Those shut in a land of shadows,—light has appeared to them! 9

You have increased the Nation!—
 Have You not increased its joy?
 They thank You, as with thanks at harvest,
 As they dance when dividing spoil! 2

For the yoke it bore, and the shoulder beam,
 And the driver's rod, You broke at the Judgment Day;
 When every Warrior's striding boot 3
 And his garments rolled in gore, 4
 Were burnt in devouring fire.

For a Son has been born, a Gift to us,— 5
 On His shoulder the Princedom rests,—
 The Wonderful Counsellor, call His name,
 Great Leader, Time's Father, the Prince of Peace!

Now endless Order and Peace shall spread. 6
 O'er David's Kingdom and throne;
 To build and secure by Justice and Right,
 From now to eternal Time!
 This, the Power of the LORD OF HOSTS will do!

ODE 16.

A Pathetic Warning to Israel.

To Jacob a word the LORD sent, but it lighted on Israel,
 And informed all his tribe of Ephraim and Shomeron's people,
 Proud and big-hearted who say,— 7
 8

"The brickwork has fallen;—we will rebuild it with marble;
 The Sycamores they have cut down,—but we will replace them with cedars!" 9
 But the LORD, Retzin's foes will excite, and join against him his opponents, 10
 Aram in front, and Philistia behind,—wide-mouthed shall devour Israel. 11
 For all this His anger turns not, but His hand is extended still.

Yet, the Nation, though struck, will not turn, nor seek for the Ruler of Armies; 12
 So the LORD will from Israel cut off head and tail, root and twig in a day.— 13
 The Judge and the Noble are Head,—and the Tail is the false-visionsed Prophet. 14
 Those who mislead them are blessed by this race,—and their blessing destroys 15
 them.

So my Prince delights not in its youths nor pities its widows and orphans, 16
 For they are all wicked and worthless, and every mouth speaks in deception.
 For all this His anger turns not, but His hand is extended still.

For like fire in briars and thorns shall Wickedness flare up, 17
 Consume and kindle the trash, and fiercely the smoke shall roll;
 When the LORD OF HOSTS' anger burns up the Land, and the people are fuel. 18
 None pities his brother, but tears his right hand and is hungry; 19

- And unsatisfied eats of his left,—each devouring the flesh of his arm.
 20 Menasseh of Ephraim, Ephraim of Menasseh, and both of them joined upon Judah !
 For all this His anger turns not,—but His hand is extended still.
- 10 Woe! you enactors of wicked decrees,—and pronouncers of cruel decisions,
 2 To turn off the weak from their right, and strip My poor people of justice,—
 To make widows their prey and orphans their spoil !
- 3 What will you do in the day of assize, which will come from afar with a crash ?
 To whom will you fly to seek help ? And with whom will you hide up your wealth ?
- 4 Abandoned by Me you will crouch in your chains, or fall down with the wounded !—
 For all this His anger turns not,—but His hand is extended still.

ODE 17.

God's Warning to the Proud Assyrians.

- 5 Woe to Ashur the rod of My anger !
 He is only the stick in the hand of My rage !
 6 To a Nation depraved I will send him,—
 And over My people revolted, appoint,
 To plunder the plunder, and spoiling to spoil
 And lay them for treading like dirt in the streets.
- 7 But he does not know it, his heart does not think so ;
 His wish is to waste and destroy many Nations,
 8 For he says " Are not each of my Captains like Kings ?
 9 And is not Kalno become like Karkemish ?
 And is not Hamath become like to Arpad ?
 And Shomeron like to Damascus ?
- 10 " How," he says, " did my hands find the Kingdoms and Gods ?
 Are Jerusalem's and Shomeron's finer ?
 11 Why, as to Shomeron I did and her Godlings,
 Should I not to Jerusalem do and her buildings ? "
- 12 But when on Jerusalem and on Mount Zion
 My Prince has completed the whole of His work,
 He will pour on the proud-hearted Monarch of Ashur
 The fruit of His splendour and pride of His eyes,—
 13 Who says, " I have worked by my courage and wisdom,
 When prudent I swept off the boundaries of Nations,
 And crushed like a hero, the dwellers in them.
 14 And my hand found a nest with the Wealth of the Peoples,
 And I gathered the unguarded eggs of all lands ;
 I swept up for myself and no wing dared to strike,—
 Nor any mouth open or chatter at me ! "
- 15 How can the Axe boast as if using its Wielder ?—
 And the Saw as much more than the Sawyer who drives ?—
 The Club, as not Wood, raise its hand on its user ?—
- 16 For this the Almighty Commander of Armies,
 Will send a Consumption upon all his fatness,
 And under his glory light slow creeping fire.
 17 Israel's LIGHT be the fire, and HIS HOLY the flame
 And in a day burn up his thorns and his briars,
 18 And his glorious Forest and sweet-smelling Carmel ;—
 Shall depress the whole mass, like a Leader who faints,
 19 And the number of trees that remain to his forest,
 Shall be what an infant can easily count !
 20 And then Israel's remnant, and Jacob's delivered

Shall no more be relying upon their oppressor, But in truth trust JEHOVAH the Holy of Israel,— And the fragment of Israel return to his Powerful GOD.	21
Though Israel, your People are like to the sea-sands, The rest will return when washed pure and clean, The rest will come to Him, like perfect washed gold. For the GREAT LORD of Hosts will perfect and refine, The Works He will do in the breast of the earth.	22 23
Therefore thus says the LORD EVER-LIVING OF HOSTS, Fear not Ashur, My People in Zion who dwell ; Though his rod and staff strike, as they served you in Mitzer;— For My anger and wrath will end in his destruction, When the LORD OF HOSTS swings up about him his lash Which He used upon Midian beside Oreb's rock, And His rod which He raised at the Sea against Mitzer, And on that day his load shall be rolled off your shoulder, And his yoke from your neck, and the yoke chafe be healed.	24 25 26 27
MESSENGER. 1 ¹ He has come up to Arath,—passed over to Migron, And he has at Mikmash reviewed all his armies ; Has crossed by the Passes, and rests at Low Giba.— Now Ramah trembles,—Saul's Gibeth has fled !	28 29
" Let your voice shriek Beth-Galim, that Laish may hear it ; Alas ! poor Anathoth, Madmena is shaken ; The Hill-men fly from him,—he now stauds on Nob, Shakes his fist at Beth-Zion, Jerusalem's Hills ! "	30 31 32
THE PROPHET. Now the great LORD OF HOSTS cuts his branch with a rush And his high top, cut off, on the mountains is strewn ; And with iron he goes round his forests, and Lebanon's glory will fall.	33
Then a Branch will shoot out from the Stock of Jessai And a Shoot from his roots will spring up, And upon Him the Spirit of Life will remain, And the Spirit of Wisdom, and Spirit of Foresight, With the Spirit of Counsel and Power,— The Spirit of Knowledge and Fear of the LORD ;— And being inspired by the Fear of the LORD, He will never decide by the glance of the eyes, Nor punish by rumour that comes to His ears, But He, by the Right will decide for the weak, And with Justice will strike for the poor of the Earth, By the rod of His mouth He will conquer the world, And its Wickedness slay by the breath of His lips. For Righteousness will be the belt of His waist, And the Truth shall engirdle His robe !	11 2 3 4 5
Then the Wolf shall reside with the Lamb, And the Leopard lie down with the kid, And the Calf, and the Tiger and Lion agree, And a little child lead them about. And the Cow and the Bear will be friends, And together their children shall lie, And the Lion eat hay like the Ox ! Then the Infant can play at the hole of the Asp, And even lay hand on the den of the Adder,— They shall not hurt or harm on all My Holy Hill,	6 7 8 9

¹ NOTE.—Ch. 10, v. 28. At this verse a scout is supposed to arrive while the Prophet is preaching, and gives his terrified report of the Assyrian advance.

For the Earth will be filled with the knowledge of God,
Like the waters flow over the sea!

- 10 Then the Tree of Jessai be the Banner of Tribes,
To whom Nations will rush and rely on His might;
11 And My Prince will add twice to His power,
To collect the remains of His race who are left,
From Ashur and Mitzer, and Pathros,
And from Kush and from Ailam and Shinar,
And from Khamath, and out from the Isles of the Sea.
12 And then He will raise up a Flag to the Heathen,
And all Israel's wanderers, and Judah's Dispersion,
From the four Wings of the Earth will collect,
13 And turn off Ephraim's envy, and Judah's oppression,—
Nor Ephraim envy Judah, nor Judah vex Ephraim,
14 But westward will fly at the side of Philistia,
And together will plunder the Sons of the East,
And throw out their hands upon Edom and Moab
And bring to subjection the children of Amou,
15 And the LORD dry the tongue of the Mitzerite sea—
Shake His hand o'er the River in violent wind,
Make its seven streams fail, and be travelled in shoes,
16 And become a highway for the rest of His People,
Who are still scattered in Ashur,—
As to Israel it was in the day he came up out of Mitzer,

ODE 18.

Israel's Song of Victory.

- 12 *(In that day you must sing,—)*
" I will praise You, Jehovah,—
For Your anger with me into mercy has turned!
2 GOD Who saved me—I trust You, and no more will dread!
For You, LORD, are my vigour and song, EVER-LIVING!
And You are a Saviour to me!"
3 So draw water with joy from the Wells of Salvation!
(At that time you must say—)
4 " Praise the Lord,—call on His Name,
Proclaim to the Peoples His wonders;
Make Him remembered and lift up His Name;
5 Sing to the LORD for the splendid result,
Proclaim it to all on the earth!
Cheer loud and shout, O! you people of Zion,
For ISRAEL'S HOLY is great in your midst!"

ODE 19.

- 13 *The Doom of Babylon that Isaiah-ben-Amoz foretold*
2 Hoist the Standard to view on the Hill,—
Call to them—and with the hand beckou,
And the Princes will enter the gates!
3 I have commanded My saints, I have called to My Heroes,
My fierce and My proud, and My haughty,
The High Hills re-echo a great people's movement,—
4 The sound of the Leaders of Nations collecting:—
The LORD OF HOSTS mustering His Army for Battle!

They come from a land at a distance, From the boundary of Heaven, And the LORD with His weapon of anger, To punish your land.	5
How! for the day of the LORD is arriving!— Like a robber for plunder it comes! Therefore all hands hang down, And each man's heart will melt, Will be terrified, tortured, and writhe In anguish like women in childbirth!	6 7 8
Each his friend will affright, Face flaming to face, "Look! the LORD'S day has come!— Fierce, o'erwhelming, and furlous with anger, To turn the Earth into a waste, And the wicked destroy upon her."	9
Then the stars of the skies and the planets Will no longer shine with their light. In darkness the Sun will come forth, And the Moon will not give out her beam, When I visit her sin on the world, And on the Wicked their crime. Make the pride of the haughty to cease, And the might of the terrible fall. And make mortals more precious than gold, And mankind than the purest from Ophir: For the Heavens will tremble, earth shake from her place At the LORD OF HOSTS' anger and day of fierce wrath; They shall be like a stag, or a Shepherdless flock, Each to his Nation will fly, And everyone march to his land, And all met will be stabbed, All caught by the sword; Their children fung down in their sight, Their homes plundered and ravished their wives. For I will raise on them the Medes, Whom silver will never restrain, And who have no desire for gold. Their Archers will break the young men; Nor pity the fruit of the womb, Nor their eyes have regard to a child,— And Babel, the Swell ¹ of the Kingdoms, The crown of the pride of Kaldees, Like Gomorah and Sodom whom GOD overwhelmed, Not inhabited ever Or dwelt in for ages, Nor camp there the Arabs, Nor Shepherds there pasture,— But Wild Beasts shall cower,— With yells fill their houses,— And Daughters of Woe shall reside. ²	10 11 12 13 14 15 16 17 18 19 20 21

¹ Ch. 13, v. 19. It is strange that this modern slang term is the only accurate translation of Isalah's Hebrew צְבַל, Tzbl, to swell, to swell up, say the Lexicons.

² Ch. 13, v. 21. Daughters of Woe is the poetic name for the Ostrich in Hebrew, owing to the sobbing wail uttered by that bird at night.

- 22 And the gorilla shall dance!—
And her widowhood Hyenas mourn,—
And snakes in her Temples delight!—
And soon it will come,
For her period shall not be for long.
- 14 For the LORD will have pity on Jacob,
And Israel once more will select,
And comfort them on their own land.
And the stranger shall gather to them,
And cling to the household of Jacob,
2 And our tribes take them and bear to their homes,
When Israel's House rules the Land of the LORD,
And the Masters he served be his servants and maids,
And he shall subdue his oppressors.
- 3 Then when the LORD frees you from grief and from fear,
And from the hard slavery you slaved,
- 4 You can raise up these verses against Babel's King,—
"How failed the Tyrant?
The gold-seeker perished?—
5 The LORD broke the rod of the Wicked,
6 The stick of the driver, whose fury struck peoples,—
Who with strokes never ceasing
Chased Nations in anger,—
He is now helpless driven!
- 7 "All the earth laughs in peace
And breaks out into song!
- 8 Yes, the pine trees laugh at you, and Lebanon's cedars;
Since you fell, no fellers have come up against us."—
9 The Grave below mourns you,—and comes out to meet you,—
The Rephaim strip for you,
And rise all the Heroes of Earth from their Beds,—
All the Kings of the Heathen grieve for you and say,—
10 "Have you become feeble like us?
Un-kingdomed as we?
- 11 "Your pomp sinks to the grave with the sound of your viols;
Your couch is the maggot, your covering the worm!—
12 How fell you from Heaven, bright Son of the Morning?
Down, down to the earth, you destroyer of Nations?
13 Though you said in your heart 'I will rise up to Heaven!
Exalt my throne over the stars of its God
And reside on the Hill of the Seasons;
Be adored like the North!
- 14 I will rise o'er the heights of the clouds,—
I will make myself like the MOST HIGH!
- 15 "But now you are hurled to the Grave!
You are kicked to the Pit!
- 16 Those who see you upon you will gaze,
Reflecting that this was the man
Shook the earth and made Kingdoms afraid,
17 Made the World like a desert, its cities destroyed,
And sent not his prisoners home!
- 18 "All the Kings of the Nations—the whole,
Rest in honour,—each one in his house,
19 But you are flung out of your grave
Like a careless guard slain in the dark,
By the stab of a sword, is flung to the stones in a pit,
As a corpse trodden down.—

You shall not join them in the tomb,— For your own land you ravaged, your people you slew;— The seed of the Wicked shall never be famed."	20
Prepare death for his sons, for the sin of their father;— Let them never more rise to seize hold of the earth; And fill all the world with their crimes.—	21
"And I will rise on them," the LORD OF HOSTS says, "And will cut off from Babel her name, And her marriage and offspring and race," Says the LORD!	22
"And make her the Bittern's estate, With pools for the reeds, And sweep with the broom of destruction," The LORD OF HOSTS says.	23
The LORD OF HOSTS promised and swore, "It shall become as I said, And as I determine shall stand.— In My land to smash Ashur, Tread him down on My Hills, Take from them his yoke, And remove his load off from their backs. This purpose is fixed for all over the earth, And Mine is the hand which controls every Race," So the LORD OF HOSTS fixes, and who can annul? His Hand is controlling,—who can turn it back?	24 25 26 27

ODE 20.

The Doom of Philistia.

This Burden came in the year that Ahaz died. (B.C. 726.)	28
Rejoice not Philistheth so fully That the rod of your conqueror has broke, An Asp springs from the egg of the Serpent, And its fruit is an adder with wings! But the poor, weak, and wretched shall feed, And in safety repose, When I kill by famine your root, And your fragments are slain.	29 30
Cheer, and shout Gate and Town,— All Philistia dissolves,— A smoke comes from the North Not alone but in masses.— And what should be said to the National Leader? That the LORD has built Zion, And in Her the poor People trust.	31 32

ODE 21.

The Burden of Moab.

Because in a night, Ar of Moab is ruined, Be silent!	18
Because in a night, Kir of Moab is ruined, Be silent!	
Go up to Bayith and Dibon the Higher, To weep over Nebo, and over Mideba. Howl, Moab, bare-headed, with all your beard shaven! In his streets they gird sacks on the walls,	19

- In the squares all fall howling in tears,
 And Heshbon and Alalah, shriek out to Jatz,
 Their voices re-echo!
 Moab's joints ache and his soul is distracted!
- My heart cries for Moab,—
 At her flight, like a three-year-old heifer to Zoer,
 For she mounts up to Lilith in tears;—
 And raises on Horanim's roadway a shriek of despair,
 For the waters of Nimrim are failing;
 Grass withers, plants perish, and nothing is green!
 Therefore the wealth they had made and collected,
 The Arabs bear off to their Vale.
- For the shriek has gone round all the borders of Moab
 At Aglim they wail, and will wail at Bar-Alam,
 When the Rivers of Dimon are filled full of blood;
 But I will set worse upon Dimon,
 A lion to chase out of Moab, and shatter the land.
- (FRIENDSHIP OF JUDAH SOUGHT BY MOAB CHIEFS.)
- "Let your ruler from Seba send lambs
 From the pasture, to Her on Mount Sion;
 When like a lost bird driven out of its nest,
 At Arnon's fords stand Moab's daughters."
- (MOAB'S PRAYER.)
- "Take counsel, be kind;
 Lay your shadow like night at the windows;—
 Hide the refugees' flight, betray not.
 With you let Moab's fugitives rest,
 And from the spoilers to them be a shield,
 Till oppression may cease, and the ruin may end,
 And the ferment depart from the land.
 For by Mercy the Throne is prepared,
 And in David's Hall sits on it Truth,
 A Judge seeking Justice, and helping the Right."
- (REPLY OF JUDAH.)
- "We have heard of proud Moab's great pride;
 His boastings, his pride and his rage;—
 Left alone, therefore, let Moab wail,
 In Moab let everyone weep.
 Sigh and mourn for the happy Kirharsheth."
- (LAMENT OVER MOAB.)
- Sibmah's Vine fails in the fields of Heshbon,
 Foreign Lords have her trellis destroyed:
 Which stretched out to Jazer and spread to the desert!
 And whose off-shoots spread over the streams.
- I weep Sibmah's Vine with my weeping at Jazer,
 Elalah and Heshbon will soak with my tears,
 For rain has rushed over their harvest and fruitage,
 And smiling and laughter have fled from her orchards,
 No cheers from her Vineyards, nor shouting of wine,
 No treaders now tread in the Press,
 The singing has ceased!
- So my heart, like a harp, mourns for Moab,
 And my breast for Kirharsheth.
- And Moab looks in distress to the Height,
 And goes to his Temple to pray, and he fails!

- 13 That is the message which the
EVER-LIVING formerly sent to Moab ;
14 but now the message of the EVER-
LIVING is, to say " Within three years,
like the engagement of a hired ser-
vant, the power of Moab will expire
in spite of his great army ; and his
fragments will be despicable and
unhonoured."

ODE 22.

The Doom of Damascus.

- Damask as a City will perish 17
And become but a ruinous heap!
Arar's towns be abandoned to flocks,
Who repose and are never disturbed. 2
And the Fortress will cease to be Ephraim's,—
And Empire pass from Damask ; 3
And Aram be shattered like glorious Israel ;—
The LORD of the Armies decrees.
- And then Jacob's glory shall fail ! 4
In that day his fat body shall waste ;
As when reapers gather the corn, 5
And crop off the heads by their arm,
They will pick up the heads in the Vale of Rephaim !
- But, like on a shook Olive, shall gleanings be left, 6
Two or three on high boughs,—
Four or five berries on twigs of the tree,
Says Israel's LIFE-GIVING GOD !
- Then Man will seek help from his MAKER, 7
And his eyes ISRAEL'S HOLY respect,
And not help at the Altars of Idols 8
Which his hands and his fingers have made,
And respect not the Saints or the Fiends.
- At that time your strong Cities will be 9
Like the strongholds the Amorites made,
When they fled before Israel's sons,—
Will be turned into desolate wastes !
- You forgot your victorious GOD, 10
Nor remembered the Rock of your strength ;
So you plant goodly plants,
And you sow select seed, 11
To-day make your hedge,
Your seed sprouts in the morn,—
But the crop fails in harvest,
And hopeless men mourn.

ODE 23.

The Fate of the Cushite Confederacy foretold.

- Woe! you Confederate Nations, who roar like great seas ! 12
Roar and rush on the Peoples as rush rolling waters,—
Yes! you rush on the Nations like great waters sweep :— 13
But repulsed they fly far,—
- Chased like chaff by the wind on the mountains,
And like the dry leaves from the face of the whirlwind !
At eve, see their terrors, by morn they have vanished ! 14
Such, the fate of our plunderers and lot of our spoilers.

- 18 Woe! to the country wing-shadowed, beyond Kush's rivers,
 2 Who on the face of the seas sends its letters by Agents,
 "Go, Messengers, speak to a bold conquering Nation,—
 A terrible Race in its Past and its Future,
 A disciplined dominant People, despising the streams of the earth.
- 3 "Say to all the World's races who dwell on its Earth,
 'When the standard is raised on the Hill, be in fear,
 And attend when the bugle is blown!'"
- 4 For thus the LORD said to myself,
 "I will rest, and reflect in My home,
 Like a bright dew at the rising of light;
 Like thick cloud in the harvest-time glare;—
- 5 Then, before Autumn ripens the fruit,
 And the sour grapes are turned to mature,
 I will cut off the twigs with a hook
 And the branches remove with a knife;
- 6 Leave the heap to the kites of the Hills,
 And the beasts of the earth as a bed;
 And the Wild-birds shall summer on them,
 And in Winter the Beasts make their lair."
- 7 Then a gift will be brought to the LORD OF THE HOSTS,
 From a bold conquering People,
 A terrible Race from its past and its present,
 A disciplined dominant People, despising the rivers of earth,
 To the House of the Name of JEHOVAH OF HOSTS,
 On Mount Zion!

ODE 24.

The Garden of Mitzer.

- 10 See the LORD rides to Mitzer borne on a swift cloud!
 Mitzer's godlings before Him will quail,—
 Mitzer's heart in its bosom dissolve!
- 2 "The Mitz'raim I will rouse on the Mitz'raim;
 And each shall his own brother fight,
 Each his neighbour, with Town against Town,
 Each Kingdom against her own State.
- 3 Then Mitzer's soul poured from its breast
 And bereft of its reason will rush to its godlings,
 And Charmers, and Spirits, and Knowers.
- 4 But I will give Mitzer hard Lords,
 And a fierce King shall rule over her,
 Says the GREAT LORD OF HOSTS,
- 5 "And the waters shall dry from the brooks,
 And the river be parched up and fail;
 6 The streams and their murmur shall cease,
 The banks of canals be destroyed,
 And withered the rushes and reeds.
- 7 The meadows by brooks, and the mouths of the streams,
 And all sown by the runnels shall wither and faint.
- 8 And the fishers shall mourn;
 And all angling the rivers be sad;
 And the casters of nets on the waters shall faint.
- 9 The flax carders and weavers despair;
 10 All the Factories be ruined,
 And the operatives troubled in mind!"

- Alas! Zoan's Princes are fools,
Pharaoh's wise Counsellors, counsel like brutes! 11
Why say you to Pharaoh—you sons of the Wise,
"I descend from the Kings of the East?"
Where now are your wise? let them tell you and teach 12
What the LORD OF HOSTS plans against Mitzer!
- Zoan's nobles are fools,—and Noph's Princes deceivers,
And the Heads of the Tribes mislead Mitzer. 13
In their breast the LORD mingles a spirit perverse,
And Mitzer in all her acts staggers, 14
As staggers a vomiting drunkard,
And nothing that Mitzer may do 15
Is done well to the point to prevent or avert her distress.
- At that period Mitzer shall be 16
Like a woman, and tremble and fear,
At the LORD OF HOSTS' threatening hand,
That He shakes over her.
Judah's land shall bring terror to Mitzer,— 17
All who name it will fear for himself,—
Because of the plans that the LORD OF THE HOSTS,
Has prepared against her!
- Then five towns in the Mitzerite's land 18
The language of Canaan will speak,
And swear by the LORD OF THE HOSTS,
One be named "The Town of Salvation!"
- Then an Altar will be to the LORD 19
In the midst of the land of MITZ'RAIM,
And a Column set up to the LORD on its bounds,
As a mark and a guide to the LORD OF THE HOSTS 20
When they cry in the land of Mitz'raim to the LORD
Who will send them a Saviour from tyrants,
When to Mitzer the LORD will be taught, 21
And the Miteraim acknowledge the LORD.
- And then Mitzer will serve Him with offering and gift,
And vow vows to the LORD and perform. 22
Thus the LORD will strike Mitzer a stroke,
But heal her and turn to the LORD;
And to Him they will cry and He heal them.
- Then a way shall be made from the Mitz'raim to Ashur. 23
To join Mitzer to Ashur, and Ashur to Mitzer;
And Mitzer and Ashur will worship together,
And Israel with Mitzer and Ashur a triad, 24
She shall bless in the land that the LORD OF HOSTS blesses,
And say, "Bless Mitzer His People, and Ashur His work, 25
And Israel His own."

ADDRESS 25.

Isaiah Commanded to go Naked.

- 20 In the year that Tartan advanced
against Ashdod, to which Sargon the
king had sent him, and assaulted
2 Ashdod and captured it, at the same
time the command of the EVER-
LIVING came to Isaiah-ben-Amoz to
say,—“Go | take the sack from your
waist, and pull your shoes off your
feet, and having done so, walk naked
and barefoot.”
Afterwards the LORD said, “As My 3
servant Isaiah will go naked and
barefoot for three years as a sign and
index against Miteraim, and Kush, 4

in the same way the King of Ashur
will drive the captives of Mitzeraim,
and routed of Kush, young and old,
naked and barefoot, and I will uncover
the buttocks of Mitzer's shame.

5 "Then the inhabitants of this coast

will be terrified and depressed about
Kush their Hope, and about Mitzer
their boast, and say, 'See what our
Hope is, to which we flew, to help to
shield us from the King of Ashur!—
Now how can we escape?'"

ODE 26.

The Doom of the Sea-Desert.

21 ISAIAH.

"As sweeping Whirlwinds from the south,
Bring terror to the Desert land,
2 A fearful scene unfolds to me;
The robber robbed, the spoiler spoiled!"

3 "Come to me Elam—press on Medes,—
I am convulsed with torture!
My waist is filled with anguish,
Pains seize me, pains of childbirth,
I am torn up, I cannot hear,
I cannot see for torment!
4 My heart flutters,—terrors shake,
The eve I loved is turned to horror!"

5 BELSHAZZAR.

"Prepare the board, spread out the feast,
Eat, drink."

THE PROPHET.

6 "Rise, Generals, take your shield.
Thus says ALMIGHTY GOD to me,—
'Go set the Watch, report his news.'"

7 He saw a two-horsed chariot,
A chariot ass, and camel car;
He looked and looked a piercing look,—
8 Then cried, "I look out from my post.
My Lord, I stand throughout the day
And all the night I guard my tower;—
9 And now I see a chariot come,—
A man and team, who shouts,
And cries, 'Has fallen, fallen Babel!
Her Idol Gods are slung to earth!'"

10 THE PROPHET.

"That is my harvest in my barn!
What the LORD OF HOSTS has shown me,
Israel's GOD, I tell to you."

ODE 27.

The Message to Buzahj.

11 He called to me from Seir,—

12 "Watchman, what to-night?

Watchman, what to-night?

Answer Watchman!

"Morning comes, and follows night
If you seek it,—seek it.—Go,—and come again!"

ODE 28.

The Message to Arabia.

13 At eve rest in the wood, caravans of Dodanim;

14 To the thirsty bring water, bring bread to the dying.

You who inhabit the corners of Thema,
When they fly from the sword, 15
When they fall by drawn swords,
And before the bent bow,
And the terrible face of the War.

For thus says th' ALMIGHTY to me, 16
"By a year, like a labourer's year,
All the power of Keder shall fail,
And be broken his disciplined archers; 17
And the bold sons of Keder defeated,
As the LORD GOD of Israel decrees."

ODE 29.

The Burden seen in the Valley.

What ails you now, that all of you mount to the house-tops? 22
Your City is filled with a tumultuous roaring, 2
The joyous Town slain, is not slain by the sword,
And not killed by a war!

As though one,—all your Nobles have fled from the archers 3
Who will chain all found in you,—
And will chain also the fliers afar.

So I say, "Look not on me while bitterly weeping, 4
Nor try to console me for my Nation's ruin."
'Tis a day of confusion, despair, and depression, 5
From the GREAT LORD OF HOSTS to the Valley of Vision;
With sapping of walls and a cry to the Mountain.

And Eilam brings quivers to Aram's hired Chariots, 6
And Kir brings out the shield;
And your sweet vales are filled with the chariots and horsemen, 7
Who stand in array at your gates!

Then the Guardian of Judah shall tremble, 8
And trust on the arms in the House of the Forest,
Examine the breaks in the Fortress of David, 9
And gather the stream to the pool down below;
And you then will number Jerusalem's houses, 10
And pull down the houses to strengthen the bulwarks,
And between the two Walls make a course for the water 11
To fill the Old Pool.

But not put your trust in your Maker and Former,
Whom you never revered of old.
But when He calls for weeping, the GREAT LORD of Armies, 12
And mourning and stripping and girding with sackcloth,
Will be seen joy and pleasure, and killing of bullocks, 13
Sheep slaughtered, flesh eating, and drinking of wine!
"We will eat and will drink,—we may die in the morning!"

But the LORD OF THE HOSTS, to my hearing has whispered,— 14
"By your death, alone, can such vice be closed up,"
Said the GREAT LORD OF HOSTS.

ODE 30.

The Doom of Shebna the Treasurer foretold.

15 The GREAT LORD OF HOSTS com- | 'What is there for you here? and 16
manded me thus;—"Go at once to | what have you there, that you erect
the prosperous Shebna, who is super- | a Monument for yourself here?
intendent of the Palace, and ask;— | Erecting a high Monument for your

- Tomb? Constructing the semblance
of a residence for yourself on a high
peak?'
- 17 "But, look! The LORD will throw
18 you a throw, great man, and roll you
a roll, and reel you to a reel like a
ball and toss into a far off land—you
shall die there—deprived of your
magnificent Chariots—you disgrace
to your Prince's Palace!
- 19 "For I will cause you to be ejected
from your Office,—and he will
destroy your station!
- 20 "But at the same time I will sum-
mon My servant Eliakam-ben-Khil-
21 kiah, and clothe him with your Robe,
and confirm him by your belt, and
will put your staff of Office into his
hand, and he shall be a father to the
inhabitants of Jerusalem, and to the
House of Judah. And I will place 22
the key of the House of David on his
shoulder, and he shall open and none
shut, and shut and none open. And 23
I will fix him firmly in a safe position,
where he will be on a glorious seat
for the House of his Ancestors, and 24
they will hang upon him all the honour
of his Forefathers, their descendants,
and relatives; all the small cups with
all the pitchers up to the flagons.
Then," says the LORD OF HOSTS, "if 25
that Nail driven into its place firmly
should give way and fail, the load
that is upon it will be destroyed,"—
so the LORD declares,

ODE 31.

The Burden of Tyre.

- 23 You ships of Tarshish, wail,
For Home and Port lie waste,
You Learn from Kithim's land!
- 2 Men of the Coasts be dumb!
And Zidon rich by seaborne trade,
The River's harvests grew,
3 Spring sown by many streams,
For you, the Nation's merchant,
For grain from many streams,
The early fruit of brooks,—
She was the Nation's Mart.
- 4 Faint, Zidon;—for the Sea,
The Mighty Sea declares,—
"I writhed not, nor bore child,
And lads have not brought up,
Or educated girls—
5 Yet as the Mitzeraim listen,
They grieve to hear of Tzur,
- 6 Tarshish is overwhelmed;
Men of the Islands howl:
7 "Is this your pleasant home
From very ancient days?
Must you now quit your home,
To go and dwell far off?
8 Who purposed this on Tzur,
The Lady of the Crown?
Her Merchants were all Princes,
Her Traders Lords of Earth!"
- 9 **THE PROPHET.**
"The LORD OF HOSTS designed,
To dash all haughty pride,
Depress all great on earth!
- 10 "Flow on your land like a brook
11 That has lost its embankment,
You poor daughter of Tarshish!"

For HE points His hand to the sea, and her empire shakes ;	12
The LORD orders to break down her mercantile towers,	
Says " Triumph no more, drunken daughter of Tarshish !	13
Rise ! pass over to Kithim,—and there find no rest." ¹	
Howl, you ships of Tarshish ! your harbour is desert ;	14
And Tzur is forgotten for seventy years,	15
Like the days of a king,—but the seventy years ended,	
Tzur shall be, as it says in the " Song of the Harlot " ;	
" Take a harp,—walk the Town,—now, you harlot forgotten,	16
Sing sweet roundels to call your remembrance to mind."	
At the seventy years end, that the LORD laid on Tzur,	17
She will love the whore's wages and seek prostitution	
With all the Earth's Kingdoms on face of the land !	
But her Trade and the Wealth will belong to the LORD,—	18
Nor treasured or stored, and be for the LORD's People,—	
Wealth for food to content, and for beautiful robes !	

ODE 32.

The Desolation of Judæa foretold.

See ! the Land the LORD dispeoples,	24
Pours it out, with face reversed,	
And its population chases !	
Alike with Priest and with the Layman,	2
With the Master and his Slave,	
With the Waitress and her Mistress,	
With the Buyer and the Seller,	
With the Lender and the Borrower,	
Mortgagor and Mortgagee !	
The Land shall be quite emptied,	3
And contemptuously despised,—	
For the LORD decrees this sentence !	
The Land falls down exhausted,	4
Its fainting people swoon :—	
The country's nobles faint !	
The Land her people loathes,	5
Who break the laws, and change decrees,	
Despise the Eternal Treaty.—	
So a curse eats up the Land,—	6
And the dwellers in it waste ;	
Its people burn the land,—	
And but few of men remain.	
Grapes mourn,—the vine stock faints,—	7
The merry hearted groan.—	
The sound of drums is still,	8
The shout of pleasure fails,	
The sounding harp is silent,—	
They drink not wine with song,—	9
Wine saddens those who drink.	
The broken Town is still,	10
Each empty house is shut !	
The streets cry out for wine,	11

¹ Ch. 23, v. 13.* See the land of the Kasdim,—
Till Ashur built her for wild-tribes,
Raised her towers and set up her halls."

I think this portion of a stanza, which is unconnected with what precedes and follows, are three lines misplaced by an old transcriber from another psalm, so I put them as a footnote.—F F.

12 All pleasure is athirst.
 Mirth ceases from the land !
 The Town is left a waste,—
 Destruction broke its gate !
 13 Amid the land it stands,
 A stripped Olive in the tribes,
 Which they glean at harvest's end !

ODE 33.

The Glad Restoration of Israel foretold.
 14 Now they raise a sound of cheering,
 From sea they praise the GLORIOUS LORD.
 15 The LORD with splendour they are honouring
 In the Islands of the Sea,—
 Jehovah's Name, the GOD of Israel,
 16 From the Wings of Earth they sound,
 Swelling psalms to Him the Truthful.

Then I cried, Alas my leanness!—
 Woe to me ! for plunderers plunder,
 And the robbers plundering rob !
 17 Confusion, and the trap and snare,
 Are on the people of our land !
 18 And they who fly from Terror's voice,
 Fall in the trap !
 And those who creep from out the trap,
 The lassoes catch !
 For windows from on high are opened,
 And the earth's foundations shake !
 19 And the land with crashing crashes,
 And the land with breaches breaks !
 Tottering land meets ground that totters,
 20 Staggering earth like drunkard staggers,
 And flapping, quivers like a tent ;
 And her crimes are heavy on her,
 She will fall, nor rise again !

21 At that time the LORD will visit,
 From His Seat the Proud on high,
 And on earth, the Kings upon earth ;
 22 And collect the crowd of captives,
 To the cells and shut up safe,
 But after many days will punish.

23 Then the Moon shall veil her features,
 And the Sun shall be obscured,
 When the LORD OF HOSTS is King
 In Jerusalem on Mount Zion,
 Attended by His Chiefs in glory !

ODE 34.

A Psalm of Thanksgiving to God for Redeeming Israel.
 25 My GOD, EVER-LIVING, I highly exalt You,
 Praise Your Name for designing Your wonderful plans,
 With steadfastness settled through far-reaching ages,
 26 To throw down a City and ruin its fortress,
 The Palace of strangers cast out of the City,
 For never again to be built.

So the great People praise, the fierce Nations will fear You,	3
For You strengthened the weak,	4
To the poor were a refuge,	
A refuge from Tyrants, a shelter from ruin,	
When fierce blasts struck their Wall,	
And by heat in the desert threw down roaring despots,	5
The Tyrants oppressed by the heat without cloud.	
Then the GREAT LORD will make for all tribes on this Hill,	6
A feast rich with marrow and well-prepared dainties,	
And grape juice well thickened by age;	
And remove on this Hill the Veil veiling the Tribesmen,	7
And the Covering that covers it from all the Heathen ;	
And the LORD EVER-LIVING destroy death for ever,	8
And wipe tears from each face ;	
And turn from the earth the reproach of His People :—	
So the LIVING LIFE says !	
In that day they shall sing " We will trust in our GOD,	9
In that LIFE we will trust, for He only can save,—	
In His Victory exult and be glad ! "	
For the LORD's power rests on this Hill,	10
And beneath it will tread Moab down as wet straw is trod into dung ;	
And strike out his hands from his breast,	11
As stretches the swimmer to swim,	
And pull down his pride by the clutch of his hands,	
And lay low the high walls of his Fort,	
His pride throwing down to the dust of the earth !	

ODE 35.

Judah's Song of Victory.

In that day shall this Song be sung in Judah's land ;	28
" In our strong Town salvation sits as Walls and force.	
Unclose the Gates and let march in the Nation guarding Truth ;	2
Prepare it rest, prepare it peace ;—for peace it trusts in you.	3
" Trust in the LORD for evermore, Whose LIVING-LIFE for ever guards.	4
He threw the lofty from on high, the haughty City down.	5
He threw her down upon the earth, He struck her to the dust.	
And now the foot shall tread her down, the poor men's feet depress.	6
" Straight is the path for righteous men, You smooth the good man's road :	7
Such, LORD, the path of Your decrees ;—we trust upon Your Name.	8
My soul reflects upon Your acts,—my soul is rapt at night,	9
My spirit seeks You at the dawn, to find Your teachings clear,	
To teach the peoples of the World, to purify the Earth."	

ODE 36.

Sorrow for the Wicked.

" The Wicked pitied learn not good,—	10
They stray upon the open ground,—	
Nor see the EVER-LIVING'S sign.	
They see not, LORD, Your lifted hand ;	11
But spiteful men shall see and fall,	
When fire consumes Your foes."	

ODE 37.

A Prayer for Peace.

" Oh ! EVER-LIVING, grant us peace ;	12
For You accomplished all our works,	
Our EVER-LIVING GOD	13

14 Lords not from You ruled us,
But Your NAME only lasts.—
Mortals, they could not live,
Tyrants, who could not rise,
When You came to defeat,
And their memory drive away !

15 " LORD, You increased the Nation,—
The Nation spreads Your fame,
And to earth's borders bears."

ODE 38.

A Prayer.

16 THE PROPHET.
" LORD, in distress we sought for You,—
Pouring entreaties for Your help ;—
17 As when the pregnant comes near birth
She rolls and shrieks in pain,
So were we LORD with You.—
18 As though with child we rolled—
But brought forth only wind.—
Our hands no victory won ;—
The World's men did not fall ! "

19 THE LORD.
" Your dead shall live, your corpses rise ;
Awake and cheer who sleep in dust,
The morning's dew shall drop on you,
But earth o'erwhelm th' oppressors."

20 THE PROPHET.
" So go, my People, to your homes,
And close your doors behind ;—
Hide till the storm has passed away ;
21 For, see, the LORD comes from on High
To bring the man's crime on himself,
And turn upon his Land his blood
And no more hide his slain."

ODE 39.

The Punishment of Egypt.

27 In the day the LORD comes with His great and sharp sword
And conquers the rolling and wriggling snake,—
The twisting snake slays, with the snakes of the sea ;
2 Then sing to the flowering Vineyard a song ;—

3 THE LORD.
" I, the LORD, always guard her,
When I visit I water,
I watch her by day and by night."

4 VINEYARD.
" I have no wall round me !—
Who will make me a hedge ?
In war I shall be ruined,—
Would any then guard me ?
3 Or strengthen, protect me ?
Make me peace, or rest ! "

ODE 40.

The Promise to Jacob.

The shoots from Jacob's root will grow, And Israel bloom and bear, and fill the Earth with fruit.	6
Has he struck him, as struck his strikers, Or slain him as his slayers slew him ?	7
You sent him chastisement in measure, You pleaded, sighing, to his mind, When bringing on the fierce East-wind !	8
By this will Jacob's sin be cured ; Its evil fruit be set aside ;— His stone Altars burnt and turned to lime, Nor Groves and Idols raised again.	9

ODE 41.

The Punishment of Zion.

So! the Great City is empty ; a homestead forsaken,— And bare like a pasture where cattle can browse, And lie there consuming its shoots.	10
To her dry broken boughs women came seeking fuel, For her people would never reflect ! So their Maker spares not, nor their Former has pity.	11
But when the time of the LORD'S thrashing comes, He will reap from the River, ¹ to Mitzer's Blue Stream, And glean up Israel's sows one by one from among them ; And when on that day the Great Trumpet is sounded,	12
The wanderers shall come from the country of Ashur, And those who had fled to the Mitzeraim's country,— Will in Jerusalem bow on the LORD'S Holy Hill.	13

ODE 42.

Denouncing Woe to Ephraim.

Woe to the proud Crown of drunken Ephraim ! And the beautiful bloom of its withering flowers, On the Head of the rich Valley sleeping in Wine ! See that bold and strong Master, like fierce cutting hailstorm, Like whirling seas, flings by his hand to the ground :— With his feet he will trample that crown of the pride Of Drunken Ephraim !	28
And the fading flower crown, on the rich Valley's Head, Like the early ripe figs that a gazer beholds, Shall fall ere they come to his hand.	2
Then the LORD OF HOSTS will be a glorious turban, And beautiful crown to His People remaining ; A Spirit of Justice, to those who trust Justice, And Ruler to those who drive War from the gate ; Though they staggered through wine, and through liquor they reeled.	3
Priest and Prophet have staggered, by Drunkenness swallowed ! Yes! reeled in their wine ;—yes! in drunkenness staggered, With their eyesight distorted from right, Therefore their tables are filled with their vomit, That no place is clean.	4
	5
	6
	7
	8

¹ "The River" always means the Euphrates

9 THE REPROBATES.

10 "To whom is he preaching? To whom giving lessons?
To children just weaned from the milk of the breast?
11 For it is order on order, with line upon line,
A crumb here, a crumb there?"

11 PROPHET.

"Yes! for with laughing lips, and with slow moving tongue,
To this people He speaks!
12 Who said to them 'This is the Palace of Rest,
Give rest to the weary, for here is refreshment,'
But they would not come to hear!

13 "So the Word of Life to them is, 'Order, on Order,
And Line upon Line,—a crumb here, a crumb there,'—
So they go and fall backward, are lamed, trapped and taken.
14 Therefore, hear scornful jesters, the Word of the LORD,
You who rule in Jerusalem over this Race,
15 Who say, 'We recorded a Treaty with Death,
With the Pit made provision for out-bursting flood,
If it sweeps out, it comes not to us, but dries up,—
We are safe, and in cunning can hide!'

16 "Therefore thus says the Master of Life,—'Look on Me;—
I will fix a stone up in Zion,
A chosen stone perfectly set,
Immovably fixed in the Truth,—
17 Fixed truly by line, and exactly by plummet;—
But hail shall throw down all the refuge of lies,
And floods wash your den, and abolish your treaty with Death,
18 And your League with the Pit will not stand in the rush,
When it passes and you are trod down!
19 It will seize, as it passes, on you,
As the Dusk and Dusk passes to Morn or to Night,
And will come on with terror to sight and to hearing.'

20 "For the floor is too short for the bed,
And the wrapper too narrow to fold,
21 When, as at Mount Fratzim, the LORD will arise,
As at Gibeon's Valley to work His intent,
To effect His fierce work, and His purpose complete,
And to work for His servants, the servants He owns.
22 So give up your sneering, lest harder your sentence,
For clear and decided I hear the ALMIGHTY,
The LORD OF HOSTS, sentence the earth.

23 "Give ear to my voice,—hear my words with attention,—
24 The plowman plows daily and harrows his land for the grain;
25 When level its surface, sows he not the Pepper,
And scatters the Cummin, and drills in the Wheat,
And sows also the Barley and Oats in their place?—

26 "For GOD has instructed and taught him reflection.
27 Then not with an Engine the pepper he thrashes,
Or over the cummin he turns the ox wheel,
But beats Pepper with staves, and the Cummin with flails,
28 Grinds for meal, for the thrasher beats not to perfection,
And the bullock turned rollers and hoofs crush it not.
29 This also comes from the LORD of all powers,
In purpose the Wondrous, the Great in effect!"

ODE 43.

Woe to Jerusalem:

Woe to Ariel, Ariel, David's sweet Home!	20
Add year upon year, as the feasting go round;—	
But to Ariel, I will cause grief, and bring sorrow,—	2
For on Ariel sorrow shall come.	
I will assail you like David,	3
Be cruel against you,—	
And pile up a mound to invade.	
From the earth you shall speak,	4
From the dust whisper words,	
Like an Earth-ghost your voice,	
From the dust mutter speeches,	
But a distant weak hum,—	5
As flit Terrors by moaning,	
Or suddenly come!	
But the LORD of Might comes with a roar and a crash,	6
And the sound of a great rushing whirlwind and storm,	
And a flame of devouring fire.	
And like a night dream, be the hum of the heathen,	7
Who war upon Ariel, her soldiers and towers,	
And cause her distress	
As when one dreams of hunger, and seems to have eaten,	8
But on waking his mind finds it vain;—	
Or when dreaming of thirst, he appears to have drunk,	
But on waking is faint, and his mind has desire,—	
So shall it be to the crowd of all nations	
Who war on Mount Zion.	
They shall wait, and be puzzled, and baffled and blinded;	9
Not with wine, shall be drunk, and shall reel without liquor;	
For the LORD will pour on them a Spirit of stupor,	10
Close their Prophets' eyes, and will blindfold their Gazers. ¹	
Their visions shall be like words sealed in a book,	11
Passed to one who reads not, asking, "Read this book, pray,"	
And he answers, "I cannot, because it is closed."	
Or gives to another who knows not a letter,	12
And says, "Read this, I pray,"—	
But he also answers, "I know not a letter!"	

ODE 44.

Denunciation of Hypocrisy.

Now the Almighty demands,	13
"Why do this people approach	
With their mouth and their lips,	
To pay honour to Me,	
While their heart is far off?	
Their reverence is worthless to Me;—	
It teaches the doctrines of men!	
"So on this Race I lay wonders,	14
Add wonders to wonders,	
Destroying its scientists' science,	
And baffling its scholars' researches."	

¹ I translate vv. 10, 11, Ch. 29, in the third person plural, not in the second, as the sense clearly demands, I think.

- 15 Are they more skilled than the LORD to hide object,
And act when unseen?
When they say "Who can see us? and whoever can know it?"
- 16 Fools! Is the Formed thought its Framer?
Can the Work tell the Workman, "You never made me?"
Or the Made tell its Maker, "You do not know how?"
- 17 How long before Lebanon's wasted like Carmel?
And Carmel become like a City besieged?
- 18 Then the deaf in that day shall hear words that are read,
And the lost and blind eyes shall awake to their sight,
19 And the wretched again in the LORD shall delight;
And in Israel's HOLY the poor will be glad;
20 For fear ends,—insult fails,—and all rascals are broken,
21 That deceive men by words and by tricks in the Courts,
And that plot and conspire to pervert from the right.
- 22 Therefore thus says the LIVING, the HOUSE-GOD of Jacob,
Who was Abraham's Redeemer,
"You shall not fail, Jacob,
They shall not o'erwhelm you.
- 23 When his sons see My hand work for him,
They will honour MY NAME,
And worship the HOLY of Jacob,
And fear Israel's GOD;
24 Then the mad will learn reason,—
The insane will have sense."

ODE 45.

Woe Denounced to Apostates.

- 30 "Woe, you sons of Revolt," says the LORD,
"Who make plans;—not from Me I
And cast Idols,—but not by My will,
And heap sin upon sin!
- 2 "Who travel to go down to Mitzer,
But ask not My thought;
Who seek strength from strong Pharaoh,
And crouch in the shadow of Mitzer.
- 3 "Pharaoh's strength shall but bring you defeat,
And the Mitzeraim's shadow to shame.
4 When their Chiefs came to Zoan,
And his Messengers met you at Hanēs,
5 All scorned at a people so worthless to them,
Who could not help or strengthen, but weaken and shame.

ODE 46.

Why Trust on Egypt?

- 6 Load the beasts for the South, for a land hard and rough,
Whence came leopard, and lion, the asp and winged snake;
Yes load on the shoulders of asses your baggage;
For a race of no use, on humped camels your treasures;—
- 7 Mitzer helps with weak smoke, so I call her,
The Home of Proud Sloth!
- 8 Go! carve on a tablet, and paint on a slab.
For the time of the future, to last for all ages,
9 That this Race are, "Sons of Revolt, lying children,
Disinclined to obey the LORD'S Laws."

- Who tell seers, " See not," Warners, " Come, warn not aright ;
 Speak flatteringly to us, and warn us by flattering,
 And turn the road for us, and widen our path ;
 Take away from our faces the HOLY of Israel." 10
- So thus says ISRAEL'S HOLY,— " Since you scorn this statement,
 And trust falsehood and cunning, and rest upon them,
 This your fault shall become like a crack 12
 In a high rampart bursting to fall,
 Which suddenly opening will fall into shatters,
 And splinters, like bad pottery broken. 13
 When broken unpitied, not picked up ;
 No fragment remains for hot ashes,
 Or to dip in a pan for a drink." 14
- Yet thus said the LORD OF LIFE, ISRAEL'S HOLY, 15
 " In return and submission, your safety will be,
 And in quiet and trust be your strength."
 But you were not willing, and answered, " Not so !—
 We will gallop on horses, and ride upon coursers,"— 16
 You, therefore, shall fly,—your pursuers shall chase !
 And five thousand when threatened by One shall fly off ! 17
 Till you are alone like a pole on a Hill top, a flag on a Mountain !—
 But still the LORD waits to befriend you,—delays out of pity,— 18
 For the LIVING GOD judges,—He guides all who trust Him,
- If the Race within Zion will weep in Jerusalem,— 19
 Will He not show merciful pity to you ?—
 When hearing the voice of your cry He will answer !
 Th' Almighty has given you bread of affliction,
 And water of grieving :—And no more His canopy guards !— 20
 But again you shall see it extended above,
 And your ears hear a word from behind you directing :—
 ' This is the road that is right,—that is the wrong one.' 21
 Then when you are sick of your silver clothed Idols,
 And their vestments embossed with your gold, 22
 You will fling them out loathing, exclaiming " Be gone !"
- Then HE will give rain on your land sown with grain, 23
 And the ground produce bread, and grow herbage and oil,
 And your cattle shall graze in that time on fat plains,
 And the bullocks and colts tilling land, shall eat corn 24
 That is winnowed by blower and fan.
- And on every knoll, and on each rising hill, 25
 In the day of fierce fight, when the fortresses fall,
 Will spring fountains and babbling streams ;
 With the light of the Moon, like the light of Noon Sun, 26
 And the Sunlight be sevened, like seven days' light,
 In the days when the LORD heals the bruise of His Race,
 And cures its festering wound,

ODE 47.

God's Power.

- Look ! The power of the LORD comes from far !— 27
 Hot wrath and rage loading His lips,
 And His tongue like devouring fire,
 And His breath like a rising-flood reaching the neck, 28
 To scatter the heathen with withering storm,
 And a bridle to put in the jaw of the Pagan !

- 29 Then sing as you do on a festival night,—
And be glad in your hearts as you dance to the pipe,
To ascend the LORD'S Mountain to Israel's Rock,—
- 30 Where the terrible voice of the LORD will resound,
And His arm will be seen to strike down in fierce rage,
Bright flame, with devouring fire, floods, hailstones and storm.
- 31 The LORD'S voice shall strike Ashur, as though with a staff ;
And wherever that punishing rod is applied,
Which the LORD lays upon him with strokes,
It will fight with the clashing of warrior bands.—
- 32 For the old spreading Slough for its King was prepared,
With a broad, wide pile of fire, and plenty of wood,—
And as a river of sulphur, the LORD'S breath inflames !

ODE 48.

The Folly of Trusting to Egypt.

- 31 Woe ! you descenders to Mitzer for help !
Who rely upon horses, on chariots who trust,
Because they are many :
And upon horsemen—because very strong,
But trust not on ISRAEL'S HOLY,
And seek not the LORD ;—
- 2 Yet HE also is wise and a friend,—
And He breaks not His word ;
And can rise on the Wicked who do you the wrong ;
- 3 But your Mitzer is MAN, not a GOD ;
And his horses are flesh, and not mind ;—
When the LORD lifts His hand,
Helped and helpers fall broken,—
Together the whole are destroyed !
- 4 For thus said the LORD to myself,—
" As the lion and tiger roar over their prey,
Though against them the troop of the Shepherds may shout,
They fear not their voice and cease not for their noise,—
So the LORD will descend on Mount Zion,
To fight for her Hill !—
- 5 For the LORD OF HOSTS over Jerusalem guards,
As birds do their young,—
Guards, and shelters, and leaps to release !
- 6 " Turn, Israel, back to the ONE you offended !—
7 And fling out at that time,
Each his Idols of Silver, and Idols of Gold,
Which your own hands have made ;—
- 8 And then Ashur shall fall by the sword,—not of man,
And the sword shall devour,—but not of mankind ;
And himself fly the sword, and his heroes shall faint
9 And with terror abandon his Camp,
And with flight cow his Chiefs,"—
Says the LORD Who has brightness in Zion,
Jerusalem's splendour.

ODE 49.

The Righteous King.

- 32 See ! a King shall rule justly, and princes do right,
2 And a Man be a shelter from wind, and a refuge from storm.
Like pools in a dry, like a shadowing Rock in a wearisome land

And then shall unseeing eyes see ; and the deaf ears shall hear,	3
The rash-hearted learn sense, and the tongue-tied speak plain,	4
Then the brute shall no more be called noble,	5
And the rascal no longer named honest,	
For the brute is a brute in his language and heart,	6
Does low and vile acts, and disputes with the LORD,	
Leads the faint souls astray,—turns the thirsty from water ;	
Plans to tangle the poor, use the schemes of the bad,	7
By false speeches, and lying, defrauding of Justice.	
But the Noble plans nobly, and on his virtue will rise,	8

ODE 50.

The Sin of Female Luxury.

You luxurious women,—rise up, hear my voice,—	9
Hear my speech, idle girls !	
Long years you shall suffer, my girls ;	10
For the vintage has failed,—	
The fruit gathering has passed.—	
You luxurious, tremble,—you idle girls, shake,—	11
Strip bare, put on sackcloth,	
And mourn on the fields,	12
On the beautiful plain,—	
O'er the broken-down Vine !	
On the lands of My People the sharp thorn shall spring,	13
On all pleasant houses, all homes of delight ;	
With the Palace forsaken, the Town-house a ruin ;	14
The Cottage and Villa both stripped for an age ;	
Long the joy of wild Asses and nibbling flocks.	
Until from on high comes the Spirit to rouse us,	15
When the Waste will be fertile, and look like a woodland,	
And Justice inhabit the Desert, and Righteousness Carmel.	16
And the product of Righteousness will become Peace,	17
And Good work for ever, in hope, and secure and safe ;	
And My People reside in sweet homes,	18
With security, comfort and pleasure,	
And the City descend to the slopes,	19
With a town on the flat of the plain ;	
And the sowers by all streams shall be happy,	20
Who work with the Ox and the Ass !	

ODE 51.

The Doom of Oppressors.

Woe, Plunderer unplundered, and Robber not robbed !	33
When you cease plundering,—yourself will be plundered,	
When your robbing is ended,—	
Your plunder be gathered, as gathers the locust ;	4
Like the gobblers collect for themselves.	
LORD, to us show mercy,—our hope is in You ;	2
Be our strength in the dawn,—yes, save us when distressed,	
Nations fled from the sound of Your voice ;	3
From Your grandeur the Heathen dispersed.	
The HIGH LORD Who dwells up above,	5
Will fill Zion with Justice and Right.	
Make Truth her honour ;	6
Salvation, Wisdom, and Knowledge, her strength,	
And her Treasure,—the fear of the LORD.	

¹ Ch. 33, v. 4. This verse is misplaced in the Hebrew

ODE 52.

Lament on Sennacherib's Breach of his Treaty.

- 7 Behold the brave shriek in the streets,
The Agents of Peace are in tears,
8 The pastures, the highways, the paths, no one passes!—
He has broken his Treaty,
Scorns the Cities we offered,
Shows to no man respect;
9 The Mourning Land blushes,
And Lebanon faints;
Sharon looks like the Arbah,
And Bashan and Lebanon shake!
- 10 "Now I will rise," says the LORD,
"Will arouse and stand up;
11 Now bring your chaff and bear straw;—
And My fiery breath will consume them,
12 And your men burn to lime with cut thorns for a fire!
- 13 "Listen, you distant, to what I am doing,
And acknowledge, you present, My Might.
14 Then in Zion the wicked will fear;
The vile will be captured by dread."

THE WICKED.

- "Who of us can bear fire devouring?
Who of us bear enduring pain?"
- 15 ISAIAH.
"He who follows the right,—
They who utter the Truth,
Who refuses to rob, with the rogues,
Keeps his hands from the touching a bribe
Stops his ears to suggestions of murder,
And his eyes shut to looking on crime,
16 He shall dwell on the Heights,
On High Forts of the Rocks;
And with food and with water be daily supplied.
17 Thence the King in His beauty your eyes shall regard;
You shall look on your land spread below,
18 Nor your heart ask in fear,
'Where is the gatherer of taxes?'
Or, 'Is he the House-tax collector?'
19 Nor see the hard race,—
Hear their stammering lips,
Who scorn in a language unknown.
- 20 "Your eyes shall see Zion, our Festival City,
On Jerusalem look as the sweet Home of Rest,
Her Tent never moved, and her stakes not pulled up,
And its ropes never taken away;
21 When the Glorious Name of the LORD,
Is our source of broad rivers
Not wanting in oar-driven ships,
And proud vessels sail past.
22 When the LORD is our Judge,
And the LORD is our Ruler,
And the LORD is our LEADER,
And also our SAVIOUR.

" Leave the ropes,—haul them not,— 23
 Neither spread out the banner,—
 Fly now to the plunder,—divide the big booty,—
 You plunderers leap on the prey !
 Let not the bedridden say, ' I am wounded.' 24
 The man held by that,—let him rise in his strength,"

ODE 53.

God's Disgust at the Heathen.

Approach Nations to hear, and the Peoples to listen ; 34
 Hear Earth and all in it, the World and its products.
 For the LORD is in anger against all the Heathen, 2
 Is enraged at their Armies,—devotes them to slaughter.
 Their wounded and corpses flung out yield a stink, 3
 And the hills shall be soaked with their blood !

All their Heavenly Army dissolves, 4
 And their Heaven rolls up like a sheet,
 All their Army shall wither as withers the leaf,
 As withers the fig and the vine,
 For My sword in the heavens is whirled,— 5
 On Edom behold it rush down,
 On the Nation I sentence to die !

The LORD'S sword is filled full of blood,— 6
 Is fattened with milk, with the blood of the vine,
 With the fat of the kidneys of goats and of rams ;—
 For in Bozrah the LORD makes a feast,—
 A great sacrifice in Edom's laud.
 And the buffaloes also will fall, 7
 The bullocks along with the bulls,
 And their land will be drunk with their blood,
 And its dust will be sated with fat.

For the LORD'S day of Justice has come, 8
 The year to redress Zion's case.
 So its streams turn to pitch, and to sulphur its dust, 9
 And its land will become burning pitch !
 It shall never be quenched night or day, 10
 But its smoke rise up age after age ;—
 Deserted for ever and ever,—and no one pass through !

In her buzzard, and hedgehog, shall dwell, 11
 And the owl, and the raven reside,
 When Ruin's lasso is over her flung,
 And Anarchy's stones are on her,

None the fame of her Kingdom will tell, 12
 All her nobles will come to be nought,
 And thorns in her palaces grow, 13
 In her fortresses nettles and briars,
 And her Court be the shelter of Snakes,
 And the Daughters of Woe !

There hyenas and jackals shall snort, 14
 And the wild goat shall call to his mate ;
 There the screech-owl will shriek, and prepare her a nest ;
 There the Night Raven nest, and lay eggs, 15
 And hatch them and guard in her shed,—
 There the she vulture meet with her mate,

- 16 Consult the LORD'S record and read,
Not one of them shall want her mate,—
For HIS mouth gives command, and His Spirit collects.
- 17 Himself casts their lot; has apportioned their fate,
To possess her for ever,
Dwell in her for ages.

ODE 54.

A Song Foretelling of Zion's Redemption.

- 35 Let the Moorland and Desert rejoice,—
Arbah laugh and with lilies spring up,—
2 Be fruitful in produce and laugh,
Ah, yes! laugh and shout,
For now Lebanon's Glory is hers,
Carmel's splendour, and Sharon's combined;—
They see our LORD'S splendour,—the glory of GOD!
- 3 Cheer up the weak-handed, the trembling knees help;
4 Say "Courage, weak hearts, you need no longer fear,
See! Your GOD comes your wrong to redress,—
GOD Himself comes as Saviour to you!"
5 Now the eyes of the blind shall be opened,
The ears of the deaf be unclosed
6 And the crippled shall leap like a stag,
And the tongue of the silenced shall shout!
- 7 Water spring on the Moorland, and rivers in Arbah,
The Mirage be lakes, and the dry sand have springs—
Snake's dens, water meadows, with rushes and reeds.
- 8 And a highway and road shall be there,—
They shall name it "The road of the Right."
And the Vile shall not use it, but HE, HIMSELF, lead,—
And the Wicked not traverse that way.
- 9 No lion be there, nor shall fierce beasts ascend,
Nor revenger met walking therein;
10 But the LORD'S ransomed returning,—
Returning to Zion with cheers,—
With delight everlasting, and joy on their heads;—
Grief and anguish will fly as with joy they return!

A NARRATIVE ODE 55.

The History of Senakerib's Invasion and Overthrow.

- 36 It was in the fourteenth year of Hezekiah that Senakerib, King of Ashur, assailed all fortified Cities of Judah and captured them. Then the King of Ashur sent Rabshakah with a powerful army from Lakish to Jerusalem against King Hezekiah, and he stationed himself on the Reservoir Hill, at the ascent of the Fullers' Field, where Eliakim-ben-Hilkiah the Prime Minister, and Shebna the Secretary, and Joakim-ben-Asaf the Chancellor, met him.
- 4 Then Rabshakah said to them:—
"I wish you to report to Hezekiah what the Great King, the King of Ashur asks:—
"What is the support upon which you rely? You tell me,—but they are only words of the lips,—I have genius and power for war.—Now on whom do you trust? that you have rushed on me?
"You are trusting upon the support of that shattered reed Mitzer?—When a man leans on it, it goes into his hand and pierces it.—Pharaoh King of Mitzer is that, to whoever trust upon him!
' But if you say to me, We trust 7

upon Our EVER-LIVING GOD!—Is not that He Whose Columns and Altars Ilezekiah has thrown down?—and said to Judah and Jerusalem, 'You must worship at this Altar?'

8 "But, however, come over to my Master the King of Ashur, and I will give you two thousand horses, if you are able to put riders on them for yourself.—So you cannot turn back the face of one of the least of my Master's Servants;—then how can you trust upon Mitzer for chariots and horsemen?

9 "And, now, have I come up against this country to seize it without the LORD?—The LORD said to me, Go up and seize that land!"

10 Then Eliakini, and Shebna, and Joakh said to Rabshakah, "We beg you to speak to your servants in Aramic, for we understand it, and do not speak in Jewish in the hearing of all the men on the Wall."

11 But Rabshakah replied; "Has my Master sent me to your Master, or to you, to say these things?—Was it not to the men standing upon the Walls, who eat their own dung and drink their own piss with you?"

12 Rabshakah then stood up and shouted with a loud voice in Jewish and exclaimed:—

13 "Listen to the message of the Great King, the King of Ashur!

14 "Let not Ilezekiah deceive you;—for he is not able to defend you. And do not you trust with Hezekiah on the LORD, when he says; 'The LORD will deliver us!'"—The LORD will not give this City into the hand of the King of Ashur.—Listen not to Ilezekiah!—for thus says the King of Ashur, 'Make a Peace with me, and meet me, and let every man eat his own grapes, and every man his own figs, and every one drink from his own well, until I come and remove you to a land like your own land;—

15 a land of corn and beer; a land of bread and vineyards;—for Hezekiah deceives you in saying,—'The LORD will deliver us!'

16 "Which of the gods of the Nations has delivered its land from the hand of the King of Ashur?—Where are the gods of Khamath?—of Arfad?—of the Sefarvaim?—And who delivered Shomeron out of my hand?—

17 Who of all the gods of those Countries has delivered his land from my hand?

—that the LORD should deliver Jerusalem from my hand?" . . .

But they were silent, for the King's 21 orders were "answer not a word to his speech."

But Eliakim-ben-Hilkiah, who was 22 Prime Minister, and Shebna the Secretary, and Joakh-ben-Asaf the Chancellor, returned to Hezekiah, with their clothes torn, and reported to him the speech of Rabshakah. But when Hezekiah heard it he tore 37 his own robes, and put on a sack, and went to the House of the EVER-LIVING. But he sent Eliakim the 2 Premier, and Shebna the Secretary, and the Chiefs of the Priesthood, with sacks upon their waists to Isaiab-ben-Amoz, the Prophet, and they 3 said to him;—"Hezekiah says this,—To-day is a day of distress, and insult, and contempt;—for the children have come to birth and there is not strength to bear them.—

"Your EVER-LIVING GOD has already heard the words of Rabshakah whom his master the King of Ashur has sent to revile the GOD OF LIFE, and to insult Him with the words which your EVER-LIVING GOD has heard,—therefore lift up a prayer for the remnants left."

The Ministers of Hezekiah went 5 thus to Isaiab, and Isaiab replied to them:—

"Say this to your Prince; The 6 EVER-LIVING answers thus;—Fear not the speeches which you have heard in which that Lad of the King of Ashur blasphemed against Me. I will send a Terror to him, when he 7 hears a rumour, and he will return to his own country, and he shall fall by the sword in his own land."

Rabshakah then withdrew and met 8 the King of Ashur besieging Libnah, for he heard that he had retreated from Lakish. Then he heard about 9 Thirakah, King of Kush, saying "He is advancing to fight with you;" he attended to it;—but sent messengers 10 to Hezekiah to threaten;—say this to Hezekiah King of Judah;

"Trust not your GOD, upon Whom you rely when you say, 'HE will not give Jerusalem to the hand of the King of Ashur!' For you have heard what the Kings of Ashur have done to all Countries to ruin them,—and can you escape?

"Have the gods of those Nations 12 protected those whom my Ancestors

13 desolated? Gozan, and Kharan, and Retzaf, and the Children of Eden who were in Thalasar?—Where is the King of Khamath?—and the King of Arfad?—and the King of the Cities of the Sefarvaim?—Hena and Avah?"

Hezekiah's Prayer.

14 When Hezekiah received the letters from the hands of the Messengers, he read them, and then went up to the House of the EVER-LIVING, where Hezekiah spread them before the presence of the EVER-LIVING; and Hezekiah prayed to the EVER-LIVING, and said:—
15 "EVER-LIVING ALMIGHTY GOD of Israel, Who dwell with the Kerubim;—You are the ONLY GOD of all the Kingdoms of the Earth, for YOU made the Heavens and the Earth.—Bend, EVER-LIVING, Your ear and

hear; open, EVER-LIVING, Your eye and see and hear all the words that Senakerib has sent to insult the GOD OF LIFE.

"Truly, EVER-LIVING, the Kings 18 of Ashur have ruined all the Countries 19 and their lands, and have thrown their gods into the fire,—for they were not GODS,—but only the work of men's hands, from wood and stone,—and were destructible.

"But now our EVER-LIVING GOD 20 can save us from his hand, when all the Kingdoms of the Earth will know that YOU alone are EVER-LIVING."

Isaiah-ben-Amoz the Preacher, 21 afterwards sent to Hezekiah to say:—

"Thus says the EVER-LIVING GOD of Israel,—

"Since you prayed to Me about the King of Ashur,—This is the reply which the EVER-LIVING sends to him."

ODE 56.

God's Reply to Rabshiniah and Sennakerib.

22 "'At you the scornful Virgin daughter of Zion laughs;—
Jerusalem's Daughter following shakes her head.

23 Against Whom is your libellous insult?
Against Whom do you raise up your voice,
And lift up your insolent eyes?
Against the HOLY OF ISRAEL!

24 "'By the hand of your Slava you insulted MY Prince;—
"With my crowd of chariots," you said, "I ride over the hill tops,
Over Lebanon striding, I fell his tall Cedars,
And beautiful Pines;

25 And lodge on the high cliff of his forest of Carmel!
I have dug and drank water,
And dried with my soles all the moats of the Forts!"

26 "'Have you not heard from afar of My actions aforesaid?
How I planned you to bring to them all desolation?
To turn fortified Cities to ruinous heaps?

27 Made them crops to your hand, and depressed?
Like field plants, and green grass on town roofs,
Scorched up before grown?

28 "'And your campaigns, and march, and advancing I knew;—
29 And your rage against Me,—Yes! your rage against Me,—

And your fury has come to My ears!—
So MY hook I will put in your nose, and My bit in your jaws,
And lead back by the way that you came!

30 For your proof,—eat self-sowings this year;
And the next year the same;
Sow and reap in the third,
And plant vines and eat fruits.

31 "'Judah's house from its fragments in safety shall rise,
Branches spring from the root and bear fruit up aloft;

32 From Jerusalem fragments shall go,
And a flight from Mount Zion;—
As the LORD OF HOSTS' power decrees.

- “ Ashur's King shall not come to this town,' says the LORD,
 ' Nor shoot there an arrow, nor lift up a shield,
 Nor against it a rampart heap up.
 By the way he advanced by that way he shall go.
 And not come to this City, the LORD has declared.—
 I guard over this City and save for Myself,
 And for David My servant.”

The Destruction of the Army of Ashur.

- 36 A Messenger also was sent from the LORD, and he struck one hundred and eighty-five thousand in the camp of Ashur; and when they awoke in the morning they saw all those dead
 37 bodies. Then Senakerib, King of Ashur, struck his tents and marched and retreated to Nineveh, and returned to Nineveh. There while he was worshipping in the temple of his god Nisrok, Adramelek and Sharatzer his sons slew him with a sword. They afterwards fled to the Highlands, and Asar-haddon his son succeeded him.

ODE 57.

Hezekiah's Illness.

- 38 At that time Hezekiah was seriously ill, and Isaiah-ben-Amoz the Preacher came to him and told him;—"The LORD says thus:—"Arrange your family affairs, for you will die, and not live."
 1 But Hezekiah turned his face to the

wall, and prayed to the EVER-LIVING, and said, "I entreat You, the EVER-LIVING, to remember how I have conducted myself before You with a true and sincere heart, and the good I have done in Your sight." Then Hezekiah wept a great weeping.

Then an order came from the EVER-LIVING to Isaiah commanding, "Go and say to Hezekiah,

"Thus says the EVER-LIVING GOD of David your ancestor;—I have heard your prayer,—I have seen your tears,—so I will add fifteen years to your days. I will also rescue you and this City from the hand of the King of Ashur, and will shield this town, and this shall be a proof to you from the EVER-LIVING, that the EVER-LIVING will effect the event of which He has promised;— I will return the Advancing Shadow on the Dial which has passed down on the Sun-dial of Ahaz from the Sun, Ten degrees backwards;—so that ten degrees of the Dial shall return on the sun-dial which they had gone down."

ODE 58.

Hezekiah's Psalm of Thanksgiving.

Written by HEZEKIAH, King of Judah, about his Illness,
 after he was restored from it. 9

I said to myself,—“ In the midst of my days,
 I must enter the Grave, lose the half of my years;
 Nor see DIVINE LIFE in the land of the living,
 Nor see men again with the dwellers at ease. 10
 11

“ My tent strike and fold, like the tent of a shepherd;
 My life be cut off, like a web in the day,
 Nor continue to weave me till night.” 12

I groaned at the dawning as if at a lion,
 As though he had crushed all my bones,
 From the day until night as you broke me. 13

Like the circling swallow I twittered,
 I mourned like a dove;
 My eyes failed for the LIFE from on High;
 I was loaded and dark to myself. 14

- 15 What say and relate of my case?—
That it made me go sadly along,
In the grief of my soul all my years,
Till the Almighty raised me to life!
- 16 Now my spirit will live through them all,
For You have revived me to strength,
- 17 My suffering You turned into ease,
When oblivion You turned back to life,
When You threw to my back all my sin.
- 18 For the grave cannot praise or death give to You thanks,
Nor the wrecked in the Pit know Your truth.—
- 19 Life, life, it will thank You like I do to-day!
Your truth to his children the father will tell.
- 20 The LORD saved me, and so let us sing to the lute
All the days of our life, in the House of the LORD.¹

ODE 59.

Baladan's Embassy.

- 39 At that period Merodach Baladan-ben-Baladon, the King of Babel, sent letters and a present to Hezekiah, for he heard that he had been ill and was recovered.
- 2 Hezekiah was pleased with them, and showed them his stores of spices, silver, and gold, and perfumes, and essences, and all his arsenal of weapons, and what he had collected in his treasuries; there was nothing which Hezekiah did not show them in his Palace, or in all his Dominions.
- 3 Then Isaiah the Preacher went to King Hezekiah and asked him:—"What did those men say to you? And from whence did they come?"
- 1 NOTE.—Ch. 38. The verses 21 and 22 are clearly an old Hebrew editor's note. I therefore put them at the page foot.
- 21 Under the direction of Isalah they had taken a cake of figs and pressed it upon the ulcer, and he had revived. Then Hezekiah said, "What a wonder that I can go up to the House of the EVER-LIVING!"
- When Hezekiah answered,—"They came to me from a distant country,—from Babel."
Then he asked, "What have they 4 seen in your Palace?"
And Hezekiah replied;—"They have seen all that is in my Palace;—there is not anything in my treasuries which I have not shown them."
Isaiah then said to Hezekiah, 5 "Hear a message from the LORD OF HOSTS!—Look! The times will 6 come, when all that is in your Palace or which your forefathers stored up to this day, will be taken and carried to Babel; nothing will be left, says the LORD; and some of your descend- 7 dants, who will spring from you, whom you will produce, they will seize and make them eunuchs in the king of Babel's palace!"
When Hezekiah replied to Isaiah 8 and said, "The message of the LORD which you have delivered is right;—for," he added, "He grants peace and safety in my days."

END OF THE FIRST BOOK OF ISAIAH.

BOOK II.

PROPHECIES FORETELLING THE RESTORATION
OF ISRAEL AND THE COMING OF THE
MESSIAH.

ODE 1.

To Comfort Jerusalem.

"Comfort! O! comfort My People," your GOD has commanded, 40
 "Speak to Jerusalem's heart, and to her proclaim,— 2
 That her warfare is finished, her sin has been pardoned,
 And twice more than her loss she will have from the LORD."

ODE 2.

The Voice in the Desert.

A Voice cries in the Desert, "Prepare the LORD's path;— 3
 And straighten for passage the road for our GOD!
 Raise the valleys, and cut down each mountain and hill; 4
 Make the crooked path straight, and the rough places smooth!
 The LORD's Glory unveiled,
 Let all see it at once,
 As the LORD's mouth has said,"

ODE 3

On Man's Weakness.

A Voice ordered to cry.—I asked,— 6
 "What shall I cry?"
 "That all flesh is grass;
 And its beauty like flowers of a field.
 Grass fades, flowers fail,— 7
 But our GOD's promise for ever remains." 8

ODE 4.

Israel's Deliberance.

To the Hill-top go up with a message to Zion;
 With News for Jerusalem lift up your voice!— 9
 And raise without fear to the Cities of Judah,—
 "Look! Your GOD, LORD OF LIFE is in power advancing. 10
 His arm is directing, His confidence with Him;
 And His work lies in front!"
 He feeds like a shepherd His flock;
 He takes up the lambs in His arms, 11
 And carries the weak to a stream.

ODE 5.

On God's Creative Power.

Whose palm has measured the Sea? 12
 And scattered the suns by a rule?
 And measured earth's dust in a skeep?
 In a balance who weighed out the Hills,
 And the Mountains who poised in a Scale?

- 13 Who planned the design for the LORD ?
Who taught Him ?—He will be repaid,
Who advised and instructed ?
Who taught Him to Judge ?
- 14 And who taught to Him knowledge ?—
Who trained in the sciences path ?
- 15 Why ! Nations are drops from a pail,—
He regards them like dust on a scale ;
Like atoms the Islands lifts up !—
- 16 Nor can Lebanon serve for a fire,
Nor its cattle be fit for a gift !
- 17 All Races are naught before Him ;
To Him are thought empty and light,
To whom will you then liken God ?
- 18 And by what Image represent Him ?
The Artist devises the form,
And the Founder o'erlays it with gold ;
- 19 And the Silversmith furnishes chains,
The poor take up timber not rotten,
And seeks for a carver with skill ;
- 20 To fix up an unmoving shape.
- 21 But can you not reason or hear ?
Have you not been told from the first ?
Have you never known from the products of earth,
- 22 How above the earth's circuit HE sits,
With her dwellers spread on her like flies ?
Who scattered like pebbles the suns,
And spread them a Tent for their home ?
- 23 He who brings nobles to nothing,
Makes the Earth's Rulers weak,
Unstable and fruitless, not rooted in earth,
- 24 And they wither if only HE blows,
And the whirlwind, bears off as if chaff !
- 25 Then what is My form and My shape ?
Asks the Holy.
- 26 Lift your eyes up and look !
Who for these has arranged ?
Who leads out their armies by number ?
Who calls every one by his name ?
Asks their number, their power and strength ?
Not the greatest one lingers behind !
- 27 Why does Israel complain ?—
Why do you murmur Jacob ?
And why declare Israel,
" My path the LORD hides,
My course is neglected of GOD ? "
- 28 Have you then never known,
Or heard GOD ETERNAL,
The LIFE, who made Earth's bounds,
Never faints or is weary
In His foreseeing plans ?
- 29 To the weak he gives strength,
To the feeble gives power,
While the youths faint and fail,
And the strong shake and fall.
- 30

Who trust the LORD will flourish,
Fly on strong eagles' wings
They march and they faint not." 31

ODE 6.

The Call of Cyrus.

"Be still before Me Isles,
And Tribes renew your strength,
Approach, and state your case.
Unite to seek the right. 41

Who roused the Hero from the East?
Who called him to his feet?
Who for him conquered Nations,
And threw their Leaders down
Like dust before his sword,
Like chaff before his bow?
He chased, and safely passed the path,
He made not for his feet! 2

Who made, and formed, and told,
All these things from the past?
I, the LORD who am the First,
And Myself who am the Last. 4

The Islands will see and fear;
Earth's bounds be filled with a dread, 5
Each to cheer his mate will come, 6
And say to him, "Be bold!"

The Sawyer tell the Smith, 7
"Smooth well with your strokes."
Then, "Solder well," will say,
"And firmly fix with nails!"

But you, My servant Israel, and Jacob whom I chose, 8
From my Friend Abraham's race,
I help you from earth's bounds, 9
I chose and called to you, and named you as my friend.

I chose, and not forsook. 10
Fear not;—you are my Race;
Dread not;—I am your GOD;

I strengthen you and aid, and help with kind right hand,
All fail and are disgraced contending against you; 11
All fail and meet defeat, if on you they make war;
The men assailing you become as nought and fade;
These who have ravaged you, if sought, you will not find; 12
Whoever fight with you will come to nought and pass.

For I, the LORD your GOD, can strengthen your right hand, 13
I tell you not to fear, for I myself will aid;
For I, your living GOD, will add strength to your hand.
Fear not, worm Jacob, death, for Israel I can help,—" 14

Says the LORD, who restores you, the HOLY of Israel.
I will make you my tearing-mill fitted with teeth, 15
To thrash and beat mountains, reduce hills to chaff,
And your wind-blast will drive them, the whirlwind will scatter; 16
While you joy in Jehovah, in ISRAEL'S HOLY are glad!

ODE 7.

God will help the Oppressed.

The poor and the wretched are seeking for water;—
For their tongue parched with thirst there is none! 17

I, THE LIVING, will give, Israel's GOD not refuse, 18
On the hills open rivers, and springs in the vales;
Put wells in the desert, with pools in the dry land,
And rippling streams.

- 19 To the desert give Cedar, Acacia, and Myrtle,
Plant Olive, Pine, Plane, and the Box in the Arbah,
20 That at once they may see, know, reflect, and perceive,
That the LORD'S hand has done it, and fear ISRAEL'S HOLY.

ODE 8.

Idols called on to answer God.

- 21 "Bring forward your plea," says the LORD.
"Bring your reasons," demands Jacob's King.
22 "Approach! Foretell things that will happen, beforehand,
Inform what they are,—we will lay to our heart,—
And will hear you teach future events.
23 Tell events of the future and show you are gods;
Be kind, fierce, or gracious, and then we shall fear,
24 But you are nothing,—and your actions naught:—
Despised be the truster in you!"

ODE 9.

Prediction of Cyrus of Persia.

- 25 I roused him from the North; he comes;
He will call from the East on my name;
And tread Princes like mud, as a potter treads clay!
26 Who told it before, and made known?
Who before time correctly declared?
You informed not, nor told.—No! none heard you declare.
27 I first gave to Zion good news,
To Jerusalem sent the report;
28 When I searched none were there, and from you none advised;
When I asked, they replied not a word,
29 They are all of them vain, and their Makers are fools.
Their statues are mere empty winds!
42 But My servant to whom I am guide,
In My Chosen My soul has delight,
My Spirit I place upon him,
To the Nations he Justice proclaims!
2 He shouts not, and will not assail;
His voice is not heard in the street;
3 He will not break the reed that is bruised,
Nor put out the flickering lamp,
But will publish the Truth and the Right.
4 Not waver, and never will fail,
Until He fix right on the Earth,
For the Islesmen afar await Him.

ODE 10.

The Messiah Foretold.

- 5 Thus says the LIVING GOD, Who formed and spread the skies,
Who formed for Earth her fruits; gave men upon her, sense,
And those who walk her, breath.
6 And I, the LIFE, for Mercy send,
I make you strong and guide your hand;—
I send you to My Race a pledge,
A light to lead the Heathen souls,
7 To give the blind eyes sight again,
From bonds to set the prisoner free,—
From dungeons those who dwelt in gloom.

ODE II.

The Eternal Power of God.

I am EVER-LIVING;—for that is My Name, 8
 And My power to others I never will give;
 Or My Glory to Idols.
 Past events have arrived; now the future I tell, 9
 Before its arrival to you I announce!

ODE 12.

A Song of Praise to God.

Sing to the LORD a new song! 10
 Praise Him from the bounds of the Earth!
 The Sea, and all that it contains,
 The Isles and the dwellers in them.

You, Moorlands, rise up with your towns; 11
 With the grazers inhabiting tents,
 Cheer, you men of the crags,
 From the Hill-tops hurrah in delight.
 His glory assign to the LORD, 12
 And His honour report to the Isles.

The LORD like a hero comes on, 13
 Like a warrior He rouses in ire,
 He shouts, yes, He roars, overpowers His foes.—

"Why need I for ever be silent? 14
 I strain as if bearing a child,—
 Together I snort, pant, and gasp!—
 I will scorch up the Mountains and Hills, 15
 And will dry all their grass,
 And turn brooks to sea-sands,
 And will dry up the pools.
 But lead the blind by a road they knew not, 16
 Direct them through pathways unknown.
 Place light before them in the dark,
 Turn crooked to straight for their road.
 I will do this for them, not forsake."

ODE 13.

The Folly of Idolatry.

They fly hack defeated,— 17
 The trusters in Idols are shamed,—
 Those who named their own Castings their Gods!
 Hear, you deaf! and you blind think, and see! 18

ODE 14.

The Messiah.

Who so sharp as My Servant, 19
 And skilled as the Agent I send?
 Who was keen as instructed,
 Yes! sharp as he worked for the LORD!

You saw clearly,—but cared not, 20
 Open-eared,—but you heard not.
 The LORD loved for His goodness, 21
 Exalted His honour and might;
 Yet this people are plundered, and robbed,— 22

- All their heroes are netted,—and go to the dungeons,
 Are plundered with none to release,
 Are a booty, and none cries "Give up!"
- 23 Who among you will hearken to this?
 Will attend, and will hear, and turn back?
- 24 Who gave Jacob to robbers?
 To the plunderers, Israel?
 Did not the LORD give them both?
- They offended, and wished not His paths,
 They went and obeyed not His Laws;
 25 So on them He poured fury and rage,
 And His warrior's great might,
 And lit fire around, but they cared not;
 They burnt,—but they laid not to heart.
- 43 But now, says THE LIFE Who created you, Jacob,
 And, Israel, Who formed you, "Fear not!
 You are mine; I restore you, and call by My name.
 2 I am with you when crossing the Sea,
 And the Rivers shall not overwhelm;
 You shall walk in the fire unscorched
 And the flame not be burning to you;
 3 For I am your still LIVING GOD,
 Your Saviour whom Israel loved.
 I will make Mitzer your ransom,
 For you exchange Geba and Kush,
 4 Since dear in My sight, I have honoured and loved,
 And I give men and nations instead of your life.
- 5 Fear not, because I am with you;—
 I will bring up your race from the East,
 And I from the West will collect.
- 6 I will say to the North, Give to ME,
 And order the South not to hide.
 My sons I will bring from afar,
 And My daughters from ends of the earth
- 7 All called by My Name, by My power created;—
 Whom I formed, yes, and made."
- 8 Come out! you blind People with eyes,
 And you deaf, in possession of ears;—
 9 Collect all the Heathen together,
 And Nations adjacent to you:—
 Who told you of this? and declared in advance?
 Honest witnesses let them produce:—
 I will listen, if they speak the truth.
- 10 "You witness for ME," says the LORD;
 "With My servants, whom I have picked out,
 For they knew and they trusted to Me,
 And perceived that I only exist;
 That no GOD before Me was formed,
 And that after Me none will have LIFE!
- 11 I only, I only, have the LIFE!
 12 I only inform, and can save, and foretell!
 —Not some stranger with you,—
 And you prove," says the LIFE, "that I only am GOD.
 13 I existed before Time itself,
 So none can snatch out of My hand;
 What I effect,—who can subvert?"

ODE 15.

The Doom of Babylon.

Thus says the LIFE, your Redeemer, and Israel's Hope, 14
 "For your sake, I to Babel will send.
 And throw down all its bars,
 And the Kasdim rejoicing in ships. 15
 I am your STILL LIVING hope,
 And your King,—the Creator of Israel."

ODE 16.

A Remonstrance with Israel.

Thus says the LORD, Who made roads in the sea, 16
 And a pathway in waters of might;
 Who led in the chariots, the army and warriors, 17
 Where they fell down together, and rose not again;
 They were quenched like a lamp that is drowned. 18
 "Do not you remember the past?
 Nor reflect on preceding events?"

Look! I act afresh, not begin;— 19
 Will you not then learn?
 I will make in the moorland a road,—
 In the desert make brooks.
 When the beasts of the field, snakes, and Daughters of Woe, 20
 Will thank Me, Who gave in the Wilderness streams,
 In the desert the Brooks for My loved Race to drink;
 This People I formed for Myself;— 21
 They also should give to Me thanks.

But, Jacob, you call not on Me; 22
 Nor, Israel, work for My sake,
 You bring Me no Lamb as a gift, 23
 Nor by sacrifice pay Me respect.
 But have I not served you with food?
 Did I not give incense to you?
 With your silver, you bought Me no cane, 24
 Nor perfume with the sacrificed fat,
 But forsook Me, for love of your sins,
 And you loathed Me, because of your vice.

But as I, MYSELF, only EXIST, 25
 I will blot out your crimes for Myself,
 And no more remember your sins.
 Let us try to be equally just,— 26
 Bring your record to show you are right.
 Your Leader at first caused the sin, 27
 And your satirists jested at Me;
 So your Grand Princes I will destroy, 28
 To destruction will Jacob resign,
 And Israel give up to Reproach."

ODE 16.

Blessings Promised to Israel.

"Now listen, Jacob, My Friend, 44
 And Israel in whom I delight,"
 Thus says your Maker, the LIFE, 2
 And your Helper, Who formed from the womb;
 "Have no fear, Jacob, My friend, 3

- And the Righteous, in whom I delight :—
 For the thirsty, I waters pour out,
 And make on dry ground flowing rills,
 I breathe out My wind on your seed,
 And My blessing is over your crops ;
 4 The herbage springs up in your sight,
 Like willows beside flowing streams.
 5 This, will say :—' I belong to the LORD ;'
 That, ' by Jacob's name I will be called ;'
 The next to the LIFE give his hand,
 And be labelled with Israel's name."

ODE 17.

A Declaration of God's Foreknowledge.

- 6 Thus Israel's King, the LORD proclaims,
 And his Redeemer, LORD OF HOSTS ;
 " I am the First and the last,
 Except myself there is no GOD.
 7 And who but I proclaimed and told
 And fixed events from former times,
 Foretelling future things ?
 8 Shake not, fear not, for is not this
 What I informed and told ?
 You are My proof no GOD exists but Me,—
 I know no other Rock ! "
- 9 All Idol-makers rave ;
 Their statues cannot help,
 And show it to themselves !
 10 They neither see nor know ;
 Their Artist they degrade ;
 Those helpless metal gods !
 11 See ! all their friends they shame ;
 Their artists blush themselves ;
 They shame their fixers up ;
 All meet disgrace together !
- 12 A Smith the iron cuts,
 And works it in the coals
 And with his hammer forms.
 He works with his strong arms ;
 He hungers and is weak ;
 Is faint, and thirsts for drink ;
 13 The Joiner chooses wood ;
 He draws a line in red ;
 He cuts it with his tool ;
 With compass marks it out,
 A graceful human form,
 A man to guard his house !
- 14 He Cedars fells for use ;
 He takes the pine and oak,
 Selects the forest trees.
 15 The fir plant grows by rain,
 And is for man to burn,
 He takes it and he warms ;
 He cooks and bakes his bread :—
 For worship makes a god !
 Adores the form he made !
 16 Burns part of it in fire,
 With part he cooks his meat,
 And cuts a slice and eats !

He warms, and says " Ah-ah ! I'm warm,—I feel the fire ! " The refuse forms his God ! That Image he adores ! Bows down and prays his God, And says, " Deliver me ! For you to me are God ! "	17
They know not, nor reflect ;	18
They stop their eyes from sight ;	
They keep their hearts from sense	
They lay it not to heart ;	19
Know not nor think to say ;	
" I burnt a part with fire, Baked on its coals my bread ; I roasted flesh and ate ; And made the rest a God ! A fool, I worship Wood ! "	
The fool devours dirt,	20
Deception veils his sense, His mind cannot escape, or say, " My right hand holds a lie ! "	
Jacob remember these, And Israel, as My friend ; I formed you for My friendship, Forget not, Israel, ME.	21
I drove your faults like clouds, Like fog dispersed your sins, Return to Me redeemed.	22
Shout, Heavens, " The LORD has worked ! " Be shaken earth below ; Hills burst, and roar, you Woods, With every tree in them. The LORD sets Jacob free, And Israel HE adorns !	23
Thus says the LORD " I freed you ; And formed you from the womb ; For I, the LIFE, made all, Alone, I stretched the skies, Myself spread out the land.	24
Alone producing Wonders, I prophets move in dance, Philosophers defeat, And show their knowledge vain. But confirm My Servant's word Will complete My Agents' news That Jerusalem shall last, And Judah's towns be built, And her ruins rise again. Who tells the Deep, ' be dry ; And let your Rivers waste ; Who calls His Shepherd, Cyrus, Who will effect My plans ; Who Jerusalem will rebuild, And found a Temple there ! "	25
	26
	27
	28

ODE 18.

The Promise to Cyrus.

- 45 Thus says the LORD to His Messiah,
To Cyrus, whose right hand He wields,
To throw down Nations at his sight,
And make the kingdoms bare;
To open doors before his face,
Nor shall the gates be shut.
- 2 "I will precede, and level hills,
And I will smash the doors of bronze,
And break the iron-bolted bars!
- 3 And give to you the darkened hoards,
And treasures from the cells,
That you may know that I, the LORD,
Who called your name, am Israel's GOD,
- 4 For Jacob's sake, My friend,
And Israel's whom I chose
I call you by your name,
To an Office you know not!
- 5 I am the LIFE and none beside,
Except MYSELF there is no GOD:
Though you knew not, I fixed your belt!
- 6 To teach them from the rising-sun,
And from where evening fades away,
That I am LIFE, and none beside!—
- 7 Who formed the Light? Created Gloom?
Who Good has made? Created Bad?
Myself, the LORD, made all!
- 8 Skies! from above drop dew,
You clouds rain Goodness down,
Earth open and yield Justice,
And Right grow up at once,
As I the LORD create!

ODE 19.

The Folly of Resisting God.

- 9 Ah! He fights with his former!
The pot with the worker of clay!
Does the paste ask the artist,
Why, what have you made?
And the product, deny you have skill?
- 10 Shame who asks of his father,
"What have you begot?"
Who demands from his mother
"What have you brought forth?"
- 11 Thus asks the LORD, Israel's HOLY,
Who formed the events,
"Do you carp at My sons?
Flout the work of My hands?"
- 12 I made Earth and the Men upon her;
And My hand has stretched out the skies,
And I all their armies command.
- 13 I raised him to rule, and made all his paths smooth,
He will build Me a City, My captives set free,—
Not for pay, or for wage," says the ALMIGHTY LORD!

ODE 20.

The Triumph of Israel.

Thus says the LORD :—
 " Mitzraim's workers, Kush traders, and Seba's tall men, 14
 Will come over, be yours, and will gather to you.
 In troops they will come, and to you they will bow,
 Declaring to you—' Yes, with you is a GOD,—
 And no Gods exist, except HIM.' "

A True GOD from the Unseen are You,— 15
 The GOD Who has Israel saved !

ODE 21.

The Degradation of Paganism.

All are disgraced and together are shamed,— 16
 To shame Idol-makers all march,—
 But Israel is saved by the LORD in a Victory for ever ; 17
 Nor for ever and ever be shamed or disgraced !

ODE 22.

The Eternity of God.

Thus says the LORD Who created the Suns, 18
 The GOD Who formed EARTH, and provided its laws,
 Formed it not for a waste, but for men to reside,—
 " I am EVER-LIVING, and none but MYSELF.
 I spoke not in secret, in dark spots of earth, 19
 I told not Jacob's race, That you seek Me in vain ;—
 I, the LORD, speak the truth, and instruct in the right.

You who know nothing, but bear wooden Idols about, 20
 And pray to a god with no power to help !
 Proclaim, meet together in council ;— 21
 Who told this in advance ? Who advised from of old ?
 Did not I, the LORD ? and no other God ?
 The only true GOD, and except ME no other can save.
 Turn to Me and be saved, all you boundaries of earth, 22
 For I only am GOD.

I swear by Myself, and the unchanging truth left My mouth. 23
 To Me all knees shall bend, and all tongues shall confess,
 To the LORD belongs Righteousness, Power and Honour, 24
 Come on and bow down, all you haters of HIM,—
 In the LORD become righteous, and glory in Israel's Race ! " 25

ODE 23.

A Satire upon Paganism.

Bel totters, Nebo stoops ; they're a torture to the beasts, 46
 They crush the beasts who bear,—who faint beneath the load !
 They shake and crouch at once, and they cannot bear the weight, 2
 And their breath is drawn in gasps.

But hear Me, Jacob's House, and Israel's broken home, 3
 Who bore you from the lap, and carried from the womb,
 To old age I am there, and will help you in grey hairs ; 4
 I made you, and will help, will carry and set free.

- 5 To what resemble Me? and draw, and shape in form?
 6 Pour gold from out the bag, weigh silver from the store?
 Hire smiths to make a god? adore, and worship it?
 7 And take him on your back, and carry, and set down?—
 He stands! He cannot hear! Call him? He answers not,
 Nor can he help distress.
- 8 Remember this,—be Men; you rebels, lay to heart;
 9 Learn from the old events, that I alone am GOD.
 There is no other GOD, most certainly like Me,
 10 Telling Futures in advance, and of old, what will be done;
 Who make My Purpose stand and all My Will effect,
 11 Call an Eagle from the East, from afar the Man I choose;
 Yes, I said, and I will bring My decision to results.
- 12 Hear Me, you haughty hearts, you far removed from right
 13 I bring My justice near—salvation is not far,
 My victory will not halt, I will make Zion safe,
 And to Israel beauty give.

ODE 24.

The Ruin of Babel Foretold.

- 47 Come down, and sit in the dust, you, virgin daughter of Babel;
 And sit on the ground unthroned, you, the girl of the Kasdim,
 For no more will they call you the refined and protected.
- 2 Lend a hand to the mill and grind flour,—
 Shave your tresses and strip off your robe,
 3 Bare your legs, and wade over the streams;
 Strip yourself bare, exposing your shame,—
 I avenge, and I will regard none.
- 4 **CHORUS OF ISRAELITES.**
 "The Almighty LORD redeems us,—
 Let Israel bless HIS NAME."
- 5 Sit silent, and walk in the dark, you, the girl of the Kasdim;
 For no more they will call you the Princess of Kingdoms.
 6 I was vexed with My People,—and I punished my country,—
 I gave them into your hand, but you have not shown them mercy.
 7 You laid heavy yokes on the old—and said "I am Princess for ever."
 So you laid not those things to your heart, nor remembered the future.
- 8 But, hear this now, you Lady, who sit at your ease,
 Who say to your heart, "I exist, and none else with me;
 I shall not be a widow, or know of bereavement,"
 9 But both shall arrive at a stroke,—and in a single day,—
 Bereavement and ruin come on you, a widow,
 In spite of your craft, and great strength of Allies;
 10 For you trusted in sin, saying, "No one will see me."
 Your Science and Learning, themselves will overthrow you,—
 Though you said in your heart, "I shall last, if none else!"
- 11 So loss will come on you, whose dawning you know not,
 And calamity fall which you cannot avoid,
 And unknown desolation rush suddenly on you.
 12 Now trust to your mates, and your many enchanters,
 With whom you have worked from the days of your youth!
 You fool! can they help you? You fool! can they strengthen?
 13 Your advisers exhaust! Let them stand up and save you!
 Your sky-mappers, star-gazers, who teach by the Moon!
 To what have they all brought you?

Only look ! They are chaff which the fire burns up ! 14
 From the hand of destruction they snatch not their lives !
 No coal to warm them, or a lantern to sit by, is left.
 Such to you are the friends you have worked with from youth ; 15
 Each will turn to his business,—and none of them help you !

ODE 25.

An Appeal to Israel.

You House of Jacob, hear 48
 The called by Israel's Name ;
 Who from Judah's fountain flow,
 Who revere Jehovah's Might,
 And trust on Israel's GOD :—
 But not in Truth and the Right !
 Who are called the Sacred Town, 2
 And rest on Israel's GOD,—
 HIS NAME, Th' ALMIGHTY LIFE.

I foretold this from the first, 3
 I announced before it came,—
 The event I made appear,
 Because I knew you stiff, 4
 And foresaw your iron neck,
 And your forehead was of brass.
 I told before they came, 5
 Lest you say " My Idol made,
 My Casting ordered them ! "
 You heard all this before ? 6
 But you will not confess.

Now shall I tell you News ?
 And make the unknown known ?
 New made,—not known till now, 7
 Lest you should say, " I knew,"
 Yes ! You heard not, you knew not, 8
 Your ears could not have heard,
 For I knew that you were false,
 Called you Rebel from your birth,
 For My Name I held My anger ; 9
 For My Honour held it back
 From exterminating quite ;
 I refined,—but not for silver, 10
 I in suffering's furnace tried,
 For My sake—My sake I do it,— 11
 For is there not a hope ?
 And I give not My heart away.

ODE 26.

An Appeal to Israel for Faith.

List to Me Jacob, and Israel My Called, 12
 I exist, am the First, I am also the Last !
 My hand built the earth, 13
 And My right stretched the skies.
 If I call,—they collect and stand up !
 Come all you together, and hear, 14
 Who informed you concerning these things ?

He whom the LORD befriends will on Babel do his work 15
 And on the Kasdim Race as I, Myself, have told,
 Yes, have called and brought him out,
 And will bring his path success.

- 16 Approach to Me—Hear this—
I told the Secret from of old,
Before the Event I named.
- And now the MIGHTY LORD sends
To me, and him His Spirit.

ODE 27.

A Remonstrance to Israel.

- 17 Your Friend the LORD says thus,—Israel's HOLY,—I am LIFE,
Your GOD who leads to wealth, directs the path to march.
- 18 Had you kept My Commands your peace would be like brooks,
19 Your fortune rippling streams, your race would be like sand,
And your offspring like its brood, and your name would never fail,
Nor waste before My face.

ODE 28.

Fly from Babel.

- 20 "Come out from Babel, fly from the Kasdim!"
With a loud voice proclaim it and let it be heard;—
Send it forth to the bounds of the earth;—
Say "The LORD has redeemed His friend Jacob!"
- 21 They thirst not in the deserts they traverse;
For them HE makes water to flow from the rock,
Splits the rocks and the waters rush out!
- 22 To the Wicked, the LORD gives no rest.

ODE 29.

The Prophet's Despair Consol'd.

- 49 Listen, Islands, to me and let Nations attend!
The LORD called me from far, summoned me from the lap,
From the womb of my mother to publish HIS power;
2 Put my mouth a sharp sword in its sheath for His hand;
3 A sharp arrow, concealed in His quiver, has hid,
To call "Israel, My friend, and by whom I am honoured!"
- 4 Then I cried, "I have wearied in vain, and exhausted my vigour for naught.
Yet the LORD was my object,—my work was for God."
- 5 But now says the LORD, "From the belly I formed you,
To serve and turn Jacob and Israel to Me."
'Tis enough! I am honoured in sight of the LORD.
- 6 My GOD is my strength; and He asks, "Is this nothing?
I made you My Agent to raise Jacob's standard,
To lead Israel back, be a light to the heathen,
And a Saviour to be to the bounds of the Earth?"

ODE 30.

The Messiah.

- 7 Thus says the LORD, Who freed Israel, His Chosen,—
To the Gentle-souled, hated by nations,
To His servant despised by the kingdoms;—
"Princes shall see him and rise and do reverence,
Because of the LORD Who is true; and Israel's HOLY, Who chose him.

ODE 31.

The Messiah's Office.

Thus says the LORD:—

"In the time of delight I have spoken; 8
 In the Day of Salvation have helped you;
 And will guard and will give to the Covenant People,
 To lift up the land,—to apportion the wasted estates;
 To say to the Prisoners, 'Come out!' to the Dungeoned, 'Be free!' 9
 By the paths there is food, and on all plains is pasture.
 You shall not hunger or thirst, nor be struck by the heat of the Sun,
 For their Pitier will lead, and to water-springs guide.
 Will level all hills, and make banks for their paths. 11

Look! These came from afar! These from the North-west! 12
 And those from the land of the Sinim.

Let the skies cheer, and Earth smile! 13
 Burst, you mountains, in cheers,
 For the LORD at last pities His people,—
 HE pities His poor!

But Zion murmurs— 14
 'The LORD has abandoned, th' Almighty forgotten!'
 Forgets Woman her suckling—not pity her baby?— 15
 Yes! they may forget,—but not I forget you!
 In My hands I have handled, your walls stand before Me,— 16
 Your destroyers shall build you, your wasters sue to you. 17
 Cast your eyes round and see,—all collecting approach,
 As I live," says the LORD, "All shall clothe you with honours,— 18
 You shall wear them, like jewels, your plunderers and wasters, 19
 Who tore up your land, which your people will fill,
 And drive out your devourers.

Then the sons you had lost, shall exclaim in your hearing, 20
 'This place is too narrow, make room for my dwelling.'
 And you say to your heart, 'Who begot me all these?— 21
 I was widowed and lonely, an outcast and captive, and prisoner,—
 So who brought up these?
 I was shattered to pieces,—
 So then these, whose were they?'"

ODE 32.

The Nations Return Israel.

Thus says the LORD, the ALMIGHTY: 22
 "Look! to the Heathen I lift up My hand;—
 And My Banner rear up to the Peoples;—
 And your boys and your girls they shall bring to your lap,
 And shall carry them raised on their shoulders!
 And Kings be your Guardians, and Queens be your nurses, 23
 And earthward their faces shall bow, and lick dust from your feet,
 And acknowledge that I am the LORD, Who disgrace not My faithful."

ODE 33.

The Folly of Resisting God.

Who can take spoil from the strong?
 Can the captive of Power escape? 24
 Yes, Thus says the LORD;— 25
 "The slaves may be seized from the Strong,
 And the spoil may be torn from the Fierce,

- For I fight against those who fight you,
 And so I will rescue your sons.
 26 And your Tyrants shall eat their own flesh,
 And drink their own blood, like new wine,
 And all men know your Saviour, THE LIFE,
 And Redeemer, THE MIGHTY OF JACOB."

ODE 34.

Was Israel Divorced from God ?

- 50 The LORD demands reply ;—
 " Is this the Note to cast her off I to your Mother sent ?
 Or who the Creditor of mine to whom I sold yourselves ?
 I sold you for your sins, dismissed your Mother for her faults.
 2 Why, when I come, meet I no one ?
 I call and none replies,
 What Reaper cut My hand away ?
 Took My redeeming power ?
 3 At My rebuke the Sea dries up,—to deserts turn the streams,
 The water gone, their fishes stink, and die because of thirst.
 And I can clothe the skies in black,—spread sackcloth as their cloak."

ODE 35.

The Sufferings of Christ—A Word of Comfort to the Weary.

- 4 Th' ALMIGHTY LIFE has given to me an educated tongue ;
 To help the weary with a word He roused me at the dawn,
 At break of day He waked my ears to listen like a child.
 5 The MIGHTY LORD unclosed my ears,—I turned not back perverse,
 6 I gave my back to flogging, let my cheek be stripped of hair,
 My face I never covered up from insults and from spit.
 7 But the MIGHTY LORD sustained, so I was not disgraced ;
 I set my face like flint, for I knew I was not shamed.
 8 My Judge is near at hand ; let my accuser rise ;
 Who would assail my cause, let him come to my face ;
 9 See! the GREAT LORD assists, so who can injure me ?
 He strips them like a cloak devoured by the moth!

ODE 36.

Trust on God.

- 10 Who of you fear the LORD ?
 List to His Servant's voice,
 You who in darkness walk,
 And lampless, trust to HIM ;
 Trust on THE LIVING POWER,
 And lean upon our GOD.
 11 All you who light a fire,
 With fuel heaped around,
 Walk in your fire's light,
 And by the coals you burn.—
 My hand will bring you this
 With sorrow to lie down!

ODE 37.

To the Good and Righteous.

Hear me, you hunters for right, you who seek for the LORD,—	51
See the Rock whence you were cut, the pit whence you were hewn;	
Look to Abraham your father, and Sarah who bore you;—	2
I called him when but one; when I blessed him he grew.	
For the LORD will comfort Zion, restore all her wastes,	3
Joy and pleasure meet in her, with music and song;	
Make her Moorland like an Eden, the LORD's bower, her Arbah,	

ODE 38.

Divine Law and Justice Promised.

My Race, attend to Me,	4
And My Nation hear My speech;	
For from Me will come the Law,	
Justice light the troubled Tribes.	
My Equity advance,	5
And My Salvation meet,	
My arm the Tribes will guide,	
The Isles will hope for Me,	
And on My power confide.	
Raise your eyes to heaven,	6
And gaze on earth below,	
For the skies will fade like smoke,	
Earth will wear out like a cloak,	
And her people die like gnats,	
But My Salvation last,	
And My kindness will not fail!	
Hear you who know the right,	7
Men with My Law at heart,	
Fear not the jeers of men,	
Nor fall before their curse;	
Moths eat them like a cloak,	8
And the grub consumes like wool,	
But My Righteousness exists,	
My Salvation for all time.	

ODE 39.

An Appeal for God's Deliberance.

Arm of the LORD, awake, awake and clothe Yourself in strength.	9
Awake like former times, as in the days of old.	
Did You not slay the Tyrant, did You not pierce the brute?	
Did You not waste the Sea,—the mighty splashing tide?	10
And make the deep a road for the ransomed to pass o'er?	
So shall the LORD's freed men returning come to Zion,	11
With cheers and long delight, and joy upon their heads,—	
And will attain delight, and grief and anguish fly.	

ODE 40.

God's Plea to Israel.

I, I, am He giving you comfort;	12
Why, then, do you fear Man the Mortal,	
Adam's son, who will wither like grass,	
And forget your Creator the LORD,	13
Who has spread out the skies, and made Earth,	
And fear daily Oppression's fierce face,	
As the Tyrant prepared to destroy?	

- Yet, where is the furious Tyrant?
- 14 The Deliverer is quick marching on,
So the captive will not die in Jail,
And shall not be deprived of his bread;
- 15 For Myself, Who am your LIVING GOD,
Calm the waves of the Sea and their roar,—
My Name is the LORD of the POWERS;
- 16 My words I have put in your mouth,—
I will guard in the shade of My hand,
To spread skies and establish the Land,—
And say, " You are My people " to Zion.

ODE 41

To Zion, Drunk in Sin.

- 17 Arouse me, arouse me, Jerusalem pick up,
Who drank from the LORD's hand the Cup of His Wrath.
The dregs of the drugged cup, she drank and sucked out!
- 18 Is there none now to help of the sons that she bore?
Will none take her hand, of the children she bred?
- 19 These three things have met you—and who will lament you!
Break, ruin, and sword, and who will give you comfort?
- 20 Your sons fall in stupor at the top of each street;
Like deer to the nets, GOD'S DIVINE WRATH impels!
- 21 So hear this, now, poor wretch, drunk, but yet not with wine;
22 Thus your LIVING PRINCE says,—your GOD who guards His Race;—
" I will now remove from you, the Cup causing trembling,
The great cup of My wrath,—you shall drink it no more.
But will give to the hand of your wasters, who said:—
23 ' Now! lay down your body that we may pass over!
Lay your back like the ground, like the streets to the crowd! "

ODE 42.

A Song of Triumph for the Redeemed.

- 52 Awake, Zion, awake, and be clothed in your strength!
Sacred City, Jerusalem, put on your robes!
For no more shall come to you the vile and the wicked,
- 1 Shake from you the dust, rise, Jerusalem, sit up,
Loose those ropes from your neck, poor girl, captured from Zion!
- 3 For thus says the LORD, " You were not sold for gain,
And with silver shall not be redeemed."
- 4 For thus has the PRINCE EVER-LIVING declared,—
" My Race went afore-time to Mitzer to rest,
Where they, and now Ashur, extremely depressed;—
5 So, now, what should I do? "
- Asks the LORD,
- " For My People they seize for no debt,—
Their Masters who make them to howl,"
Says the LORD.
- " And My Name all day treat with contempt?
- 6 Yet My Race shall acknowledge My Power,
On the day when I come, and exclaim, ' Here I am! "

ODE 43.

The Messenger of Peace.

- 7 How fair on the hills the Ambassador's feet,
The Announcer of Peace!
- 8 A good message! announcing to Zion good news,
That her God is her King!

Lift, Watchmen, your voice, shout together and cheer,
 When clearly you see that the LORD comes to Zion;
 Burst out into cheers with Jerusalem's ruins,
 For the LORD comforts His People,—delivers Jerusalem ! 9

The LORD strips His strong arm, in the sight of all Nations,
 All borders of Earth will then see our GOD is victorious ! 10

ODE 44.

The Order to Penetrate Corrupt Babylon.

Depart, depart, go out from there and touch not now the vile ! 11
 Come out from her, depart, and bring the Vessels of the LORD.

You will not go in haste, or marching as in flight,
 But the LORD before you march, Israel's GOD will guard your rear. 12

ODE 45.

The Suffering Messiah.

See My Servant is wise; He will rise, and go up very high,— 13
 Many will wonder at you,—when they see you selected from men, 14
 And marked out from the children of Adam.
 As He will cleanse many nations, before Him their kings will be silent; 15
 For what they read not, they will see,—what they had not heard understand.
 But who will believe our report? over whom is the Lord's Arm revealed? 53
 For He grew before them a weak shoot, like a plant from dry ground, 2
 Unadorned, without honour, He was not respected—nor sought, or desired.
 Despised and neglected by men, a man in His sorrows acquainted with grief; 3
 He was despised, like one hiding His presence from us, and we thought not
 of Him.

However, He carried our griefs, and He bore our sorrows,— 4
 But we thought He was struck with God's stroke and afflicted;
 Yet He was convicted because of our crimes, and punished because of our 5
 vices;
 And by His stripes we were healed !

All we like to sheep, went the path each before us; 6
 And the LORD punished Him for the faults of us all.
 He answered not insult, like a lamb led to death He unclosed not His mouth, 7
 He was dumb, like a sheep to her shearers, nor opened His mouth.
 He was seized against Justice and Right; 8
 And what will be thought of His age that cut Him from the land of the living;—
 Destroyed by the crime of my Race?
 Who with Criminals fixed Him a grave,—but after His death with the Great; 9
 For no Crime had He done, and no wrong by His mouth.

Yet the LORD pleased to depress Him with pain; 10
 When He laid down His soul with the vile,
 But yet He will see His race spreading with Time,
 And the LORD'S Will attained by His hand.— 11
 The work of His life He shall see with content.

By His instructions My Servant will make many righteous, 12
 For He, Himself carried their sins.
 So I gave Him the Many, and Nobles assigned as His spoil, 13
 Instead of that wealth, He poured out His life to the death
 And was branded with crime.
 Yet the Sin of the Many He bore, and He prayed for the wicked.

ODE 46.

Israel's Consolation.

- 54 "Begin singing, you barren and childless!
Sing and laugh who have never borne child!
For more are the sons of the withered,
Than the sons of the suck-giving wife!"
Says the LORD.
- 2 "Enlarge your Tent's room, and your dwelling extend,
Shrink not! Your ropes lengthen; and fix your stakes firm!
3 Your race on the right and the left will spread out,
Seize Nations, and dwell in their cities o'erthrown.
- 4 Fear not, you shall not be disgraced or insulted;
Blush not for the shame of your girlhood forgotten,
And the scorn of your loneliness think of no more;
5 For your Maker's your husband, His name LORD OF HOSTS,—
ISRAEL'S HOLY defends you,—called GOD of the Earth!
- 6 As a wife troubled in mind, when deserted;
The LORD calls for you;—
And as new wedded wives who displease, says your GOD,—
7 For a moment sent off, but called back with great pity.
8 In quick anger My face I had hid for a moment,
But now with a lasting affection I cherish,"
Says the LORD your defender.
- 9 "I promised like this in the Waters to Noah,—
That no more Noah's Waters should pass o'er the earth,
So I promise to you against anger and wrath,
10 Though the Mountains may move and the Hills may be shaken,
My love for you moves not, nor alters My treaty of peace!"
Says your lover the LORD.

ODE 47.

Comforting Israel.

- 11 "You afflicted by storms and unpitied,
Your stones shall be marble, foundations be sapphires
12 And rubies your windows, and gates of rock crystal.
All your ramparts of beautiful stones!
13 And the LORD teach your sons and well prosper your children;
- 14 Be steadfast in Right, and keep far from Oppression,
To it, and Corruption, you never must look,—
You must not bring them near you.
15 See! gathering, they gather against you!
Who gather against you, by you they will fall,
- 16 I made the Smith to blow fire with his bellows,
By his skill to work out every vessel for use;
And I also created the Waster to spoil.—
17 But all tools formed against you shall never succeed;
You shall conquer all tongues that rise up in contention,
The LORD's servants have this right from Me," says the LORD,

ODE 48.

A Call to the Poor.

- 55 "Hoy! All you thirsty come on to the waters;
And you, without money, come buy corn and eat!
Come! buy corn without cash, wine and milk without cost!

Why should you pay money, and not have the bread? And why should you labour and never be fed? Attend to and hear Me, and eat of the best, And nourish your lives on the richest of food!	2
Attend with your ears and come forward to Me; If you listen your souls will revive in yourselves! And I will record a firm contract with you, The strong and the true promise of David!	3
I give him a witness to Nations; A Prince and Lawgiver to Peoples; You shall call to a Nation you know not—	4
To you Pagans who knew not will run Because of your GOD EVER-LIVING, And Israel's HOLY Who honours!"	5

ODE 49.

An Exhortation to Seek the Lord.

To find the LORD, seek Him—call on Him while near! Let the Wicked leave mischief, the Lustful his thoughts; And return to the LORD, and then He will find pity, And come to our GOD, Whose forgiveness is great.	6 7
"For MY thoughts are not like to your thoughts, And your ways are not Mine," says the LORD!	8
"For as high as the heavens rise over the earth, So My ways rise up higher than yours, And My thoughts are thus higher than yours, For as rain and snow fall from the skies, And return not but moisten the earth, Make it bear, and produce and grow grain, And food for the farmer to eat, Thus My word that proceeds from My mouth, Returns not in vain, but will do what I wish, And effect what I sent it to do.	9 10 11
So with Joy you shall march, and by safety be led; Hills and Mountains before you burst out into song; And all Trees of the field clap their hands! Instead of the Briar will spring up the Cypress, In place of the Bramble the Myrtle shall grow! And be fame for the LORD,—a fixed Beacon for ever!"	12 13

ODE 50

A Message from God.

Thus the EVER-LIVING says:—	56
"Keep to Justice, practise Right, For My victory is approaching, And My Righteousness is near;— Blessed the mortal doing so, The Son of Adam firm in it, Who keeps Sabbath without breach And his hand from doing wrong. Let not the convert say:— The LORD cuts from His Race Nor let the Eunuch cry, I am a withered tree!"	57 58 59

- 4 For thus the EVER-LIVING says:—
 " If they My Sabbath keep,
 5 I give them in My home
 And walls a place and name,
 More fair than girls or sons.
 A lasting name I give,
 Which will not be destroyed."
- 6 And men of Foreign birth
 Who join the LORD and serve,
 And love His LIVING NAME,
 Shall be to Him for sons ;
 Who keep His Rest unbroken,
 And hold His Treaty firm ;—
- 7 " They shall reach My Sacred Hill,
 Joy in My House of Prayer,
 And there upon My Altar
 Their gifts and offering place,
 For My House, a House of Prayer,
 Shall be called for every tribe."
- 8 For thus the GREAT LORD says,—
 " When lost Israel I collect,
 I will collect with him,
 Beyond him, My select !"

ODE 51.

The Wild Riot of Sinners.

- 9 Come all you beasts of the Field,
 You beasts of the Wood to a feast !
- 10 All of the Watchers are blind,—
 All are stupid dull dogs,
 Are unable to bark,
 Think of sleep and love slumber !
- 11 Yet are greedy souled dogs,
 Who can never be filled ;
 And the shepherds care not to look out ;
 They all go their own way,
 Each to plunder his share !—
- 12 " Come on, let us have wine,
 Let us seek for strong drink,
 For to-morrow will be like to-day,
 When we can get more !"

ODE 52.

The Death of the Good.

- 57 The Righteous has perished ;—
 But none lay it to heart,—
 And the kind man lies buried ;
 8 Yes, the Good is removed,
 But no one will reflect !—
 From the face of the Bad,
 They go, and have comfort in peace,
 They go to their rest on their beds.
- 9 But, you Sons of Deception approach,
 You seed of adulterer and whore,
 4 Against whom do you jeer ?
 On whom open your mouth ?
 At whom stretch out your tongue ?
 Are you not the children of Sin,
 And the Seed of Disgrace ?

Foul with lust under every green tree ? With child-murder in valleys ? And hid in the shrubs of the rocks ? From the Nymphs of the river you choose,— They, they are your lot !—	5 6
Yes, to them you pour wine,— And you offer your gifts !— How can I approve you for that ? On the hill high and lofty, You spread out your bed, Behind doors, and hinges— You reminders set up. For from Me you have turned, But have spread out your bed, And joined them to yourself ! And loved watching their couch !	 7 8 9
Abroad seeking the King, You increased your perfumes ; Your agents went far, And they sunk down to hell ! Worn out with long journeys, You cried " There is no hope."— But, as you still possessed life, You did not quite despair.	 10 11
What fear made you false, And My powers forget ? And placed not to your heart, Because I long was still ? So you feared not My might ? So I tell you the truth, That your Idols help not ; When you ask their protection The Wind blows them away, And a breath will take off !— Who trusts Me owns the Land And has MY Holy Hill !	 12 13 14

ODE 53.

Holy God Helps the Repentant.

I order to build up and level the road, Pick the stones from the path of My feet, For thus says the Mighty, the LIVING on high,— His Name High and Holy, and Holy His Home ;— " The meek humble souled I will cause to revive, Will renew the meek spirit and broken in heart, For not always I blame, and not always reprove. Vexed, I punished his sin, but in mercy I struck, And was wroth when he turned to the road of his heart.— I saw his vile ways,—but will heal and will lead, And give comfort to him for his griefs, Making Gentle-lipped Peace,—peace to distant and near," Says the LORD Who will heal him.	14 15 16 17 18 19
" But the Wicked shall toss like the Sea,— Which never can rest,— Which casts up from her waters the mire and dirt, There is no Peace," says my GOD, " for the Wicked	20 21

ODE 54.

Proclamation against Sin.

- 58 " Shout, roar unrestrained like a trumpet !—
Lift your voice, and declare to My People their crimes,
To the Household of Jacob their sins !
- 2 Yet daily they seek, and love learning My path,
Like a race doing right, not forgetting GOD'S law :—
They seek My just laws,—and with joy approach GOD.—
Say, ' We fast, but You see not,—
We starve,—but You know not ! '
- 4 Why ?—Because on your Fast day you meet for your pleasure,
And drive on your workmen ! You fast for contention ;
Your fasting to strike with hard fists, is not fasting.—
What a day !—when you make your loud voices be heard !
- 5 Is the Fast I approve such as this,—
Men to torture their bodies a day ?
To hang down like a bulrush their head ?
To make sackcloth and ashes their bed ?
' Call it fast-day ' and ' pleasing the Lord ? '
- 6 Is not this the Fast I approve ?—
To free those who are wrongfully bound ?
And to loosen your slaves from their yoke ?
And to seek out and free the oppressed ?
And that you should remove every wrong ?
- 7 And to give to the famishing food ?
The poor wanderers to bring to your house ?
And those whom you see naked to clothe ?
And to hide not yourself from your kind ?—
- 8 Then your light would break forth like the morn,
And your wings up on high would spread out,
And before you your bounty would march,
With the LORD'S power guarding your rear.
- 9 You should call, and the LORD would reply,
You should shout, and He answer, ' I'm here ! '
If oppression you cast from your breast,
And scorn's finger, and slandering lie,
- 10 When you share with the hungry your bread,
And you comfort the body in pain,
Your light will shoot out from the dark,
And your sunset to splendour be turned.
- 11 And THE LIFE would for ever direct,
And in Deserts your body refresh,
And the stiffness remove from your joints,
And make you like a field by a brook,
And near rippling unfailing streams.
- 12 Then your offspring shall build up the Ruins.
And raise old foundations anew,
And call you ' The Repairer of walls,'
' The Restorer of safety to roads ! '
- 13 If on Sabbath you hold back your foot,
And make My Holy Day your delight,
And declare that My Rest is a pleasure,
To worship the LORD with respect,
And by forming your path do it honour,

Not seeking your pleasure or trade,
 Thus delighting yourself with the LORD, 14
 You shall ride on the Heights of the Earth,
 And feed on the portion of Jacob, your father,"—
 So, the LORD's mouth has declared!

ODE 55.

Why Israel is not Helped by God.

The LORD's hand is not cut off from saving,— 59
 And His ears are not deaf to a sound,
 If your vices had not made division 2
 Between you, and between your own GOD,
 And your sins hindered listening to you.
 For your hands are polluted with blood, 3
 And your fingers are filthy with sin;
 You speak lies from your lips,
 And your tongue mutters crime.

None pleads for the right; 4
 None decides for the truth;
 They trust upon tricks and false speech,
 Conceive mischief and bring forth deceit.
 They hatch vipers' eggs, 5
 And they spin spiders' webs;
 Who eats their eggs dies,
 And who hatches,—produces a snake. 6
 Their webs make no cloak,
 Nor their fabrics make clothing,
 Their products make nothing,
 But wrong in their hands.

Their feet run to evil,— 7
 And haste to shed innocent blood;
 Their genius,—contrivance of crime,—
 In their haunts are destruction and ruin;
 They know no path of Peace;— 8
 No Justice is found in their trades;
 They distort their own roads;
 All who travel them never know peace.

Therefore Justice is distant from us; 9
 And Right does not accost,—
 When we hope for the light, it is dark;
 When for brightness,—we walk in the gloom
 We grope like the blind for a wall; 10
 We stumble in light as at dusk,
 In prosperity fear as at Death!

We all groan like the bears;— 11
 And we mourn like the doves;—
 Hope for Justice,—but find not—
 For safety,—but it is far off!
 For our crimes grow before you,— 12
 Our sins speak, against us,—
 Our crimes are convicting,
 And the witnesses are our lusts!
 By revolt and deserting the LORD, 13
 And marching away from our GOD,
 By distorting, and breeding the wrong,
 By false reasons sent out from the heart,

- 14 So Justice retires,
And right stands afar off,
For Truth falls in the Square,
And Right cannot come in.
- 15 And Truth has been lost,—
That the Head Shepherd stole,—
But the LORD saw, and His eyes were displeas'd,
For no Justice was done!—
- 16 And He saw that there was not a Man ;—
And He wondered that none interfer'd,
But His own arm then saved for itself,
It supported His Rights.
- 17 As armour, He Righteousness wore,
Salvation the Helm on His head,
And wore garments of Justice as robes,
And Energy spread as a cloak,
- 18 Then rose up to punish,—
Rose up to repay,—
To His enemies wrath,—
To His haters their due,—
And their due to the Isles.
- 19 Then from the West they shall see the LORD's power,—
From the Sunrise His glory,—
When He comes like a torrent,
Which fierce wind from the LORD drives along :
" And bringing Redemption to Zion,
And driving rebellion from Jacob,"—says THE LIFE,
- 20 " I will make this My Treaty with them," says the LORD,
21 " The Spirit I place upon you,
And the Words that I put in your mouth,
Shall not go from your mouth,
Or the mouth of your Race,
Or the mouth of the seed of your Race,"
Says the LORD,
" From now and for ever ! "

ODE 56.

The Return of Fight to Israel.

- 60 Arise to the light, for your dawn has arrived ;
The LORD's splendour above you has sprung ;
2 For though darkness may cover the earth,
And black gloom the Peoples,
THE LIFE shines over you, and His splendour on you,
3 And Nations shall walk by your light,
And Kings come to your sun-rise !
- 4 Lift your eyes round and look !—
All collecting come to you ;—
Your sons come from afar,
And your daughters are carried in panniers.
- 5 You will see it and run,
And shall fear with a galloping heart,
When rolls up to you all the wealth of the Sea,
And Nations come dancing to you !
- 6 Troops of Camels shall cover,
With Princes of Midian and Eifa,
All will bring gold from Sheba,
And frankincense carry,
Proclaiming the praise of the LORD

- All Kedar's flocks gather to you,—
The rams of Nebaioth shall serve,
To My Altar ascend with delight,
And My Beautiful House will adorn. 7
- "Who are these flying up like a cloud?
And like doves on long wings?
Why turn the Islesmen to Me?
And the best of the shipping of Tarshish?"— 8
To bring your sons from afar, with their silver and gold,
To the NAME, EVER-LIVING,—YOUR GOD.
And Israel's HOLY,—Your honour. 9
- Then the strangers will build up your walls,
And their Kings form alliance with you,
Whom in anger I struck, but I tenderly love.
And your Gates shall be wide both by day and by night, 10
Never shut to the Nations who bring you their wealth,
With their Kings riding in. 11
For the Nation and Kingdom which serves not to you,
Shall perish;— 12
And the Nations destructive, destroyed.
- To you they shall come up, like Lebanon's glory,
With the fir, and the elm, and the box tree together, 13
To deck My Holy Place,—
The Place resting My feet.
- There the sons of your Tyrants come bending to you;
All your scorers bend down to the soles of your feet, 14
And proclaim you the CITY OF LIFE,—
Zion, the Holy of Israel!
- Instead of you being forsaken and hated,
With none passing through, 15
I will make you a Glory for ever,—
For ages and ages a Joy!
- You shall suck milk from the Nations
Their Kings' laps shall support,— 16
For I, the LORD, saved,
And the MIGHTY of Jacob set free.
- For brass, I will bring gold,
And for iron, bring silver, 17
For wood bronze, and for iron bring stones,
Make your rulers gentle, and your taxers just.
- No more shall oppression be heard in your land,
Destruction or breaking be heard in your bounds; 18
But your walls called Salvation, and Thanks be your Gates!
- No more shall the Sun be your light in the day,
And at night the Moon give you her light, 19
But the LORD shall be to you a light everlasting,
And your GOD be the Splendour for you!
- Your Sun never set,— 20
And your Moon never cease,
For the LORD shall be to you perpetual light,
And the days of your sorrow will end.
- When your People will always be just,
They shall conquer the earth;— 21
Like a plant My hand set and made grow,
The few will become thousands,— 22
The weak a strong Nation;—
I, the LORD, hasten it now!

ODE 57.

The Messiah Proclaimed.

- 61 The MIGHTY LORD'S Spirit is on me,—
Yes, the LORD chose me to preach to **oppressed**,
Has sent me to bind broken hearts,
To proclaim to the prisoners freedom,
To the bondsmen a means of escape ;
- 2 To proclaim times delighting the LORD,
And a Period of gift from our GOD,
And comfort to all those who mourn.
- 3 To give Zion's mourners a Gift,
And in place of their ashes a Crown ;
Change their sorrow to Oil giving joy,
For a broken mind, clothe them in song,
And proclaim them true Oaks,—
The fair plants of the LORD.
- 4 They shall rebuild old ruins,—
The wrecks of the past,—
They shall raise and renew ruined towns,
Wrecks from ages of ages.
- 5 Then the strangers shall stand and shall shepherd your flocks,
Sons of Strangers shall plow and shall garden,
6 And you be called " Priests of the LORD,"
Your title,— " The SERVANTS of GOD ! "
You shall feed on the wealth of the heathen,
And rule over their pride.
- 7 Instead of your shame and your double disgrace,
Cheer when you spoil them,
When double you seize in their land !
For to you lasting pleasure will come ;
- 8 " For I am the LORD loving justice,
And plunder and crime I detest,
So I give them the wages they earned,
But make lasting My Treaty with you.
- 9 And your Race shall be known to the heathen,
And your shoots in the midst of the tribes.
All who see them will treat with respect
As the Race that is blessed by the LORD."

ODE 58.

The Messiah's Joy in His Office.

- 10 With joy I rejoice in the LORD,
My Soul will be glad in my GOD,
Who has clothed me in Salvation's robes,
And has spread Mercy's cloak over me,
Like a Bridegroom adorned with a crown,
Like a Bride who is decked with her gems ;
- 11 For, as the Earth shoots up her plants,
And a Garden produces from seeds,
So the GREAT LORD makes righteousness grow,
And from all Nations joyfulness brings.

ODE 59.

The Splendour Promised to Zion.

- 62 For Zion, I will not be still,—
For Jerusalem I will not rest,—
Till her Pardon arrives like a flash,

And Salvation shines out like a lamp,
 And the Heathen your pardon can see, 2
 And all Kingdoms your splendour behold,
 When to you shall be given a New Name,
 Which the mouth of the LORD will impose,
 And you be a beautiful crown in the head of the LORD, 3
 An Imperial Staff in the hand of your GOD !

No more will they call you " Forsaken," 4
 No more shall they call your land " Waste,"
 But you shall be named " My Delight,"
 And your country the " BRIDE the LORD LOVES,"
 And your land, like yourself be a wife !
 As a youth weds a maid, 5
 So your husband will shelter,
 And as a Groom in his Bride,
 Your GOD will rejoice over you.

ODE 60.

The Watchmen over Jerusalem.

On Jerusalem's Walls I fix watchmen by day and by night, 6
 They never keep silence reminding the LORD,—
 They never are dumb,—
 They will give Him no rest, 7
 Till He fixes and places Jerusalem the Glory of Earth.

The LORD swore by His right and His powerful arm, 8
 I will no more give your corn to your foes to devour :
 Nor foreigners feast on the fruits that you cultured ;
 But your reapers shall eat and give thanks to the LORD, 9
 And in My Holy Courts shall the gatherers consume."

ODE 61.

The Restoration of Zion Year.

Pass, pass through the Gates, clear the road for the People ; 10
 Build, build up the highway, and clear it from stones ;
 And raise the flag over the Tribes.

Thus the LORD has proclaimed to the bounds of the earth, 11
 Tell Zion's Daughter your Saviour has come,
 He brings His wage with Him,—His work has been done,
 And they call you bless'd People set free by the LORD, 12
 And name you The Sought-for, the Town-not-forsaken."

ODE 62.

The Conquering Messiah.

THE CROWD.
 " Who is this Who comes up from Edom ? 63
 In red robes from Botzrah ?
 Him splendid in clothing,
 Who steps with great power ? "

THE MESSIAH.
 " I, Who decree Justice,—
 THE MIGHTY TO SAVE ! "

THE CROWD.
 " But, why are Your garments all red ? 64
 And Your robes as if treading out wine ? "

THE MESSIAH.

- 3 " I trod the wine-press alone,—
Of the People no one was with Me,—
So I trod in excitement, and trampled in rapture,
The juice sprinkling over My robes,
And has stained all My garments.
- 4 For to My mind the fit day,
And the year for redemption had come.—
- 5 And I hoped,—but none eased,
And I wondered none helped.—
So My arm saved Myself,
And excitement sustained Me.—
- 6 So I trod Peoples down in My rapture,
And crushed in excitement,
And scattered their blood on the ground !"

ODE 63.

A Psalm of Thanksgiving.

- 7 I record the LORD'S mercy,—
Give thanks to the LORD,—
For all the LORD gives us,—
The great blessing to Israel's House which He gave,
In His kindness and manifold love.
- 8 He said, " They are My Race;
My Sons will not be false,"
So He was their Saviour
- 9 In all their distresses ;—
Not a Stranger or Agent from Him,—
But His own love and pity set free.
- He took up and carried through all the old times,
10 Though His Holy Spirit they grieved by revolt,
So He turned as their foe, and Himself fought against,
11 Then He thought of old times and of Moses, His Man,
Who led them from the Sea like a shepherd his flock,
12 When HE marched at the right hand of Moses, directing his arm ;—
And poured water—for them, to make lasting his fame.
13 And led them in the waves like a horse on the moorland,
That they stumbled not !
- 14 As cattle to valleys, the LORD'S Spirit led them,—
You led on Your People to make You a beautiful name.
- 15 Bend, and look down from Your Holy Home in the Heavens,—
Where now is Your beauty, Your love and Your might ?
My GOD, are Your feelings and mercies restricted ?
16 For You are our Father, though Abraham denies us,
And Israel owns not,—You, LORD, are our Father,
Whose Name is Eternal.
- 17 LORD, why let us wander away from Your paths ?
To harden our hearts from reflection on You ?
Return to Your servants, the Tribes of Your land.—
- 18 Is it nothing they seize upon Your sacred People ?
That Your Holy Place our oppressors tread down ?
- 19 We are like those You ruled not of old,
Those who call not upon them Your name.

ODE 64.

64

A Prayer for Divine Aid.

Why not rend the skies and descend ?	19
Make the mountains to melt at Your sight ?	
As fire lights the brushwood, makes water to boil,	1
To make Your power known to Your foes,	
And the Heathen to shake at Your sight,	
As when You did wonders unhopèd for,	2
The melting hills ran from Your face.	
From of old none had heard, nor perceived, nor eye seen,	3
A GOD working like You for those trusting on Him :	
You delight to meet those who do right,	4
Who bring Your loving ways to their mind,—	
You break from their sin and You save ;— ¹	
For we all are defiled, and our virtues old rags,—	5
We are all witherèd leaves, and our lusts drive like wind ;	
None call on Your name, or awake to seek You,	6
So You hide Your face, and we waste in the hand of our lusts.	

ODE 65.

An Entreaty to God.

But, LORD, You are our Father,—	7
We were the clay, and You formed,	
And we all are the work of Your hand.	
Be not wroth, LORD, for ever,	8
Nor always remember our sin.—	
Oh ! regard us,—we all are Your Race.	
Your sweet Cities Deserts ;	9
A Waste will Your Zion become ;	
And Jerusalem wasted ;—	
Our Holy and Beautiful Temple,	
In which our fathers praised You,	10
Will be burnt up with fire,	
And all that we treasured destroyed !—	
Can You hold back from these, LORD,	
And keep yourself silent,	
And answer no more ?	

ODE 66.

The Messiah Discoversed by Strangers.

' To those who asked not, I am taught,	65
Discoversed by those who sought not,	
I nave said, ' I am here, look at Me,'	
To a Nation who knew not My Name.	
" All day I stretch out My hand to a People perverse,	2
Who walk a wrong path they contrived for themselves.	
A People who always insult to My face,	3
With their Altars in Gardens, and Incense on Roofs !	
Who dwell in the Tombs, and who lodge in the Dens,	4
Where they eat flesh of swine, and foul broth from their pots,—	
Who say, ' Keep to yourself,—I am better than you !'	5

¹ NOTE.—Ch. 64, v. 4. This fourth verse of Ch. 64 has been the despairing puzzle of commentators and translators for over 2,000 years, for as it now stands in the Hebrew it

gives no sense, nor did it to the Septuagint. I have tried to find a consistent meaning, but may have failed as others before me.—F. F.

- 6 " Such are a smoke in My face,—
Fire scorching all day.
- 7 It is written before Me,—
I will not be still, but repay,—
Will repay their own sin to their breast
And the sins of their fathers at once,"
Says the LORD,
" Who burnt Incense on Hills,
And insulted on Heights,
Their own web I will spread on their breasts."

ODE 67.

A Promise of Forbearance.

- 8 Thus says the LORD :—
" As when one finds in a cluster the juice,
And says, ' Injure it not, for the goodness it holds,'
So will I do with My servants,—
Refrain from destroying the whole ;
- 9 And will bring out from Jacob a Seed,
And from Judah an Heir for My Hill,
And he shall inherit My Chosen,
And My Servants dwell there.
- 10 And Sharon be pasture for flocks,
And cattle in Akbar's Vale rest,
For My People who sought Me,
- 11 " But you, who leave the LIFE,
Forsake My Holy Hill ;
Who spread tables to Gad,
And fill flagons to Mani ;—
- 12 I will measure yourselves for the sword,
And you all shall to slaughter bow down,
You shall call, but I will not reply,
Shall entreat Me, but I will not hear,
For you practised wrong in My sight,
And what I approved not, you chose.
- 13 " Therefore," thus says the Almighty LORD,
" My Servants shall feed,—but you starve ;
My Servants shall drink—but you thirst ;
And My Servants be glad,—but you shamed ;
- 14 My Servants shall glad-hearted sing,—
But you wail for your sorrow of heart,
And howl for vexation of spirit !
- 15 To My Chosen your name shall be left as a Curse ;—
The GREAT LORD will kill you ;
But a new Name will give to His friends.
- 16 " Then who blesses on earth, will bless by the TRUE GOD ;
And who swears upon earth, will swear by the TRUE GOD ;
When old wrongs are forgot, and are hid from My sigh* ,
- 17 When New Skies I create and New Earth,
Nor the Old be remembered, or brought up to mind.
- 18 For ever and ever in what I create,
They will joy and be glad,
For Jerusalem I will create a Delight,
And her People a Joy !

* NOTE.—Ch. 65, v. 11. In v. 11, ch. 65, the Prophet plays upon the name of the Idol "Mani" in the next line, where in Hebrew to measure is MANI-THI, but I cannot do so in

English. I suggest that Mani was the drunkards' God, or the equivalent of Bacchus. Gad was, apparently, the God, or Idol of Thieves, Mercury.

- In Jerusalem I will rejoice,
And be glad in My Race ; 19
For no more sound of weeping in her shall be heard,
Nor the voice of distress.
- " An infant of days shall no longer be there,
Nor a man who has not filled his time,
But the hundred year old when he dies be a youth,
And the villain a hundred years old be accursed,
Then they shall build houses and dwell ; 21
And plant vineyards and eat of their fruits ;
They shall not build them and others possess,
Nor plant for another to eat. 22
- " Like the days of a tree shall be My People's days,
And My Chosen shall wear out the work of their hands,
Nor labour for smoke, and not breed for a puff, 23
For the Race, and their offspring are blessed by the LORD,
And before they can call I will answer, 24
Whilst they speak, I will hear !
- " Then shall the Wolf and the Lamb feed together, 25
And the Lion eat straw like an Ox,
And the food of the Serpent be dust !—
They shall not injure or hurt," says the LORD,
" On all My Holy Hill."

ODE 68.

The Omnipresence of God.

- Thus says the LORD :— 66
" The Heavens are My Throne, and the Earth My footstool ;—
What is this House which you built as for Me ?
And where is the Place of My rest ?
For My hand made all these, 2
And all these,—they are Mine,"
Says the LORD,
" But I honour the meek, and the gentle in spirit,
Who fear My commands.
- " He who offers an Ox,—but who murders a Man,— 3
For a Lamb,—who presents a hung dog,—
Who offers swine's blood for a gift,
For frankincense blesses an Idol ;—
Such as these who select their own path,
And whose soul in their falsehood delights ;
I too will delight in their woes, 4
And their terror will bring upon them.
For I called but I had no reply,
I spoke,—but they never would hear,—
But did wrong in My sight,
And that which I hated they chose."
- But hear the LORD's promise, you fearing His word,
And report to your brothers, who hate and drive out, 5
That His Power the LORD will display,
And appear to your pleasure, but to their disgrace.

ODE 69.

Promise of a New Birth to Zion.

- A shout sounds from the City, a voice from the Temple,— 6
The LORD's voice is sent out to punish His foes !

- 7 Before she was anguished, she childed,—
Before she had come to her torture,
She brought forth a son!
- 8 Who has heard such a thing?
Who has seen it like that?
For the earth to produce in a day!—
In a moment a Nation be born?
Thus Zion travailed,—thus brought forth her sons!
- 9 "Shall I produce, and not cause to be born?"
Asks the LORD?
"If I cause the birth, why restrain?"
Asks your GOD.
- 10 Be glad with Jerusalem, and laugh all her friends,
Bring joy upon joy, all who mourned over her:—
- 11 You shall suck and be fed from her comforting breast;
You shall press out sweet food from her plentiful store!
- 12 For thus says the LORD:—
"Like a river I clothe her in peace,
Wealth of Nations pour out like a brook,
You shall suck and be borne,
And be danced on their knees!
- 13 As a man by his mother is cheered,
I, Myself, will cheer you,
And you in Jerusalem rejoice."
- 14 You shall see, and be glad in your hearts,
And your vigour shall grow like the grass,
And the LORD'S hand be shown to His Servants,
And His wrath to His foes,—
- 15 For, see, the LORD coming like fire,
And His Chariot rush on like the wind,
To send forth His anger in heat,
And His wrath like the flame of a fire;
- 16 For by fire the LORD will decide,
And the whole of mankind by His heat,
And the many the LORD will destroy.
- 17 "Those who give, and devote in the gardens to Akhad,¹
Amongst eaters of flesh of the hog,
Along with the rat and the mouse,
Shall fall," says the LORD,
- 18 "For I know² their plans and their tricks.
"And then I will come to collect all the heathen, and tongues,
Who will stand and shall gaze on My might.
- 19 And I will give to them a Standard,
And send to the Nations in troops,—
To Tarshish, and Pul and to Lud, who draw bows,
To Tubal, and İön, the far distant shores,
Who have not heard My News, and have not seen My Power,
And My Glory will tell to those Tribes;
- 20 And from all the heathen your brothers bring back,

¹ Ch. 66, v. 17. "Akhad" the supposed goddess of the Moon, the Greek "Hecate."

² NOTE.—Ch. 66, v. 18. Following Bp. Lowth and the Chaldee, Arabic and Septua-

gint versions, I insert the word "know" נָתַן Yoda, to give meaning to the text, where some early copies seemingly omitted it.—F. F.

- On horses and chariots, a gift to the LORD,
 And on waggons, and mules, and on camels,
 To Jerusalem, My Holy Hill,"
 Says the LORD,
 "As Israel's sons bring their gifts,
 On fair trays to the House of the LORD |
- "And from them I will take for My Levites and Priests." 21
 Says the LORD,
 "When I make the New Skies, and New Earth, 22
 To stand before Me," 23
 Says the LORD,
 "So your Name and Race shall abide,
 From New Moon to New Moon,
 And from Sabbath to Sabbath;
 And all men shall bow before Me,"
 Says the LORD,
 "And shall go out and look on the bodies of men, 24
 Who revolted from Me,
 How their worms never die,
 And the fire is not quenched,
 And they are abhorred of mankind!"

END OF THE PROPHECIES OF ISAIAH-BEN-AMAZ,

TRANSLATOR'S NOTE.

The period of Isalah's Prophetic Office ran from B.C. 760 to 608.

JEREMIAH.

1 THE SPEECHES OF JEREMIAH, THE SON OF KHILKIAH,

One of the priests who were in Anathoth, in the district of Benjamin.

2 They were a message from the LORD to him from the times of Josiah-ben-Amon,
3 king of Judah, in the thirteenth year of his reign. They also came in the
days of Jhoakim-ben-Joshiah, king of Judah, and at the end of the fifth month
of the twelfth year of Zedekiah-ben-Joshiah, king of Judah, at the overthrow
of Jerusalem.

4 **T**HUS the message of the EVER-
LIVING LORD came to me and
said:—

The Appointment as Prophet.

5 "At the time of your formation
in the belly I knew you, and at the
time you came from the womb, I
consecrated you, I appointed you a
Preacher to Nations."

6 But I replied, "Almighty LORD, I
know not how to speak! for I am a
youth."

7 But the EVER-LIVING replied to
me:—"Say not 'I am a youth,' for
wherever I send, you must go; and
all that I command, you must speak.

8 Fear nothing in their presence, for I
am with you, to protect," said the
9 LORD. Then the EVER-LIVING ex-
tended His hand, and touched my
mouth; and the LORD said to me,—

"I have now given your mouth
eloquence! See! I have appointed
you to-day over nations, and king-
doms; to pull up, and to break
down, and to destroy, and to erase;
as well as to build, and to plant."

11 Then a message from the EVER-
LIVING came to me, asking, "What
do you see, Jeremiah?"

And I replied, "I see the branch
of the Watchful tree!"

12 When the EVER-LIVING answered
me, "Attend to what you see! For I
am watchful over My promises to per-
form them."

13 But the message of the EVER-
LIVING came to me again to ask,
"What do you see?"

When I answered, "I see a steam-
ing boiler, and its mouth is from the
north."

Then the LORD replied to me, 14
"From the north all the miseries
upon the inhabitants of this country
shall be vomited. I will call to all 15
the families of the kingdoms of the
north," said the EVER-LIVING, "and
they will come, and each one fix its
seat before the gates of Jerusalem,
and opposite all its surrounding
bulwarks, and upon all the hills of
Judah. But I will tell you all my 16
decisions against them, because of
their many wrongs in deserting me,
and offering incense to other gods,
and worshipping the fabrications of
their own hands. And for you, gird 17
up your waist, and arise, and speak
to them all that I command you,
undepressed by their presence, for
fear you should be subjected by
their station.—For have I not placed 18
Myself to you to-day as a fortified
City, with bars of iron and walls of
brass against all the country, against
the kings or Judah,—against its
officers, its priests, and against the
people of the land? for they will 19
fight against you, but shall not over-
power you, for I am with you," said
the LORD, "to protect you!"

A Remonstrance with Judah.

The message of the EVER-LIVING 2
afterwards came to me to say:—

"Go, and proclaim in the ears of 2
Jerusalem, and say, 'Thus says the
EVER-LIVING:—I attended you in

your infancy; I loved you in your youth; guided you after Me from the desert to a land you had not cultivated, for Israel to dedicate to the EVER-LIVING the first of its products. They devoured them all! Wickedly bad they went at them!" said the EVER-LIVING.

4 Listen, House of Jacob, to the message of the EVER-LIVING, with all the families of the House of Israel! The EVER-LIVING asks this:—

5 "What injustice did your fathers find in Me, that they have removed from Me, and follow after delusions, and deluded themselves? instead of asking, Where is the EVER-LIVING who mounted in company with us from the land of the Egyptians? Who marched with us in the desert, in a country of drought, and snares, in the land of withering and the shadow of death; in the land where no one passes, and no man dwells; whence I brought you to a land of pastures, to eat its fruits and goodness. But you went and defiled My Country, and My Estate, by attaching yourselves to Abominations.

8 "The priests asked not, Where is the EVER-LIVING? or took hold of the Law. They would not teach about Me; and the guardians sinned against Me; and the Preachers preached for Baal; and would not rise up to advance after Me! Therefore I will contend with them," said the EVER-LIVING, "and with the sons of their sons I will contend; for they shall pass over to the isles of the Kithites and look, and mourn in their exile and think much, and examine what came of this changing to heathen gods,—who are not gods. For My people changed for what are worthless. The heavens heard and were astonished at it, and shuddered, wasting away!" said the EVER-LIVING. "For My people twice did evil to Me, They forsook the Spring of Living Water, to dig for themselves wells, broken wells which contain no water—Israel served, with the children of his House, what brought him to become an object of plunder! The tigers roared against him, they uttered their voices, and assailed his country, to desolate his fortified cities, to deprive them of inhabitants. The sons of Nof, also, with Thakhfenes injured your crown.

"But have you not procured it to yourselves? You forsook your EVER-LIVING GOD at the time you went from the path. And now why do you wish for the road to Egypt, to drink the black waters? And why do you wish for the road to Ashur, to drink the water of that well?

"Turn yourself from your sins, and return from your shame, and learn and see how bad, and rebelliously forgetful you are of your EVER-LIVING GOD, and I will not terrify you," said the MIGHTY LORD OF HOSTS, "although from of old you have vexed Me yourselves.

"I withdrew from your vows,—for on every hill-top, and under every leafy tree, was a walk for fornication.

"But I planted you, a perfect vine, from a true stock;—then how is it that you are changed from Me, turning to a wild vine? Even if I wash you with nitre, and polish you with soap, will your faults be removed?" asks the MIGHTY LORD OF HOSTS.

"How can you say, 'I have not polluted myself with the Balites.' Look at your proceedings in the valley!

"I know what you have done in the feasts of Lust, in her depraved ways. You wild ass, used to the desert, drawing your breath in puffs—in the spirit of lust,—who can turn you away? All who seek her will be wearied at the time she feels it. Keep your feet unshod, and your throat for thirst, and say, 'They are no use to me, for I love wantonness and will go after it.'

"The shame of the House of Israel is like the shame of a detected thief. Both they, their kings, nobles, priests and preachers, for they say to wood, 'You are my father,' and to stone, 'You bore us!' while they turn their back, and not their face, to Me. But in the time of distress they cry, 'Arise and save us!'

"Go to your gods whom you have made for yourselves! Let them arise,—if they can save you in the time of your sufferings! For your gods are as many as your towns, Judah!

"Why do you all implore Me, when you have all revolted from Me?" the EVER-LIVING asks. "I flogged your children in vain;—they would not learn. Your own sword

has devoured your preachers like a ravaging lion. Search for ages," says the EVER-LIVING. "Have I been a desert to Israel? or a land of darkness? For what do you say to Me, 'Begone from us! We will never more come to You!'

"Can a bride forget her adornments? her beautiful girdle? Yet My People have forgotten Me, numberless times!

"Why do you prepare your way to seek love? Do I need researches to learn your ways, when I find the blood of poor innocent souls upon your skirts, without disarranging them to find it,—for it is on them all!

"'But,' you reply, 'although I have sinned, let the anger turn from me!'

"I will decide about you,—although you say 'I have not sinned!'

"Why do you shuffle so to change your road. You were disappointed in the Egyptians as you were disappointed in Ashur. You will rush out from them with your hands on your face, for the EVER-LIVING will reject those you trust and you will not prosper in them.

"For instance when a man divorces his wife, and she has gone from him to another husband, she can never return to him.—Has not this country wandered, and often whored foully,—so shall she return to Me?" asks the EVER-LIVING.

"You lifted your eyes to the beards to see if there were not fornicators in your path. You stand for them like Arabs in the desert, and pollute the country by your whoredoms and your vices. But many refused, and would not grant the request. Yet with the brow of a whorish woman you refused to be ashamed of yourself.

"Have you not said to Me, 'You are the Gentle Father of my youth. Will He be angry for ever? Will He perpetually retain it?'"

A Denunciation of Israel's Worship of Vice.

The EVER-LIVING also said to me in the days of Josiah, "Have you seen what perverted Israel has done, on the top of every high hill, and under every leafy tree, in whoring there? But I ask her, after having

done all that, to return to Me, but she would not return, but glanced slyly at her sister, Judah! Then I determined, that as in every respect perverse Israel had committed adultery, I would divorce her, so I divorced her, but sly Judah, her sister, regarded it not, but went and whored like her! And her whoredoms became more than all, and polluted the country, and defiled the rocks and the woods, but for all that her sly sister Judah did not return to Me with all her heart, but only in deceit!" said the EVER-LIVING.

The EVER-LIVING also said to me, "Perverse Israel was more honest in soul than sly Judah.—Go and proclaim these things to the north, and say, 'Return, perverse Israel,' says the EVER-LIVING, 'I will not darken My face at you. Only return,' says the EVER-LIVING, 'I will not be angry for ever. Only recognize your fault, for you have sinned against your EVER-LIVING GOD and splashed your paths with filth under every leafy tree, and have not listened to My voice,' says the EVER-LIVING. 'Return, you lost children,' says the EVER-LIVING, 'for I will come to you and collect you, one from a town, and two from a family, and will bring you to Zion, and give you thoughtful shepherds, and they will tend you with knowledge and skill. And when it arrives that you increase, and are fruitful in the country in those times,' says the EVER-LIVING, 'they shall no more demand the Ark of the Covenant of the EVER-LIVING, for it shall not come to their heart, and they will not grieve about it, nor be anxious, nor make another.' In that period they shall call Jerusalem the 'THRONE of the LIFE,' and all the Heathen will trust with her on the Name of the EVER-LIVING at Jerusalem, and will no more go after perversities, to suffer from them.

"In those times the House of Judah will march with the House of Israel from the land of the north to the country of Ashur to the estates of their forefathers. And I will reflect where I can put you with your children!—and will give you a beautiful country,—you shall possess splendid armies like the heathen, and I will say, 'I am your Father, call to Me, and do not desert Me.' For exactly like a wife deserting to the wicked, so you

have deserted Me, House of Israel," says the EVER-LIVING. "A sound of weeping will be heard from My lips!—Pity My children of Israel, for they have lost their way! They have forgotten their EVER-LIVING GOD! Return, lost children! I will restore you from your wanderings."

The Response of God's Returning Children.

"Here we are!—we will give ourselves to You, for You are our EVER-LIVING GOD. The crowd on the Hills is nothing; is nothing to our EVER-LIVING GOD—the Saviour of Israel! Shame has devoured the work of our fathers from our youth,—their flocks and their herds, their sons and their daughters. We were sleeping with our shame; we lay down with our infamies; for we sinned against our EVER-LIVING GOD,—we and our fathers, from our youth to this day,—and have not listened to the voice of our EVER-LIVING GOD."

The Lord's Answer.

"If Israel will return," the EVER-LIVING says to me, "return. If you remove your filth from My presence, and do not renew it. If you swear 'by the life of the EVER-LIVING' in truth for Justice and Right, and cause the Nations to bless Him, and praise Him."

For the EVER-LIVING says this to the men of Judah, and to Jerusalem, "Plough for yourselves, plough! and fear not in sowing."

"Circumcise yourselves to the EVER-LIVING, and put off the disgrace from your hearts, men of Judah, and inhabitants of Jerusalem, for fear My anger should shoot out like fire: and burn unquenchably, because of your vile practices."

War Foretold to Judah.

"Let them inform Judah and Jerusalem, make them hear, and answer, and sound a trumpet in the country. Let them cry aloud and say, 'Collect and come to the fortified towns. Arise, march to Zion! Fly! Delay not! for I am bringing trouble from the north, and a great crash! A lion comes up from his place to your country to desolate your cities to an illimitable waste!' " Because of this put on sackcloth! Lament,

and howl, because the hot anger of the LORD will not turn from us.

"And it shall happen at that time," says the LORD, "the heart of the king, and the heart of his nobles will be desolate; the Priests and the Preachers be astonished, and say, 'Alas! ALMIGHTY LORD! why have You deceived this People, and Jerusalem, saying, Peace shall come to you, when the sword approaches for our life?'"

At that time He will order from the desert a wind with burning lips against this People, against the daughter of My People. Not by spurts, and not by puffs:—a full, howling wind shall go rushing from Me. I also will pronounce their doom!

See! He raises clouds, and whirlwinds for His swift chariot, and eagles for His horses! They are for us! They assail us!

"Jerusalem, wash your heart from sin, that I may save you from the death awaiting your fault in your breast. For a voice informs from Midian, and a report arises from Mount Ephraim. The nations perceive it; the Guards at Jerusalem even hear the comers from the land afar, and they send their voices to the cities of Judah. There are enemies watching around her,—for she rebelled from Me. Your ways, and your proceedings produced these sufferings for you,—for you are a rebel;—diseased to your heart!"

Jeremiah's Lament at the Prospect.

My bowels, my bowels tremble! My heart reels, my heart mourns! I cannot rest for I have heard the voice of a trumpet! Oh, my soul! it is the sound of war. Crash upon crash it roars! For all the open country is destroyed,—suddenly they destroy the tents. Yes, my tent! Till my death I shall see the march! I shall hear the blast of the trumpets!

For my foolish People do not recognise my warnings! They are children of folly! They never reflect! They are wise for evil;—but cannot recognize good!

I looked to the earth, and it was desolate, and saw it convulsed and empty! And to the skies, and there was no light! I looked to the mountains, and saw earthquakes, and all the hills shook! I looked, but there was no man! and all the birds of the

- 26 skies had flown! I looked,—and Karmel was a Desert, and all her villages thrown down,—before the Presence of the EVER-LIVING!—before the anger in His face!
- 27 Then the EVER-LIVING said this:—
- 28 "All the land shall be desolate,—and I will not prevent it. Therefore the earth shall faint, and the skies shall be black,—because I have uttered my intentions, and shall not alter, or turn back from them."
- 29 They come with the tramp of a horse, with the leap of a bow, past every city. They advance in clouds with slings! Every village is abandoned,—there is not a man remaining!
- 30 Now, you harridan,—what will you do?—Though you clothe yourself in scarlet;—though your ornaments are jewels of gold,—though you tear your eyes with paint,—you will beautify yourself in vain! The profligates your soul seeks will despise you!
- 31 For I hear the cry of a childing woman,—the distress of a first birth,—the wail of the bedizened daughter of Zion! She spreads out her hands! "Woe to me now, for my life is exhausted by murderers!"

The Vain Order to Search for an Honest Man.

- 5 "Go about the streets of Jerusalem, and search, and examine, and seek in her squares, if you can find a man,—if there is one who administers justice, seeks truth,—and I will forgive her!—Although they swear by the life of the EVER-LIVING, they swear to deceive!"

The Prophet's Report.

- 3 LORD, are not Your eyes upon truth? You caused them to be punished, but their minds were not afflicted! They refused to accept correction. Their faces are harder than a rock. They refuse to alter!
- 4 Then I thought, These are the low,—they are ignorant,—they cannot know the way of the EVER-LIVING,—the decrees of their GOD. I will go to the great, and speak with them. However, they had simultaneously broken the yoke,—had refused the traces!

The Lord's Answer.

- 6 "Therefore a lion from the forest shall wound them! An evening wolf

shall ravage them! A panther lie in wait against their villages; he will tear all who come out, for they multiply their sins, they are strong for their transgressions.

"Can I pardon you for this? Your children forsake Me, and are satisfied with Sham gods, so I will satisfy them! And they commit adultery,—and troop to the brothel. They are prancing fed horses, each neighs after his neighbour's wife!

"Shall I not punish for these practices?" the EVER-LIVING asks. "Even if among the heathen it were the same, would not My soul punish it?"

"Advance to her walls and destroy, and make no repairs! Throw down her battlements, for they are not the LORD'S. For the House of Israel has been falsely false to Me, with the House of Judah," says the EVER-LIVING. "They were false to the EVER-LIVING, and said, 'He is nothing! Trouble will not come upon us, and sword or famine will never arrive!' And the Preachers have no spirit and no message came to them,—they invent it for themselves!

"Therefore," thus says the EVER-LIVING GOD of Hosts, "Because you speak such things, I will make the words of your mouth fire, and this people wood, and will consume them. I will bring upon you a nation from afar, House of Israel," says the EVER-LIVING. "It is a resolute nation from of old. It is a nation that knows not how to turn back, and will not listen to what you say. Their face is like an open grave. They are all heroes; and will devour your harvests, and your bread, and devour your sons and your daughters. And will eat your sheep, and your cattle. It will eat your vines and your figs. It will break your fortified cities, in which you trust, to pieces with the sword. And also in those days," says the EVER-LIVING, "I will not work for you at all, and under them they will come to ask, 'Why has our EVER-LIVING GOD done all this to us?' When you shall reply to them, 'Because you have abandoned Him and served foreign gods in your own country,—therefore you shall serve tyrants in a country not your own.'

"Communicate this to the House of Jacob, and let it be reported to Judah, saying:—'Listen to this, you stupid People,—who have no eyes in

your mind, in whom no ear is seen,
 20 so they cannot hear.' Could you not
 see My warning?" asks the EVER-
 LIVING, "if you had not reeled from
 My presence? Since I placed the
 sand as a bound to the sea, by an
 ancient decree, which it cannot trans-
 21 gress, but its foaming waves approach,
 and cannot pass beyond? But for this
 people, their mind is blind, rebellious,
 degenerate, and wandering.

22 "Why do they not say to their heart,
 'Let us look to our EVER-LIVING
 GOD Who gives rain, and sprinkles
 the latter rain in its season to accom-
 plish the laws of harvest, and He will
 protect us?'

23 "Their faults restrain them, and
 their sins hold back from them those
 24 benefits. For the wicked are found
 in My People; they spread nets, they
 25 lay traps, they catch men! As a cage
 is full of birds, so their houses are
 full of treachery by which they become
 26 rich! They are fat, enriched,—they
 deal in false evidence, they regard no
 right,—the right of the widow, of the
 orphan,—and they administer not
 protection and justice to the poor.
 27 Shall I not punish for these things?"
 says the EVER-LIVING. "Even if
 heathen did them, would not My soul
 28 avenge them?"

29 "There is a shameful and horrible
 30 thing in the country! The Preachers
 preach falsehood, and the Priests trick
 with their hands,—and My People
 love to have it so,—and what can be
 done viler than that?"

A Warning to Benjamin.

31 Strengthen yourselves, sons of
 Benjamin, on the walls of Jerusalem,
 and blow aloud with the trumpet, and
 hoist a standard over the Castle of
 Olives, for trouble appears from the
 32 north, with a great crash! My idle,
 delicate, and tender daughter of
 33 Zion! Misery and desolation comes
 on you! They pitch their tents
 around you! each at the side of his
 34 mate! They proclaim war against
 her, they mount and go up to the
 forts! Woe for us!—for the day
 turns!—for the dark shadows extend!
 35 They rise up by night and destroy
 her palaces!

36 For thus says the LORD OF HOSTS,
 "Cut timber, and pile up an embank-
 ment against Jerusalem. It is a city
 37 crammed with wrong in its breast.
 As a spring pours out water, so she

pours out wrong-doing; violence and
 plunder are heard in her; wounding
 and murder are always before Me!
 Return to Me, Jerusalem, lest My
 8 soul becomes sick of you!—for fear I
 should make you a desert,—a land
 where no one dwells!"

Thus says the LORD OF HOSTS, 9
 "Glean, glean the remnant of Israel
 like a vine! Turn your hand like
 a grape-picker over the boughs."

The Prophet.

To whom shall I speak, and give 10
 instructions, that they will hear?
 See! They have artificial ears, that
 cannot listen! The word of the
 EVER-LIVING has become their
 scorn; they have no pleasure in it!
 Therefore I am full of the spirit of 11
 the EVER-LIVING. I am unable to
 restrain myself.

The Lord.

"Pour it out upon the children in
 the street, and upon the crowd of
 youths, at once, for the Man and the
 Woman shall be captured with the
 old man who is full of days! And 12
 their homes shall be transferred to
 strangers, with their lands and
 their wives, for I will extend
 My hand against this country,"
 says the EVER-LIVING, "and from 13
 the least to the greatest they shall
 all be plundered! for from the
 Preacher to the Priest, they are all
 false! And the fragments of My 14
 People shall be scattered in shame,
 —for crying 'Peace! Peace!' when
 there is no peace! Were they 15
 honoured when they acted disgrace-
 fully? Nay! they were not ashamed
 of shame, any of them,—they would
 not recognize it,—therefore they shall
 fall when they are attacked,—they
 shall fall and totter at the hour of
 punishment!" says the EVER-LIVING.

A Plea to Israel to Repent.

Thus said the EVER-LIVING, 16
 "Stand in the roads, and examine,
 and enquire in the old paths, which
 is the best way, and walk in it, and
 find comfort to your lives." But
 they replied, "We will not walk
 there!"

"Then I appointed watchmen over 17
 them, to make them listen to the
 voice of the trumpet. But they re-
 plied, 'We will not listen.' There- 18
 fore hear the heathen, and recognize

- the proof of what has come upon you! Let the land hear! See! I will bring misery upon this People,—the fruit of their thoughts,—because they would not listen to My words, and rejected My laws.
- 20 "Why do you bring frankincense to Me from Sheba, and cinnamon from a distant land? Your burnt-offerings please not, and I cannot accept your sacrifices. Therefore,"
- 21 the EVER-LIVING adds, "I will give this People to the Kasdim, and they shall fall by them, fathers and children together,—the host and his friend shall perish."
- 22 Thus says the EVER-LIVING, "Look! a People come from a northern land! and a Great Nation appears from a distant country!"
- 23 They are mighty with bows and arrows; they are bold and without mercy; their voice is like the roaring sea, and they ride upon horses, prepared as men of war against you, O Daughter of Zion!"

The Prophet's Comment.

- 21 On hearing the report of them our hands faint! We are distressed and anguished as in the anguish of childbirth! Go not to the field,—walk not on the roads,—for there the sword of the enemy affrights.
- 26 Daughter of my People, gird on sackcloth! roll in the dust. Weak! Forsaken! place yourself with the wretched weepers,—for the plunderer comes suddenly on us!

The Lord's Reply to him.

- 27 "I will make you a beacon to My People; a pillar and guide-post, and you shall point out their path. They are all sullen mutineers,—they go on complaining, they are all brass and iron,—they have corrupted themselves. The bellows snort on the lead in vain, in their fire,—it refuses,—it refuses, but their dross will not go! Their silver is sick, they cry! For the EVER-LIVING has been sickened by them!"

A Special Call to Repentance.

- 7 This message came from the LORD to Jeremiah, to say:—
- 2 "Stand at the gate of the House of the EVER-LIVING, and proclaim this message there, and say:—
- "Listen to the message from the

EVER-LIVING, all Judah who come to these gates to worship the EVER-LIVING. Thus says the LORD of 3 HOSTS, the GOD of Israel! Amend your ways, and your paths, and I will allow you to remain in this place. Place not your trust upon lying 4 messengers that say, 'This is a Temple of the LORD!' The Temple of the LORD.' For if you reform 5 your ways and your goings,—if you do justice between a man and his neighbour, if you do not oppress the foreigner, the orphan, and 6 widow; if you do not shed innocent blood in this place, and follow seducing gods to your own hurt, then I will 7 settle you in this place for ever and for ever. You, however, trust yourselves 8 to false doctrines that cannot benefit. You steal, murder, whore, gorge, and 9 lie, and offer incense to Baal,—and go after seducing gods of whom you know nothing.

"Yet you come and stand before 10 this House, upon which My Name has been invoked, and say, 'Deliver us because we have practised all these abominations!'

"Has this House, upon which My 11 Name was invoked, become a den of wild beasts in your eyes? Have I become a show also?" the EVER-LIVING asks. "Go, however, now to 12 My House at Shilo, where I fixed My NAME formerly, and see what I did to it, because of the wickedness of My People Israel. And certainly 13 you now have done all that they did," says the EVER-LIVING, "and I have spoken to you early, and still speak,—but you will not hear,—and I call to you but you will not answer. Therefore 14 I will make this House, upon which My NAME has been invoked,—upon which you rely,—and the House that I gave you, and your fathers, what I have made Shilo! And I will fling 15 you from My presence, as I flung your brothers, the whole Tribe of Ephraim.

"And for yourself, do not suppli- 16 cate for this People, and do not raise on their account a cry or prayer, and entreat Me not, (or I will not hear you! Have you not seen what they 17 do in the cities of Judah, and in the streets of Jerusalem? The children 18 gather wood, and their fathers are stokers of the fire, and their wives knead the dough, to make cakes to the 'Queen of the Skies!' And they

pour drink offerings to the 'Gods of Seduction!' They insult Me thus! Do they insult Me?" asks the EVER-LIVING. "Do they not shame themselves openly?"

"Therefore," thus says the ALMIGHTY LORD, "My anger and wrath shall be poured out upon this place,—upon man, and upon beast; and upon the trees of the field; and upon the fruits of the ground, and shall not be quenched."

The EVER-LIVING also says this; "Cease your burnt-offerings, with your sacrifices, and eating of flesh, for did I not speak to your ancestors and did I not command them, at the time they came out from the land of the Mitzeraim, about the matters of burnt-offering and sacrifice? Nevertheless I commanded them this message, saying, 'Listen to My voice, and I will be a GOD to you, and you shall be My People. But walk in all the paths that I instruct you;—because it will benefit yourselves.' But you would not listen, nor apply your ears, and you walked after your own bad ideas and rules;—therefore you are the last, and not the first, from the day your ancestors came from the land of the Mitzeraim to this day! Although I sent all My servants, the Preachers,—rising and sending at early dawn,—but you would not listen to Me, nor apply your ears, but stiffened your neck;—you were bad like your ancestors!"

"But although you address to them all these speeches, yet they will never listen to you,—when you call to them, they will not answer you; therefore say to them, 'This is a nation that will not listen to the voice of its EVER-LIVING GOD, and will not accept correction,—whose faithfulness has perished! Therefore I will cut them off from My Presence.'"

Jeremiah Proclaims the Message as Ordered.

Cut off your long hair, and fling it away! Mourn the heights. Weep! for the EVER-LIVING has rejected and abandoned this perverse race! "Because the Children of Judah have done evil in My sight," says the EVER-LIVING. "They have placed their abominations in the House, upon which my NAME was invoked, to defile it. And they have built

columns at Thopheth in the vale of Ben-hinon, burning their sons and their daughters in the fire,—although I commanded them not,—and not to let it enter their hearts.

"Therefore the days come," says the LORD, "when it shall no more be called Thopheth, and the vale of Ben-hinon, but only the VALLEY OF MURDER,—and they shall bury in Thopheth for want of other room; when the carcasses of this People shall be food to the birds of the skies, and the beasts of the earth, without fear. And I will expel from the cities of Judah, and from the streets of Jerusalem the sound of joy, and the sound of happiness, the sound of wedding, and the sound of dying,—for the land shall be a desert!"

"At that period," says the EVER-LIVING, "they will bring out the bones of the kings of Judah, and the bones of its nobles, and the bones of its priests, and the bones of its preachers, and the bones of the inhabitants of Jerusalem, from their tombs, and scatter them to the sun, and the moon, and all the host of the skies, whom they loved, and whom they served, and by whom they were seduced, and whom they sought, and whom they worshipped,—none shall collect them, and none shall bury them,—they shall be dung on the face of the ground. Then death will be preferred to life by all the fragments of the remnants of this wicked tribe in every place where the splintered fragments are," says the LORD OF HOSTS.

"Therefore tell them thus," says the EVER-LIVING. "Does the fallen never rise? Does the departed never return? Then why has this People of Jerusalem gone away with a perpetual departure? Why do they persist in desertion, and refuse to return? I attended and listened. However none spoke. No man sighed over his wickedness, or said, 'Why did I do it?' They all stuck to their course like horses whipped to the battle!"

"Even the stork knows her time for assembly and migration, and the crane and swallow keep the season of their coming, but My People know not the decrees of the EVER-LIVING.

"How can you say 'We are educated for we possess the laws of the EVER-LIVING?' Why then is the

lying pen of the Recorder made for
 9 lies? Your 'Educated' causeshame,
 terror and disgrace,—for they reject
 the Word of the EVER-LIVING, and
 what can their education do for them?
 10 —Therefore I will give their wives
 to ravishers, and their estates to
 plunderers, for from the least to the
 greatest they all cheat. From the
 preacher to the priest they all practise
 11 deception, and have healed the
 wound of the Daughter of My People
 not well,—saying, Peace, Peace!
 12 when there is not peace! They
 should be ashamed of the villainy
 they have done. Shame, however,
 shames them not,—none of them
 know it,—therefore they shall fall
 with the falling, at the time of their
 punishment they shall stagger," says
 the EVER-LIVING.
 13 "I would reap them," says the
 EVER-LIVING, "but there are no
 bunches on the vine! There are no
 figs on the fig tree! And the leaves
 are withered! However I will trans-
 plant them."

The People's Decision.

14 Why should we remain? Collect,
 arise, and let us go to the fortified
 towns, and be quiet there, for our
 EVER-LIVING GOD has stupefied us,
 and given us the juice of poppies to
 drink for our sins against the EVER-
 15 LIVING. We hoped for peace,—but
 no good came at its season, for
 16 safety, and behold terror! The snort
 of his horses is heard from Dan,—
 the sound of the neighs of their steeds
 fills all the land.

God's Reply.

17 "But they shall cross and devour,
 the country and its contents;—the
 city and its inhabitants. For I have
 sent snakes to you, serpents for whom
 there is no charmer, and they will
 sting you," says the EVER-LIVING.

The Prophet's Anguish over his Country.

18 Instead of my joy comes anguish,
 19 —affliction comes to my heart! It
 is the sound of the wail of the child
 of my People from a distant land!
 "Is there no GOD in Zion? Is there
 no king in her?"

Why did they provoke Him with
 their idols? With foreign vanities?
 20 The harvest is past,—the reaping is

done,—but we are not relieved. I 21
 have been wounded by the wound
 of the child of my People;—I am
 weakened where I should be streng-
 thened. Is there no balm in Gilad 22
 to heal? Is there no surgeon there?
 Why has not the child of my People
 gone there?

Who will give water to my head, 23
 and a fountain of tears to my eyes,
 that I may weep day and night for
 the wounds of the child of my People!

Who will give me a lodge in the 24
 desert afar, that I may leave my
 People and go from them? For all
 are adulterers, secret traitors. They 25
 direct their tongue, like a bow, to
 lies,—and not to truth. "They pro-
 ceed from wrong to wrong, and they
 regard me not!" says the EVER-
 LIVING.

Guard yourselves everyone from 3
 his friend, and trust not upon
 any brother,—for every brother will
 betray, and every friend will recoil
 upon you. And each betrays his 4
 friend, and they speak no truth.
 They teach their tongue to speak
 falsehood, they labour at wickedness.
 "You dwell in the midst of treason; 5
 —from treason they refuse to recog-
 nize Me," says the EVER-LIVING.

God's Reply to the Prophet—Why He Punishes.

"Therefore," says the LORD OF 6
 HOSTS, "I refine them thus, and
 test them. For what can I do for the
 daughter of My People? Their 7
 tongue is a poisoned arrow,—they
 speak treason from their mouth, they
 speak kindly to their neighbour, with
 betrayal in their breast! Should I 8
 not punish them for these things?"
 says the EVER-LIVING. "If the
 heathen did the same, would not My
 soul avenge them?"

Jeremiah Mourns for his Country.

I weep over the hills and sob, and 9
 wail over the pastures of the plain,
 for they are desolate! No man
 passes over them. The voice of the
 flocks is not heard, or of the birds of
 the skies, and even the beasts have
 fled and gone!

God Confirms His Intention to Punish.

"Yet I will give Jerusalem for 10
 stone heaps,—a haunt for serpents,

- and I will lay the cities of Judah desolate, without an inhabitant!
- 11 Who is the wise man? He can foresee this. And who has the message of the EVER-LIVING within him? He can tell why the country is waste, scorched like a desert, with none passing through!"
- 12 Then the EVER-LIVING continued, "It is because they have abandoned My laws that I placed before them, and have not listened to My voice, and have not walked according to it, but go after their own ideas, and after Balim, as their fathers taught them." Therefore thus says the LORD OF HOSTS, the GOD of Israel, "I will feed this People with affliction, and give them laudanum to drink, and will scatter them among the heathen whom they or their fathers have not known, and will send a sword after them to destroy!"
- 16 And the LORD OF HOSTS says, "Reflect! and call for the wailers, and let them come; and send for the skilful, and fetch them." Let them hasten, and raise over us a lament, and let our eyes pour tears, and our eyelids well out water! for a sound of wailing is heard from Zion! Are we not plundered,—debased,—deeply debased; for the country rejects us,—our homes cast us out!
- 19 Listen, however, you women to the message of the EVER-LIVING, and let your ears accept the words of His mouth, and teach your daughters to lament, and the wife of your neighbour to wail, for death has mounted to our windows, has entered our palaces, to destroy the children in the streets,—the young men from the squares! "Say thus," says the LORD, "Men shall fall like dung on the face of the field, and like sheaves after the mower, and none collect them!"
- 22 Thus says the LORD, "Let not the scientific glory in their science, nor the strong in his strength,—let not the rich glory in their wealth, but if they boast, let them boast in understanding and comprehending My wonders;—for I, the EVER-LIVING, made mercy, justice, and righteousness, on earth,—and I delight in them," says the EVER-LIVING.
- 24 "Behold the days come," says the EVER-LIVING, "when I will punish all the circumcised with the uncircumcised! Mitzer, and Judah, and Edom, and all the Beni Amon, and

Moab, and all the shaven cheeks who inhabit the desert;—for all the heathen, and all the House of Israel are corrupt at heart."

A Message to Israel.

Listen to the message that the 10 EVER-LIVING addresses to you, House of Israel. Thus says the EVER-2 LIVING:—

"Learn not the ways of the heathen, and fear not the constellations of the skies, although the heathen fear them! For the fancies 3 of the pagans are vain;—only timber from the forest, cut and formed by the hand of a carpenter with an axe! They are plated with silver and 4 gold; fixed with nails and hammers, so that they may not totter!" 5 They are as stiff as a palm tree, and cannot speak; they are carried, for they cannot march; they cannot foresee,—for they perceive nothing, and there is no intellect in them!"

They are not like YOU,—great 6 EVER-LIVING CREATOR! For Your NAME is great in power! Who 7 would not reverence YOU, King of Nations? whom You produced for Yourself,—for in all the ideals of the heathen, and in all their governors, there is none like YOU. They are 8 everyone stupid and silly; the result of fantastic thought! Plated with 9 silver from Tharshish, and gold from Aufer;—the work of the carpenter and the hands of the smith. Clothed in blue and purple, all made by mechanics! But our EVER-LIVING 10 GOD is Truth! He is the GOD OF LIFE, and reigns for ever! At His anger the earth trembles, and the nations cannot resist His wrath! 11

He made the earth by His power, 12 He formed its orbit by His skill, and by His intelligence He constructed the skies. At His uttered voice the 13 waters of the skies patter, the vapours arise from the horizon! He makes lightnings with the rain, and He brings the wind out of His treasury! How stupid men are not to learn! 14

1 NOTE.—Ch. 10, v. 11.

Therefore say this to them; These gods, 11 who made neither heaven nor earth, shall perish from below, and from under the sky.

This verse is in Chaldee, not Hebrew, and is probably a commentator's note copied from the margin into the text by some scribe, for it breaks the sense. I, therefore, place it as a note at the page foot.—F. F.

Every founder is more degraded than his statue! For he casts a falsehood, with no breath in it! They are vanity! Contemptible products! In the season of trial they fail!—The Inheritance of Jacob is not like them! For He formed all;—and Israel is the standard of His estate;—Whose Name is the LORD of HOSTS.

The Decree of Expatriation.

17 Take up your pack from the ground, you who endure the siege!—
18 For thus says the LORD,
"I will sling the inhabitants of this country with a hurl, and distress them, so that they may feel it!"

The Wail of Judah in Captivity.

19 "Oh! me! for my broken condition from my wound!" Then I said, "This is sickness, and I must bear it! My home is desolate! All my relations are taken away! My children have gone and are not! I can never erect my home again, nor stretch my curtains! For the Shepherds are stupid, and seek not the EVER-LIVING, they never reflect, so all their flock is scattered."
22 A sound is heard;—see! they come with a great rush from the north country, to turn the cities of Judah into a desolate den of serpents.
23 I know, EVER-LIVING, that man directs not himself,—man cannot go and direct his own steps! Instruct me, EVER-LIVING, not with condemnation, nor in Your anger, for fear You depress me. Pour out Your wrath on the heathen who regard You not, and upon the tongues who call not upon Your Name, for they devour Jacob, and destroy him, and desolate his home.

The Punishment for Disregarding God's Laws.

11 The message which came to Jeremiah from the EVER-LIVING to say:—
2 "Listen to the words of this Covenant, and report them to the men of Judah, and to the inhabitants of Jerusalem. Say to them—Thus says the EVER-LIVING GOD of Israel. Let the man be accursed who will not listen to the words of this
4 Covenant, which I commanded to your ancestors at the time I brought them out of the land of the Mitzeraim,

from the iron furnaces, with the command, to listen to My voice, and practise all that I instructed you, then you shall be My People, and I will be your GOD, and I will confirm 5 the oath that I swore to your ancestors, to give them a land flowing with milk and honey, as it does now."

Then I answered and said, "It is true, EVER-LIVING." And the EVER-LIVING replied to me:—

"Proclaim all these messages in the Cities of Judah, and in the streets of Jerusalem, exclaiming;—

"Listen to the words of this Covenant, and practise them! For 7 I gave your ancestors evidence, at the time I brought them up from the land of the Mitzeraim, to this day, early and late, saying, 'Listen to My voice!' But they would not listen, 8 nor incline their ears, but everyone followed the fancies of his wicked heart. Therefore I will bring upon them every sentence of that Covenant which I commanded them to practise,—but they did not."

The EVER-LIVING also said to me, 9 "I have found falsehood in the men of Judah, and in the inhabitants of Jerusalem. They turn to the old 10 faults of their fathers, who refused to listen to My message, and they go after seducing gods, to serve them. The House of Israel and the House of Judah have broken the Covenant which I made with their ancestors.

"Therefore," thus says the EVER-LIVING, "I will bring suffering upon them, from which they will not be able to escape, when they will cry to Me, but I will not hear them. 12 Then the cities of Judah, and the inhabitants of Jerusalem will go and shriek to the gods to whom they offer incense; but they cannot save them in their time of distress! although your gods are as many as your villages, 13 Judah! and more than the number of streets in Jerusalem are the altars you erect for them—altars to your shame—to burn incense to Bal! Now you, intercede not for this 14 People, and raise up no cry or prayer; but I will hear at the time they themselves cry to Me in the period of their sorrows.

"What has My love to do in My 15 house? She has sinned often, and purity has passed away from you. Whenever you sin you rejoice! The 16

EVER-LIVING planted you, when a green fair olive, with beautiful fruit. With the roar of a great crowd He sets you on fire, and destroys your boughs! And the LORD of HOSTS, Who planted, has caused a bad report to come upon you, because of the sins of the House of Israel and the House of Judah which they have committed, insulting Me by burning incense to Bal."

Upon a Conspiracy to Murder the Prophet.

- 18 When the EVER-LIVING informed me of it I knew and saw their conspiracies. But I was like a gentle lamb led out for slaughter, and knew nothing how they had contrived plots against me, to make an assault, and to cut off from the land of the living and my name from every memory.
- 20 But, LORD OF HOSTS, judge rightly their secret thoughts and heart! I shall see vengeance upon them! For I have displayed my cause to You.
- 21 Therefore the EVER-LIVING says thus to the men of Anathoth who sought your life, who say, "Preach not in the name of the EVER-LIVING! Then you will not die by our hands."
- 22 The LORD of HOSTS, however, says this;—"I will repay them! Their youths shall die by the sword, their sons and daughters shall die from hunger, and not a remnant shall be left to them, for I will bring evil upon the men of Anathoth, in the year of their punishment."
- 12 O EVER-LIVING, You are righteous, therefore I will appeal to You. Yes! I will discuss with You. Why do the wicked prosper,—all the treacherous traitors? They are planted and take root, they grow up and produce fruit,—You are close to their mouths—but their thoughts are far from You. But You, EVER-LIVING, know, You see and prove my heart by Yourself. Pull them out like sheep for slaughter, and consign to the day of killing!
- 4 How long shall the country faint and the grass of all the field wither,—for the wickedness of its inhabitants? The cattle and the fowls perish. Yet they say, "We shall not see the last of them!"
- 5 If you have run with the footmen, and are panting,—how will you turn with the horsemen? Although you are safe in a peaceful country;—yet what

will you do in the floods of the Jordan? If with your brothers, and in the house of your father, they betray you;—if they call after to seize you;—trust them not when they speak fair to you.

The Lord's Disgust at Israel.

I have forsaken My house! I have 7 abandoned My estate! I have given the darling of My soul to the hand of her enemies! My inheritance has 8 become like a lion in the forest, she has raised her voice against Me,—so I hate her. My inheritance is a 9 wild hyena to Me. Wild beasts surround her! They go, they collect all the beasts of the field, they bring them to devour!

Many guards have spoiled My 10 vineyard. They have trampled its beds, they have made My beautiful beds a desolate desert. They have 11 desolated her grass-plots,—they desolate all the land, yet no one lays it to heart. Ravagers have gone to 12 all the smooth pastures, for the sword of the LORD devours from one edge of the country to the other edge of the land,—there is no peace for anyone.

They have sown wheat and reaped 13 thorns; they have no result; and are ashamed of their produce; because the anger of the LORD burns.

Promise of Adoption Offered to the Heathen.

Thus says the LORD, "To all 14 the bad neighbours of My Inheritance, that I have allowed My People Israel to possess, I will pull them off their land, and pull the House of Judah from among them. And it 15 shall happen after I have pulled them up, I will turn and have pity upon them, and restore them each to his homestead and each to his district. But then if they learn the way of My 16 People, teaching themselves to swear by My Name, 'By the life of the EVER-LIVING,' as they taught My People to swear by Bal, they shall be built into the midst of My People. But if they will not listen, then I will 17 pull up those Nations, and destroy them," says the EVER-LIVING.

The Parable of the Girdle.

The EVER-LIVING said this to me, 13 "Go and buy yourself a linen girdle,

- and put it round your waist,—but let it not go into water."
- 2 I consequently bought the girdle as the EVER-LIVING commanded, and
- 3 put it round my waist. Then the EVER-LIVING spoke to me again to say:—
- 4 "Take the girdle you bought, which is upon your waist, and rise, go to the Frath¹ and hide it there in the cleft of a rock."
- 5 I therefore went and hid it by the Frath as the EVER-LIVING had commanded me. And at the end of a considerable time the EVER-LIVING said to me, "Get up, and go to the Frath, and bring from there the linen girdle that the EVER-LIVING ordered you to hide there."
- 7 So I went to the Frath and dug, and took the linen girdle from the place where I had hidden it,—and saw that the linen was spoiled, and
- 8 fit for nothing. Then the word of the EVER-LIVING came to me to say:—
- 9 "Thus says the EVER-LIVING, I will spoil the pride of Judah, and the many boasts of Jerusalem like that! This vile People, who refuse to listen to My words, and go on in their own ideas, and walk after seducing gods, to serve and to worship them,—shall become like that girdle.
- 11 For as the girdle sticks to the waist of a man, so I wished to cause the whole house of Israel, and the whole house of Judah to stick to Me," said the EVER-LIVING, "for them to be My People, and Fame, and Glory, and Honour;—but they would not attend. Therefore say this to them, Thus says the EVER-LIVING GOD of Israel, 'Every bottle can be filled with wine!'
- "When they will say to you, 'Are we not aware that every bottle can be filled with wine?'
- 13 "Then say to them:—' Thus says the EVER-LIVING: I will fill all the inhabitants of this land, and the kings sitting on David's throne, with the Priests, and the Preachers, and all the inhabitants of Jerusalem, to drunkenness, when a man will assail his brother, and fathers their children indiscriminately,'" said the EVER-LIVING. "I will not pity, nor spare, nor have mercy to relieve them."

¹ Euphrates.

The Prophet calls to Repentance.

Be not too proud to listen and hear,—for the EVER-LIVING speaks. Give honour to your EVER-LIVING GOD, before it is dark, and before your feet stumble on the hills of twilight, and you long for light,—but there is only desolation with the Shadow of Death, in the realm of gloom! But if you will not listen, my soul will weep in secret for your pride, and my eyes drop down tears, because the flock of the EVER-LIVING will be captured!

Say to the king and his nobles, "Reflect! Turn! Throw down the beautiful turbans from your heads! The cities of the south are shut up, and there is none to open,—Judah is a captive; all Jerusalem is a captive!"

Raise your eyes and see! They come from the north!—Where is the flock entrusted to you?—Your beautiful sheep? What can you reply when He enquires of you? when you have instructed them against yourself, teaching to resist? Will not torments seize you like a woman in labour?

The Lord's Address resumed.

"But if you say to your heart, 'Why have these come?' For your many passions, your skirts are stripped violently from your heels.

"Can the Kushite change his skin? or the leopard his spots? Then you will be able to do good,—who are accustomed to do evil! Therefore I will scatter them like stubble running before the wind to the desert! This is their destined fate from Me," says the EVER-LIVING, "for those who reject Me, and rely upon falsehood. So I also will turn your petticoats over your face, and your shame shall be seen! I have seen your adulteries and neighings, your brothels contrived on the hills in the fields,—your abominations,—like to you, Jerusalem! You will not purify yourself!—How long will it last?"

The Great Drought described.

This was the message from the EVER-LIVING that came to Jeremiah about the drought.

"Judah faints and her gates languish! They mourn in the country, and wailings go up from Jerusalem! They send their little children to the

waters,—they go to the wells,—they find no water! They all return empty, ashamed, depressed, with veiled heads! Fire sweeps over the ground;—for there are no showers on the earth;—the meadows are ashamed,—they cover their heads, for even the deer in the field bears young, and deserts it, for there is no herbage! The wild asses stand on the hill-tops sniffing the wind,—their eyes are all like serpents', for they have no gras.]"

Jeremiah Prays for his Country.

- 7 Although our faults witness against you, O EVER-LIVING, intervene for Your NAME'S sake. Although we have sinned by often deserting you.
- 8 Hope of Israel! save him in the period of distress! Why are You like a stranger to the land? And like a traveller staying to lodge? Why are You like a defeated man? Like a hero, unable to conquer? Yet You, EVER-LIVING, are near us, and Your NAME is over us. We call but You comfort us not!
- 10 Then the EVER-LIVING said about this People, "Because they love their feet to wander unrestrained, the EVER-LIVING does not approve them. Now He will remember their faults, and punish their sins." The EVER-LIVING also said to me, "Pray not for the benefit of this People! When they fast, I will not hear their cries; and when they offer burnt-offering, and gifts, I will not accept them, for by sword and famine and plague I will destroy them."
- 13 Then I replied, "Ah! ALMIGHTY LORD, you perceive the Preachers tell them, 'They will not see a sword, and that famine will not come on them.' But 'I will give you true peace in this place, all of you.'"
- 14 The EVER-LIVING, however, replied to me, "Those Preachers preach lies in My Name. I never sent them! I have not commanded or spoken to them. They preach to you a false vision,—a pagan lie,—and the invention of their own hearts! Therefore," says the EVER-LIVING, "to the Preachers who preach in My NAME, and whom I have not sent, and who say, 'Sword and famine shall not come to this country,' those Preachers themselves shall be killed by sword and famine! And the People they preach to shall be refuse in the streets

of Jerusalem, before the sword and the famine,—with none to bury them,—they or their wives, or their sons, or their daughters; and their wickedness shall be poured over them. Therefore address this message to 17 them, 'My eyes shall pour tears night and day and not cease for the great shock that has shaken the maiden, the daughter of My People, wounding her so much! If I go to the fields,— 18 there I see the piercing sword! If I come to the city, I there see wasting of famine! For the Preacher and the Priest alike trade on the country, and acknowledge it not! "

The Prophet's Plea to God for Israel.

Have You totally rejected Judah? 19 Has Your soul loathed Zion? Why have You wounded us when we have no physician? And so suddenly? We acknowledge, EVER-LIVING, we 20 have sinned with the faults of our forefathers,—for we have sinned against You! Despise us not, for the 21 sake of Your NAME! Degrade not Your Majestic Throne! Remember not the breach of Your Covenant against us! Can any of the phan- 22 tasms of the heathen give rain? Can the skies give plenty? Is it not You alone, our EVER-LIVING GOD? and we hope in You, for You produce all those.

But the EVER-LIVING replied to me, 15 "If Moses and Samuel stood before Me, yet My soul would not be with this People.—Send them from My presence! Let them go out! But if 2 they say to you, 'Where shall we go?' then you shall say to them, 'Thus says the EVER-LIVING: Whoever is for death to death, and whoever is for the sword to the sword, and whoever is for the famine to the famine, and whoever is for captivity to captivity.' For I will appoint four 3 families over them," the EVER-LIVING said. "The sword to murder, and the dogs to tear; and the birds of the skies, and the beasts of the field to devour and destroy! I will also 4 give them to be shaken out to all the kingdoms of the earth, on account of Manasseh the son of Hezekiah, king of Judah, because of all he did in Jerusalem. For who will pity you, 5 Jerusalem? And who will console you? And who will turn to wish your health? You have abandoned 6 Me," says the EVER-LIVING, "you

have deserted,—therefore I point at you, and strip you, and hate pitying you! So I will winnow you with a winnower from the gates of the country,—I will sling out,—I will destroy My People! Yet they will not return from their ways. I have made their widows more numerous than the sands of the seas. I have allowed outrage on the mother of young men, in open day; I have driven anguish and terror on her suddenly! The mother of seven languishes; the breath of her life has gone! Her sun has set while it is day! She is disgraced and scorned! But I will give the remainder to the sword,—to the face of their enemies," says the EVER-LIVING.

The Prophet's Cry of Despair.

10 Alas, for me, my mother! You have borne me a man of strife, and a man of doom to all the land! I have not borrowed, nor have I lent on usury;—yet all curse me!
11 However the EVER-LIVING said, "Will I not beneficently release? Will I not intercede for you yourself with the enemy in the bad time,—the time of distress? Can iron break a weapon made from the northern steel?"
13 "I will expose your power and treasures to plunder, not to sale! because of all your idols in all your boundaries. And they shall be taken away by your enemies to an unknown land, for a fire burns in My anger, kindled against you."

Jeremiah Prays for Himself for Protection.

15 EVER-LIVING, You know! Remember and visit me, and avenge me upon my persecutors! Repel me not in Your anger! Support me! You know I am reproached on account of You. I found Your words and devoured them, and Your words were sweet and pleasant to my heart,—for Your NAME was fixed upon me,—
17 EVER-LIVING GOD OF HOSTS! I have not sat in the company of the joyous;—but felt pleasure at Your side,—I sat solitary because You filled me with indignation. Why is my misery perpetual? and my wound incurable? refusing to be healed? Why are You like failing, unstable waters?

Then the LORD replied, "If you will return,—then I will restore you to stand before Me. And if you sort out the worthless from the valuable, you shall be like My mouth,—they will come to you,—and you need not go to them. I will also make for you a wall of brass as a defence against this People;—they may fight against you,—but they shall not overpower you, for I will be there to save and deliver you," said the EVER-LIVING. "I will also deliver you from the hand of the wicked, and redeem you from the hand of the terrible."

The Prophet forbidden to Marry.

Again, the message of the EVER-LIVING came to me to say:—
"You shall not take a wife, nor shall you have sons and daughters in this place. For," thus said the EVER-LIVING, "upon the sons and the daughters that are born in this place, and upon the mothers who bore them, and upon the fathers who caused their birth in this land, I will inflict sickening deaths. They shall die unmourned, and lie unburied on the face of the ground like dung! They shall end by sword and famine, and their corpses shall be food for the fowls of the sky, and the beasts of the earth."

Thus said the EVER-LIVING:—
"Enter not the House of Weeping,—nor go to a burial, nor mourn for them, for I will remove Peace from this People," said the EVER-LIVING, "with Mercy and Pity. Both the little and great in this land shall die,—they shall not be buried,—they shall not be mourned or lamented, nor shorn for, nor shaven. They shall not distribute the bread of grief to comfort themselves over the dead, nor drink the cup of consolation for their father and mother."
"Neither enter the House of Feasting to sit with them, to eat and drink, for thus says the LORD OF HOSTS, the GOD of Israel,—I will cause the sound of joy and gladness, and the voice of the bridegroom and bride to cease from this place, in your sight and in your days. But when you relate to this People all these things, and they ask you, 'For what object does the EVER-LIVING speak to us about all this great misery? What is our fault? and what is the sin which we have sinned against our

- 11 **EVER-LIVING GOD?** 'You shall then answer them, 'Because your fathers abandoned Me," says the **EVER-LIVING**, "and went after seducing gods, and served and worshipped them,—rejecting Me, and not keeping
- 12 My laws.—You also have done wrong in doing like your fathers,—for, see! you each follow the ideas of your wicked hearts, and never listen to
- 13 Me! So I will throw you out of this land to a land unknown to you and your fathers, and there you can serve these seducing gods, day and night, where I will show you no favour.
- 14 Therefore, look! the days come," says the **EVER-LIVING**, "when they will no more say, 'By the life of the **EVER-LIVING** Who brought the children of Israel from the land of the Mitzeraim,' but 'By the life of the **EVER-LIVING** Who brought the children of Israel from the north, and from all the countries where He drove them, and Who restored them to the land of their fathers.'

Israel's Return Promised.

- 16 "I will send many fishermen," says the **EVER-LIVING**, "who will fish for them; and after them I will send many hunters, who will hunt them upon every hill, and upon every
- 17 mount and cliff, and crag; for My eyes are over all their courses,—they are not hidden from Me,—and their faults are not concealed from My
- 18 sight. But I will first repay their faults and their sins upon them

double, because they have polluted My land with their filthy carcasses, and filled my Inheritance with their abominations."

The Heathen will come to Seek for God.

EVER-LIVING! my strength, and 19 power, and consolation in the day of distress! The heathen shall come to You from the bounds of the earth, and say; "Our forefathers inherited only Falsehood and Delusion, in whom there is no helpfulness. Can 20 mankind make themselves gods,—when they are not gods?" I will, 21 however, instruct them at that time,—I will teach them My Power and Might,—and they will know that My NAME is The **ETERNAL!**

The Record of the Sins of Judah.

The sins of Judah are written with 17 an iron pen, engraved with a diamond point on the tablet of their heart, and upon the horns of their altar! Your children remember them;— 2 with your shrines under the leafy trees, on the tops of the hills! My 3 Highland fields! I will give your wealth, all your treasures to plunder! with your castles of sin in all your borders. And you shall break your- 4 selves loose from the estate that I gave you, and enslave yourselves to your enemy, in a land you know not, for an unquenchable fire shall burn you in My wrath.

Thus says the **EVER-LIVING:** 5

The Curse and the Blessing.

- "Curse the man who puts trusts on mankind, And makes flesh his arm, and turns from the **LORD**.
- 6 And is like to one lost in the Arbah, Who cannot see whence help can come,— Or laid scorched in the Desert, The salt-land, where none can reside!
- 7 "But bless him who trusts on the **LORD**, And on the **LORD** puts all his Trust; 8 He shall be like a tree by a brook Which sends its roots out to the stream. It fears not the heat when it comes, And its leaves are at every time green; It fears not in years of distress, And refrains not from bearing its fruit.
- 9 "The heart is more false than all things, And who among men knows his own? 10 **4, the LORD**, search the heart and try thoughts, And fix for each person his path,

With the fruit that will grow up from it,
 11 As the bird hatches what she laid not,
 He who by injustice makes wealth,
 In the midst of his days he may lose,
 And at the last be regarded a fool!"

The Doom of Apostasy.

12 We formerly raised a splendid
 Throne on high for our Sanctuary!
 13 LORD, the Hope of Israel, all who
 forsake You will be disgraced, de-
 graded to the earth,—they will be
 cut off,—because they forsake the
 fountain of the Water of Life,—the
 EVER-LIVING!

Jeremiah Laments his Call.

14 Heal me, EVER-LIVING, and I
 shall be well. Save me, EVER-
 LIVING, and I shall be safe, for I
 15 pray to You. Look! they sneer at
 me, "Where is the message of the
 EVER-LIVING? Let it come now!"
 16 Yet I was not eager to feed after
 You; and I was not greedy for You
 in a human sense,—You know the
 product of my lips came straight
 17 from Your presence. Do not terrify
 me; You are my trust in the day
 18 of distress. Let my persecutors be
 disgraced, but I not disgraced. Let
 them be terrified,—but I not in
 terror. Let a day of distress come
 on them,—and repeat their wounds
 on themselves.

The Prophet ordered to Preach at the Gates.

19 The LORD commanded me thus:
 "Go and station yourself at the
 People's Gate, where the kings of
 Judah go out and come in, and at all
 20 the gates of Jerusalem, and say to
 them, 'Listen to the message of the
 EVER-LIVING, you kings of Judah
 and all the inhabitants of Jerusalem,
 21 who come to these gates. Thus says
 the EVER-LIVING. Take care of your
 lives, and carry no loads on the Sab-
 bath day, nor bring them to the gates
 22 of Jerusalem, neither bring them out
 from your homes on the Day of Rest,
 nor do any work, but hallow the Day
 of Rest, as I instructed your fathers."
 23 They, however, will not listen, nor
 incline their ears, but stiffen their
 neck, and refuse to hear, and refuse
 to accept advice.
 24 "Yet," the EVER-LIVING said, "if
 you will listen to Me, and refrain
 from bringing loads into the City

Gates on the Day of Rest, and will
 sanctify the Sabbath day, and re-
 frain from doing business on it, then 25
 kings and princes, sitting on the
 Throne of David, shall come to the
 gates of this city riding in chariots
 with their horsemen. Then the
 princes of the men of Judah, and the
 population of Jerusalem, will reside
 in this city for ever. They will also 26
 come from the villages of Judah and
 from the suburbs of Jerusalem, and
 from the land of Benjamin, and from
 the slopes, and from the hills, and
 from the desert; they will come up
 with sacrifice and offerings, and in-
 cense, and advance to the House of
 the EVER-LIVING with praise. But 27
 if you will not listen to Me, and
 sanctify the day of Rest, by refraining
 from carrying loads, and bringing
 into the Gates of Jerusalem on the
 Day of Rest,—I will set fire to your
 Gates, and it shall consume the
 palaces of Jerusalem and be un-
 quenched!"

Jeremiah ordered to Go to the Potter's House.

The message that came to Jere- 18
 miah from the EVER-LIVING to
 say:

"Arise, and go down to the potter's 2
 house, and there I will let you hear
 My message."

So I got up and went down to the 3
 potter's house, and saw him making
 a vessel on his wheel, but he spoiled 4
 the article which he was making
 from the clay by his hand. Then
 the potter changed it and made
 another article that it pleased the
 potter to make.

Then the message of the EVER- 5
 LIVING came to me, saying:—

"Am I not able to do with you 6
 like this potter. House of Israel?"
 said the EVER-LIVING. "As clay is in
 the hand of this potter,—so are you,
 House of Israel, in My hand. When- 7
 ever I speak about a nation or about
 a kingdom, to pluck it up, to throw
 it down, or to destroy it, if that 8
 nation turns itself from the wicked-
 ness on account of which I have
 denounced it,—I will refrain from

- the distress I intended to bring upon it.
- 9 "But when I speak to a nation, or to a kingdom, to build up and to plant it,—if it does wrong in My sight, and refuses to listen to My voice, then I sigh over the benefits with which I have said I would benefit it.
- 11 "So you now speak to the men of Judah, and to the inhabitants of Jerusalem, to say:— Thus says the EVER-LIVING. I will form misery against you, — therefore let each now turn from his wicked way, and amend your course, and proceedings.' But they will reply, 'There is no hope of that, for we will follow our own plans.' And each will practise the suggestions of his evil heart.
- 13 "Therefore," the EVER-LIVING answers thus. "Enquire, I pray of the nations, Who has heard such horrors as that Girl, Israel, has done?
- 14 "Will the snow of Lebanon supply in the fields of Mitzer as cold waters are poured from a spring? Yet My People have abandoned Me for DELUSIONS,—they offer incense, and stumble from their ancient pathways, to follow unpaved bye-paths; to turn their country to a waste, to a continuous jungle! All who pass it will hiss! and shake their heads!—
- 17 I will scatter them like an east wind before their enemies, I will repulse and not advance them—I will terrify in the day of distress!"
- 18 They consequently said, "Come let us plot against Jeremiah, for law will not cease from the priest, or advice from the skilful, or a message from the Preacher;—let us revile him, and not listen to his speeches."
- 19 Oh, EVER-LIVING, listen to the utterance of my plea. They repay me injury for kindness,—for they dig a pit for my life! Remember I stood in Your presence to speak kindly to them,—to turn away Your anger from them. Therefore give their children to famine, and their young men to the hand of the sword, and let their wives be childless, and widows, and let their men come to a murderous death;—their brave men slain by the sword in battle! Let a shriek be heard from their homes, when the plunderers come suddenly upon

them,—for they dug a ditch to catch me, and laid a trap for my feet. You, however, EVER-LIVING, knew all their intentions of murder against me. Let there be no expiation for their faults, and blot not out their sins from before You; and let them be deprived of Your presence at the time Your anger works upon them!

Jeremiah ordered to Buy a Bottle.

The EVER-LIVING commanded 19 me thus:

"Go and buy an earthenware bottle, accompanied by some of the gentry of the People, and some of the gentry of the Priests. Then 2 proceed to the valley opposite the pottery-gate, and there proclaim the message I will speak to you,—and say:—'Hear the message of the 3 EVER-LIVING, you kings of Judah, and inhabitants of Jerusalem! The LORD OF HOSTS, the GOD of Israel says thus,—'I will bring evil upon this place, which shall make the ears of all who hear it tingle! because they have forsaken Me,— 4 and estranged this place, and burnt incense in it to seducing gods, whom they or their fathers, or the kings of Judah had not known, and have filled this place with the blood of the innocent! And have built columns 5 to Bal, and burnt their children in the fire as burnt offerings to Bal,— although I ordered them not, and did not command it, and it never entered My heart!

"Therefore take care," says the 6 EVER-LIVING, "and call this place no longer Thopheth,¹ but the Valley of Murder! For I will empty out 7 the counsellors of Judah into this place, and throw them down before the sword of their enemies, and to the hands of those who seek their lives, and give their carcasses as food to the fowls of the skies, and the beasts of the earth, and make 8 this city desolate. Every passer-by shall hiss, and be shocked at her ruins! And they shall eat the flesh 9 of their sons, and the flesh of their daughters, and everyone eat the flesh of his friend in the siege and distress with which their enemies who seek their lives shall oppress them! Then 10 you shall smash the bottle before

¹ The Spittoon.

the eyes of the men who go with you,
11 and address them :—

"Thus says the LORD OF HOSTS.
'I will smash this People like that,
and this city as the earthen jar has
smashed, so that it can never be
restored,—and they shall bury in
Thopheth until there is no room!'
12 That is what I will do to this place,"
says the EVER-LIVING, "and to its
inhabitants, for I will make this city
13 like Thopheth. And the houses of
Jerusalem, and the houses of the
kings of Judah shall become like the
vale of Thopheth,—filthy,—every
house upon whose top they have
burnt incense, to all the Host of
the Skies, and poured out drink
offerings to the Gods of Seduction!"

14 Then Jeremiah went from Tho-
pheth, where the EVER-LIVING had
sent him to preach, and stationed
himself in the court of the House of
the EVER-LIVING, and said to all the
People,—

15 "Thus says the LORD OF HOSTS,
the GOD of Israel! 'I will bring upon
this city, and upon all the cities, the
whole of the miseries that I have
threatened it,—for it has stiffened its
neck, and determined not to listen to
My messages."

20 And Pashkur-ben-Amer the Priest,
who was the Official Guardian of the
House of the EVER-LIVING, heard
2 Jeremiah preaching these things, so
Pashkur apprehended Jeremiah the
Reciter, and put him into the stocks
at the High Benjamin Gate, by the
3 House of the EVER-LIVING. But the
next day Pashkur brought Jeremiah
out from the stocks, when Jeremiah
said to him, "The EVER-LIVING does
not call your name Pashkur,—but
4 Masgur - Misabib.¹ Therefore the
EVER-LIVING says this, 'I will make
you a terror to yourself, and to all
your friends, and they shall fall by
the sword of the enemy, and your
eyes shall see it. I will also give all
Judah to the hand of the King of

Babel, and he shall roll them to
Babel, or assail them with the sword.
And I will give all the wealth of this
5 city, and all its earnings, and all its
accumulations, and all the treasures
of the Kings of Judah, to the hands
of their enemies, and they shall
plunder, and seize them, and carry
to Babel. And you, Pashkur, and 6
all dwelling in your house, shall go
for slaves to Babel, and die, and
there you shall be buried, with all
your friends to whom you preach
falsehood."

Jeremiah Prays for Strength.

Oh, EVER-LIVING, you persuaded 7
me, and I was persuaded! Strengthen
me and become my supporter to
endure it, for all laugh at me daily,
for whenever I speak I proclaim, 8
"Violence!" and "outrage!" for the
message of the EVER-LIVING comes
to me to reproach and deride daily!
And I say to myself, "I will not 9
mention Him, nor speak again in His
Name," then my heart becomes like a
burning fire shut up in my bones, and
I labour to restrain it,—but cannot;
for I hear the slander of the crowd,— 10
the terror around suggesting "Inform
against him." And "We will, every
man, inform." All my acquaintance
watch for my slipping! "He will mis-
take, and we can then overpower him,
and take our revenge on him for our-
selves!" But the EVER-LIVING is 11
with me like a terrible giant,—there-
fore my prosecutors will stumble, and
not succeed. They will be deeply
disgraced, for they have not looked
forwards, to a perpetual never for-
gotten dishonour. For the LORD of 12
HOSTS tests the righteous;—He sees
the secret thoughts, and heart. I
shall see Your punishment on them,
for to You I have referred my plea.
Sing to the EVER-LIVING, praise the 13
EVER-LIVING, for He delivers the life
of the wretched from the power of the
wicked!

Jeremiah Curses his Girl.

14 Curse the day when I was born,
The day when my mother bore me,
May it never be blessed!

15 Curse the man who told my father,
'A son has been born to you,'
A thought of sweet delight to him.

¹ "Masgur-Misabib" means "Common Terror"

- 16 May that man be like the towns,
Which the LORD without pity rained on.
Hear shrieks at the dawn, and shouts at the noon
- 17 Because I died not from the womb,
Because my grave was not my mother,
Or her womb closed for ever!
- 18 Why came I for this from the womb?
To look on this misery and anguish,
And in shame to consume all my days?

Jeremiah's Reply to the Priests,

- 21 The command which came to Jeremiah from the EVER-LIVING, when Zedekiah sent to him Pashkur-ben-Malkiah, and Zephaniah-ben-Massiah, the priest to say, "Enquire for us of the EVER-LIVING, for Nebukadnezzar, king of Babel makes war against us. Perhaps the EVER-LIVING will effect for us some of His wonderful works,—and make him retreat from us."
- 3 Jeremiah then replied to them,
4 "Say this to Zedekiah. The EVER-LIVING GOD of Israel says thus:—
"I will turn the weapons of war that are in your hands,—with which you intend to fight the king of Babel, and the Kasdim, who besiege you from outside, inside the walls,—and I will collect them in the middle of this city,
5 for I Myself will fight against you with a directing hand and a strong arm, and with anger and fury, and great
6 wrath. And I will strike the inhabitants of this city,—both men and beasts,—to death with a great plague.
7 And after that," says the EVER-LIVING, "I will give Zedekiah, King of Judah, and his ministers, and his army, and the remnants from the plague, from the sword, and from the famine in this city, to the hand of Nebukadnezzar, king of Babel, and to the hands of their enemies, and to the hand of those who seek their lives, and they shall be struck by the edge of the sword. They will not spare them, nor pity, nor show mercy.
8 And to this People, proclaim, Thus says the EVER-LIVING! 'I place before you the path of life, and the
9 path of death! Whoever remains in this city will die by the sword, or famine, or plague;—but whoever goes out and deserts to the Kasdim who besiege you, will live,—and his life
10 shall be as a gain to him. For I have set my face against this city to distress and not to benefit it,' says the EVER-LIVING. "It shall be given to

the hand of the king of Babel, and he will burn it with fire.

"And as for the House of the King 11 of Judah,—hear the message of the EVER-LIVING:—House of David! 12 Thus says the EVER-LIVING, Administer justice in the morning, and deliver the robbed from the hand of the robber, for fear you should find My wrath like fire, which will burn unquenchably against your bad practices. I am against you, Graceful 13 Lady of the Fort of the Plain!" says the EVER-LIVING, "who say, 'Who can terrify us? and who can come within us?' Yet I can punish you 14 for the result of your ways," says the EVER-LIVING, "and light a fire in your city, and consume all around it."

Jeremiah ordered to Denounce Punishment at the Palace.

The EVER-LIVING commanded me 22 thus:—

"Descend to the palace of the king of Judah, and there proclaim this message, Say, 'Listen to the message 2 of the EVER-LIVING, king of Judah, you who sit on the throne of David! You and your ministers, and your army, who come to these gates. 3 The EVER-LIVING says, Do justice, and right, and deliver the robbed from the hand of the robber, and give not the foreigner, and orphan, and widow to the hand of the oppressor, and shed no innocent blood in this place. 4 For if you do this, then kings occupying for David, shall sit on his throne, and shall come to the gates of this House riding in carriages, and with his horsemen, and his ministers, and his army. But if you do not listen to 5 these messages, I swear by MYSELF,' says the EVER-LIVING, 'that this house shall be burnt!'

"However," the EVER-LIVING 6 says this to the family of the king of Judah, "You were Gilad to me,—the best of Lebanon,—yet I will make

you a Desert, of uninhabited cities,
 7 and will prepare destroyers with their
 weapons, who will fell your choice
 cedars, and fling them upon the fire.
 8 Many of the Nations also shall pass
 by this city, and each will say to his
 companion, 'For what has the EVER-
 LIVING destroyed this great city?'
 9 And they will reply, 'Because they
 forsook the Covenant of their EVER-
 LIVING GOD, and bowed to seducing
 gods, and served them.'

A Denunciation of Shalum-ben- Joshiah.

10 "Weep not for the dead, and lament
 them not! But weep, weep for the
 departed,—for he will never return,
 11 or see the land of his birth!" For
 thus says the LORD to Shalum-ben-
 Joshiah, King of Judah, who reigns
 after Joshiah his father, "When he
 goes away from this place he shall
 never return again!"

13 "Woe! for he builds his house, but
 not by Righteousness; and his cham-
 bers, but not by Justice! He works
 by his neighbours, without paying,
 14 and gives them no wages. He says,
 'I will build for myself a spacious
 house, and airy chambers,' and forms
 himself windows, and ceilings of
 cedar, and paints them vermilion.
 15 Will you reign because you stretch
 yourself like a cedar? Did not your
 father eat and drink, and do justice
 16 and right,—and thus prospered? He
 gave justice to the wretched, and the
 poor,—and prospered. Was not that
 known to Me?" asks the EVER-
 LIVING. "You have neither eyes,
 nor heart, however, except for fraud
 18 and for shedding innocent blood, and
 oppression and to practise extortion.

"Therefore, the LORD says thus to
 Joiakhim-ben-Joshiah, king of Judah,
 mourn not for him, 'Alas for my
 brother! or alas for my friend!'
 Mourn not for him, 'Alas for his
 19 Majesty!' or 'Alas for his honour!'

"He shall be buried with the
 20 burial of an ass,—dragged and flung
 outside of the gates of Jerusalem!"

A Call to Bewail Israel's Sorrows and Sins.

"Go up to Lebanon and shriek,—
 and on Bashan raise your voice, and
 howl at Abarim, for all your delights
 21 are shattered!

"I spoke to you in your prosperity.

You replied, 'I will not listen!' That
 was your way from your youth! You
 have never listened to My voice. All
 21 your shepherds attend to the wind!
 and all your friends will go into
 captivity, for now I will degrade and
 shame you for all your wickedness,
 Inhabited in Lebanon! Builder in
 23 the cedars! How charming you will
 be when the agonies of a woman in
 childbirth come upon you! By My
 21 life," says the EVER-LIVING, "to
 Koniah-ben-Joiakhim, king of Judah,
 if you were the seal on My right hand,
 I would tear you off, and give you to
 25 the hand that seeks your life, and to
 the hand of whoever you fear;—and
 then to the hand of Nebuchadnezzar,
 king of Babel, and the hand of the
 Kasdim! I will also fling along with
 27 you the mother who bore you into
 another country where you were not
 born,—and there you shall die! And
 to the country to which they lift up
 their souls, they shall never return!"

"Is this man Koniah a contemp-
 28 tible broken pot? or a thing in which
 there is no use? Why do they throw
 him, and his race away, and fling to
 a land which they know not?"

Earth! Earth! Earth! listen to
 29 the message of the EVER-LIVING.
 The EVER-LIVING commands "Write
 30 this man childless;—a man who shall
 not prosper in his days,—for none of
 his family shall prosper who sit upon
 the throne of David, and rule in
 Jerusalem!"

Woe Denounced to Wicked Rulers. but Restoration to Israel.

"Woe to the shepherds who de- 23
 stroy and scatter the sheep of My
 pasture!" says the EVER-LIVING.
 Therefore, the EVER-LIVING GOD of 2
 Israel thus addresses the shepherds: 3

"Shepherds of My People, you
 scatter the sheep, and chase them
 away, and do not collect them. There-
 fore I will impose upon you the
 wickedness of your proceedings,"
 says the EVER-LIVING. "But I will
 collect the remnants of My flock from
 all the lands where I have driven
 them, and will restore them to their
 homes, and they shall be fruitful and
 multiply. I will also appoint shep- 4
 herds over them, who will tend them,
 and they shall not be terrified, or
 driven, or injured," says the EVER-
 LIVING.

5 "The days also shall come," says the EVER-LIVING, "when I will raise for David a righteous offshoot, and royal king, who will govern, and do
6 justice and right in the land. In his days Judah shall be safe, and Israel rest in safety, and his Name shall be called 'Our Righteous LORD.'
7 "Therefore the times shall come," says the EVER-LIVING, "when they shall no more say 'By the life of the EVER-LIVING Who brought Israel up
8 from the land of the Mitzeraim,' but, 'By the life of the EVER-LIVING Who brought Israel up, and conducted the race of the House of Israel from the land of the North, and from all the lands where He had driven them, and restored them to their own soil!'"

The Prophet's Despair over False Teachers.

9 My heart is broken in my breast for the Preachers,—all my bones shake,—I have become like a drunken man, and like a giant overcome by wine, before the EVERLASTING, and before His holy words! For the land
10 is full of impostors;—the land faints before this curse;—the pastures of the plains fail, for their courses are bad, and their energies worthless!
11 The Preacher and the Priest are alike profane. "I have even found their depravities in My House," says the EVER-LIVING. "Therefore their path shall become slippery,—they shall fall in the dark upon it;—for I will bring distress upon them in the time of their punishment," says the EVER-LIVING.
12 "I have also seen the impiety of the Preachers of Shomeron. They preach Bal, and seduce My People Israel!
13 "And I have seen a terrible thing among the Preachers of Jerusalem; they commit adultery, and walk in falsehood, and strengthen the hands of the wicked, so that no one turns from his wickedness! All of them are like Sodom, and the population
14 of Gomorrah to me!" The LORD OF HOSTS consequently says this against those preachers, "I will consume them with suffering, and give them opiates to drink,—for corruption comes to all the country from the preachers of Jerusalem!"
15 Thus says the LORD OF HOSTS,

"Listen not to the messages of the Preachers who preach to you. They preach nonsense to you,—a vision from their own hearts. They do not preach from the mouth of the EVER-LIVING. They say to the despisers
17 of the message of the EVER-LIVING, 'Peace will come to you!' And to all who follow the ideas of their own minds, they say, 'No harm will come upon you!' However, who
18 stood in the council of the EVER-LIVING, and saw and heard His words? Who listened, and heard His commands?"

Look! the furious tempest of the
19 EVER-LIVING has gone forth! A whirling tempest rolls over the head of the wicked! The anger of the
20 EVER-LIVING will not return until it has worked, and effected the intentions of His mind. You will understand what He intended in times to come. I did not send those preachers
21 —yet they ran;—I did not speak to them;—yet they preached! But if they stood in My council, and heard messages to My People, let them turn them from their bad ways, and guide their proceedings!

"Am I a GOD near," the EVER-
23 LIVING asks, "and not a GOD at a distance? If a man hides himself in
24 shelters, cannot I see him?" asks the EVER-LIVING. "Are not the heavens and the breath of the earth Mine?" says the EVER-LIVING. "I can hear what the preachers say who
25 preach falsehood in My name, explaining 'I have dreamed a dream!' How long is it the intention of the
26 preachers to preach falsehood, and proclaim the deceptions of their hearts? Who intend to make My
27 People forget My Name by their dreams which they relate each to his companion, as their fathers forgot My Name for Bal. Let the Reciter
28 who has a dream, tell his dream;—but to whoever I have spoken, let him speak truly My message.

"What is the chaff compared to the corn?" the EVER-LIVING asks. "Is not My command like fire?"
29 asks the EVER-LIVING. "And like a hammer splintering a stone? Therefore I am against those preachers," says the EVER-LIVING, "who steal messages each from his mate! I am against those Reciters," says the EVER-LIVING, "who delude by their
30 tongues, and chatter! I am against 31

- the reciters of lying dreams," the
- 32 **EVER-LIVING** says, "and their recitals, and who delude My People by their lies, and elate them;—whom I have not sent, nor instructed, and who cannot help this people," the **EVER-LIVING** says.
- 33 "You, however, when this People, or the Preachers, or the Priest ask you, 'What is the burden of the **EVER-LIVING**?' shall reply to them, 'The burden is I have abandoned you!'" says the **EVER-LIVING**, "and the Reciter, or Priest, or Prophet, who says, 'The burden of the **EVER-LIVING**!' I will bring punishment upon that man and upon his family.
- 34 Why does everyone ask of his neighbour, and each to his brother, 'What is the answer of the **EVER-LIVING**?' and 'What is the message from the
- 35 **EVER-LIVING**?' when they will never remember the burden of the **EVER-LIVING**?—for the burden that has come to every one is,—His own idea, —and they fling away the ideas of the **LIVING GOD**, the **LORD OF HOSTS**, **OUR GOD**!
- 37 "However, ask of the Reciter 'What does the **EVER-LIVING** answer you?' and 'What is the message of the **EVER-LIVING**?' If they reply
- 38 'A burden from the **EVER-LIVING**,' then the **EVER-LIVING** says this, "Answer in return to them, This is the burden of the **EVER-LIVING**, 'I have sent to you to command you not to proclaim a burden from the **EVER-LIVING**. Consequently I will lay a burden upon you, and I will abandon you, and this city, which I had given to your forefathers, for having been
- 40 faithless to me. Therefore I will make you a reproach for ever, and an everlasting object of scorn, which shall not be extinguished."

The Two Baskets of Figs.

- 24 The **EVER-LIVING** enlightened me, and I saw two baskets full of figs before the Temple of the **LORD**, after the capture of Jekoniah-ben-Jhoiakim, king of Judah, by Nebukhadnezzar, king of Babel, with the princes of Judah, and the mechanics, and carpenters of Jerusalem, and their transportation to Babel. The one basket was very good, like best figs;—but the other basket was of very bad figs which could not be
- 3 eaten for badness. And the **EVER-LIVING** asked me, "What do you

see, Jeremiah?" When I replied, "Figs. The good figs very good, but the bad figs very bad,—so that they could not be eaten for badness."

Then the command of the **EVER-LIVING** came to me to proclaim:—
 "Thus says the **EVER-LIVING GOD** 5 of Israel. 'As with these good figs, I will discriminate amongst the captives of Judah, whom I have sent from this place to the country of the Kasdim to benefit them, and will set 6 My eyes upon them beneficially, and restore them to their country in their children, and not destroy them; and plant, and not pull them up. I will 7 also give them a heart to understand Me, that I am the **EVER-LIVING**, and they shall be My People,—and I will be their **GOD**,—when they turn to Me with all their heart.

'But as for the bad figs which are 8 uneatable for badness;—for them,' says the **EVER-LIVING**, 'I will take Zedekiah, king of Judah, and his nobles, and the remnant of Jerusalem remaining in this land, and residing in the country of the Mitzraim, and 9 make them a seed of evil to all the kingdoms of the earth, as a reproach, and a proverb; to be a slander, and a curse, in every place to which I drive them. I will also send sword, 10 famine, and plague to harass them from off the land which I gave to them and to their forefathers.'"

A Message to Judah.

The message which came to Jere- 25 miah against all the People of Judah in the fourth year of Jhoiakim-ben-Joshiah, king of Judah,—which was the second of Nebukhadnezzar, king of Babel, which Jeremiah the Reciter 2 delivered to all the people of Judah, and to all the residents in Jerusalem, saying,

"From the thirteenth year of 3 Josiah-ben-Amon, king of Judah, until this time,—for twenty-three years, the message of the **EVER-LIVING** came to me, and I have spoken to you promptly,—and proclaimed it,—but you would not listen! The **EVER-LIVING** also sent all his 4 servants the Preachers,—raising and sending—but you would not listen, nor incline your ears to listen, when 5 I said, 'Turn, I pray, everyone from his bad path, and from your wicked

ways, and be restored to the ground that the EVER-LIVING gave to you and your ancestors for ever and for ever. And follow not after seducing gods to serve and worship them, and try Me not by the fabrications of your own hands,—and I will not afflict you.

7 But you would not listen to Me," says the EVER-LIVING, "although I was provoked by the fabrications of your hands to afflict you! Therefore," the LORD OF HOSTS says, "because you have not listened to My messages, I will send and take the whole of the families of the north," says the EVER-LIVING, "and Nebukhadnezzar, king of Babel, Myservant, and bring them to this country, and upon its inhabitants, and upon all the nations around, and he will ravage and reduce them to a desolation, and a jungle, and a desert for ever! I will also abolish from them the voice of joy, and the voice of pleasure, the voice of the bridegroom and the voice of the bride, the sound of the mills, and the light of the lamp,—and all this land shall become a black desert waste, and these nations shall serve the king of Babel seventy years. But when the seventy years are completed, I will visit on the king of Babel, and upon his portion," says the EVER-LIVING, "their cruelties and also on the land of the Kasdim, and desolate it with a lasting desolation. But I will bring to this land the whole of the promises that I have promised to it, all that are written in this book which Jeremiah has preached to all the nation. For many nations and great kings have made slaves of them, therefore I will repay to them according to their own acts, and like to what they have done.

15 "So," thus said the EVER-LIVING God of Israel, to me:—
 "Take this cup of the Wine of Wrath from My hand, and give it to all the nations to whom I will send you to drink of, and let them drink, and stagger, and be mad for the sword that I will send amongst them."

17 So I took the cup from the hand of the EVER-LIVING, and gave drink to all the nations to whom the EVER-LIVING sent me.

18 To Jerusalem and the cities of Judah,—and her kings, and her nobles, to make them a black desert, and a desolation, and jungle, and

scorn.¹ To Pharaoh, king of the 19
 Mitzeraim, also, and his ministers
 and nobles, and all his army, and to
 all the west, and all the kings of Autz,
 and all the land of the Philistim,
 and Askalon, and Gaza, and Akron,
 and the districts of Ashdod; and to
 Edom, and Moab, and the Beni-
 Amon, and to all the kings of Tzur,
 and all the kings of Zidon; and to
 all the kings of the coast at the
 Passage of the Sea,—to Dedan, and
 Theman, and Buz, and all the farther
 regions; and all the kings of Arabia,
 and all the kings of Midland who
 inhabit the desert; and all the kings
 of Zimri, and all the kings of Ailam;
 and all the kings of Madi; and all
 the kings of the north,—both near
 and far,—each with his brother; and
 all the kingdoms of the earth, who
 are on the face of the ground, and
 the king of Sheshak shall drink after
 them! Then say to them, Thus says
 the LORD OF HOSTS, the GOD of
 Israel, 'Drink and be drunk, and
 stagger, and fall, and never rise from
 the face of the sword that I will send
 amongst you!' But if it happens
 that they refuse to take the cup from
 your hand and drink, say to them,
 Thus says the LORD OF HOSTS,
 'Drink it, drink!' For, in the city
 upon which My Name was invoked,
 I began to punish,—so shall you
 escape? You shall not escape, for
 I will call for a sword against all the
 inhabitants of those countries," says
 the LORD OF HOSTS. "Consequently
 proclaim to them all these messages
 and tell them, 'The EVER-LIVING
 will thunder from on high, and from
 within His sanctuary will utter His
 voice. He will shout from His station,
 'Charge with a cheer,—overthrow all
 the inhabitants of the country!'"

The roar will go to the ends of the
 earth, when the EVER-LIVING con-
 tends with the heathen, to do justice
 to all men. "Give the wicked to the
 sword," says the EVER-LIVING.

Thus says the LORD OF HOSTS:
 "Look! Misery goes from nation to
 nation! And a mighty tempest is
 roused from the flanks of the earth!
 And in that time those wounded by

¹ (As they are to-day.)

NOTE.—Ch. 25, v. 18. The words "as they are to-day" are the comment of an old transcriber, not a part of Jeremiah's prophecy.—
 F. F.

the EVER-LIVING shall lie from one end of the earth to the other end of the earth. They shall not be lamented, nor collected, nor buried;—they shall be for dung on the surface of the ground!

- 34 "Howl and shriek, you shepherds, and wallow for the beautiful flocks! For your days of prosperity are done, and the things you desired are scattered and fallen! A retreat fails for the shepherds, and a refuge for the beautiful flock! The shriek of the shepherds sounds, and the bleat of the beautiful flock,—for the EVER-LIVING has destroyed their shepherds, and the peaceful pastures are destroyed before the fierce anger of the EVER-LIVING. Who has left His lair like a tiger, that He may desolate their country before the driving conflagration, and by the flame of His wrath!"

Judah Renounced for his Sins.

- 26 In the beginning of the reign of Jhoiakim-ben-Joshiah, king of Judah, this message came from the EVER-LIVING to say:—
- 2 "Thus, says the EVER-LIVING. Stand in the court of the House of the EVER-LIVING, and proclaim to all the citizens of Judah who come to worship in the House of the EVER-LIVING, all the messages that I order you to deliver to them. Omit not a
- 3 word! Perhaps they may each turn from their wicked way, when I will regret the misery I intend to make for them, because of their wicked
- 4 proceedings. Say to them, Thus says the EVER-LIVING, 'If you will not listen to Me, and walk in the laws
- 5 that I place before you, and listen to the words of My servants the Preachers, whom I send to you, rising early and sending, although you have
- 6 not listened, then I will make this House like Shiloh,—and make this city the scorn of all the nations of the earth.'
- 7 When the Priests, and the Preachers, and all the people heard Jeremiah proclaiming these messages in the House of the EVER-LIVING,—
- 8 and when Jeremiah had finished delivering all that the EVER-LIVING had ordered him to speak to all the people, the Priests, and Preachers, and all the people seized him, exclaim-
- 9 ing, "You shall die! Why have you

proclaimed in the name of the EVER-LIVING, asserting that 'this House shall become like Shiloh, and this city a burnt ruin without inhabitants?'" Then all the people collected about Jeremiah at the House of the EVER-LIVING.

The officials of Judah also heard 10 of these speeches, and went up from the palace of the king to the House of the EVER-LIVING, and sat in front of the New Gate of the LORD. There 11 the Priests and Preachers addressed the officials, and all the people, and demanded a "Sentence of death for this man, for he has proclaimed about this city what your own ears have heard!"

But Jeremiah replied to all the 12 officials, and all the people, and said, "The EVER-LIVING sent me to proclaim to this House, and to this city, all the messages that you have heard. Therefore, now, amend your 13 courses and your ways, and listen to the voice of your EVER-LIVING GOD,—when the EVER-LIVING will relent from the misery He has spoken against you. As for myself, I am in your 14 hands. Do to me what is right, and what is just in your opinion. How- 15 ever know this,—that if you kill me, you will put innocent blood upon yourselves, and upon this city, and upon its inhabitants. For in truth the EVER-LIVING sent me to you to speak in your hearing all these speeches."

Consequently the officials, and all 10 the people, said to the Priests and Preachers, "There is no reason for a Death Sentence on this man, for he has spoken to us in the Name of our EVER-LIVING GOD."

Then the Chief Judges of the 17 country arose and addressed the whole assembly of the people, say-

ing,—

"Mikiah, the Moroshite, was a 18 Preacher in the days of Hezekiah king of Judah, and he spoke to the people of Judah to proclaim:—"Thus says the LORD OF HOSTS, Zion shall be a ploughed field, and Jerusalem become ruins, and the hill of this house be a forest of columns!" Did Hezekiah king of Judah, and all 19 Judah, put him to death? Did he not fear the EVER-LIVING, and entreat the presence of the EVER-LIVING? And consequently the EVER-LIVING refrained from the

punishment that he proclaimed against them. And should we do so great a wrong to our souls?

- 20 ¹ "There was also a man, Auriab-ben-Shemiah of Kirjath-jarim, who came preaching in the Name of the EVER-LIVING, who proclaimed against this city, and against this country, all the words of Jeremiah, and King Jhoiakim and his generals, and all his officials heard the speeches. So the king sought to kill Auriab. But when Auriab heard it he was afraid, and fled, and went to Mitzer. King Jhoiakim, however, sent officers to Mitzer, Alnathan-ben-Akbor, and officers with him to the Egyptians, who brought Auriab from Egypt, and conducted him to Jhoiakim who assailed him with the sword, and flung his body into the grave of the common people."
- 24 However the party of Akhikamben-Shafan was with Jeremiah, and refused to give him to the power of the people for him to be put to death.

Jeremiah Ordered to Wear Fetters.

A Message to the Nations.

- 27 In the beginning of the reign of Zedekiah-ben-Joshiah,² king of Judah, this message came to Jeremiah from the LORD to speak.
- 2 The EVER-LIVING commanded me thus,—“Make fetters for yourself, and open and put them on your neck; then send them to the king of Edom, and to the king of Moab, and the king of Beni-Amon, and to the king of Tzur, and the king of Zidon, by the hand of their ambassadors who come to Jerusalem to Zedekiah, king of Judah, and command them to say to their masters,—‘Thus says the LORD OF HOSTS, the GOD of Israel I say to your masters, I made the earth, mankind, and the animals that are upon the face of the earth, by My great power, and I give it to whoever is upright in My sight.’” So now I have given the whole of these countries to the hand of Nebukhadnezzar, king of Babel, My servant: and I

have given him also the animals of the field for his service, and they shall serve him, and his son, and his grandson, until the period of his own country has come;—when many nations and great kings shall make him serve! And to the nation or kingdom that will not serve him,—Nebukhadnezzar, king of Babel,—and that will not give its neck to the yoke of the king of Babel, I will bring punishment upon that nation by sword, and famine, and plague,” says the EVER-LIVING, “until I have subdued them to his power.

“And for yourselves, listen not to your preachers, and your diviners, and your dreamers, and cloud-readers, and to your magicians who tell you that you will not serve the king of Babel, for those Preachers lie to you, because you will be expelled from your soil, and reduced, and destroyed. But the nation that brings its neck to the yoke of the king of Babel, and serves him, shall rest quietly on its own soil,” says the EVER-LIVING, “and use it and reside on it.”

Advice to Zedekiah to Submit to Babel.

To Zedekiah, king of Judah, also I deliver all these messages and say:—“Let you and your people bring your necks to the yoke of the king of Babel,—and live. Why should you die? you, and your people by sword, famine, and plague? as the EVER-LIVING has threatened to the nations which will not serve the king of Babel? Do not listen to the speeches of the Preachers who promise you, asserting—‘You need not serve the king of Babel,’ for those Preachers lie to you! I, certainly, have not sent them,” says the EVER-LIVING, “but they preach falsely in My NAME, because I shall subdue you, and ruin you, and the Preachers who preach to you.”

A Message to the Priests.

To the priests, also, and all this people I spoke and said:—

Thus says the LORD:—“Listen not to the messages of the Preachers who preach to you, and assert: ‘The furniture of the House of the EVER-LIVING will be returned from Babel now, very soon,’—for those Preachers lie to you. Do not listen to them! Serve the king of Babel, and live.

¹ Some words seem lost here from the MSS., such as “Others replied, however;” “There was also, etc.” It was evidently a debate amongst the Judges of the Court formed to try the Prophet.—F. F.

² In the ordinary text it is Jehoiakim, by a scribe’s error—but Zedekiah in the original reading.—F. F.

- Why should this city become a ruin ?
 18 But if they are prophets, and if the message of the EVER-LIVING is with them,—let them at once pray to the LORD OF HOSTS not to allow the remaining furniture of the House of the EVER-LIVING, and of the king of Judah's palace, and in Jerusalem, to go to Babel.
- 19 "For thus says the LORD OF HOSTS, to the columns, and to the sea, and to its bases, and to the other furniture remaining in this city,—
 20 which Nebukhadnezzar king of Babel, did not take when he transported Jekoniah - ben - Jhoiakim, king of Judah, from Jerusalem to Babel, with all the nobles of Judah and Jerusalem,
 21 —Thus says the LORD OF HOSTS, the GOD of Israel, to the remaining furniture of the House of the EVER-LIVING, and the palace of the king of
 22 Judah and Jerusalem:—they shall go to Babel, and shall be there until the time that I appoint for them," says the EVER-LIVING, "to be brought up and returned to this place."

Hananiah of Gibeon assails Jeremiah.

- 28 It happened in the same year at the beginning of the reign of Zedekiah, king of Judah, in the first of the fifth month, Hananiah-ben-Azer, the Preacher who came from Gibeon, addressed me in the House of the EVER-LIVING, in the sight of the Priests and all the People, exclaiming:—
 2 "Thus says the LORD OF HOSTS, the GOD of Israel, proclaim—'I will shatter the yoke of the king of Babel!
 3 At the end of two years' time I will return to this place all the furniture of the House of the EVER-LIVING, which Nebukhadnezzar, king of Babel, took from this place and removed to Babel. And Jekoniah-ben-Jhoiakim, king of Judah, and all the transports of Judah, who were removed to Babel, I will restore to this place,' says the EVER-LIVING, 'for I will shatter the yoke of the king of Babel!'"
 5 But Jeremiah the Preacher replied to Hananiah the Preacher, in the sight of the Priests, and in the presence of the people standing in the
 6 House of the EVER-LIVING,—and Jeremiah the Preacher said, "Amen! May the EVER-LIVING do so. And

may the EVER-LIVING confirm the things you have proclaimed, and return the furniture of the House of the EVER-LIVING, and all the transports, from Babel to this place!—
 However, hear now this message 7 which I speak in your hearing, and in the hearing of all the people. The Preachers who were before me, 8 and before you from of old, preached to many lands, and great kingdoms, of war, and famine, and plague! The Preacher who preached about 9 prosperity,—when the promise of the Preacher came, it was known that in truth the EVER-LIVING had sent him!"

Then the Preacher Hananiah took 10 the fetter off the neck of the Preacher Jeremiah, and broke it. And Hana- 11 niah exclaimed before all the people, "Thus says the EVER-LIVING! 'I will break the yoke of Nebukhadnezzar, king of Babel, at the end of two years' time from off the neck of all nations.'"

Then Jeremiah the Preacher went away.

But a message from the EVER- 12 LIVING came to Jeremiah after Hananiah, the Preacher, had broken the yoke from the neck of Jeremiah, to say:

"Go and speak to Hananiah, and 13 say, 'Thus says the EVER-LIVING, you have broken the yokes of wood, but I will make in their place yokes of iron!' For thus says the LORD OF 14 HOSTS, the GOD of Israel, I will put a yoke of iron upon all these nations in serving Nebukhadnezzar the king of Babel, and they shall serve him. I also give the beasts of the earth to him."

Jeremiah the Preacher accordingly 15 said to Hananiah the Preacher, "Listen now, Hananiah, the EVER-LIVING did not send you, but you have comforted this People with a lie! Therefore thus says the EVER- 16 LIVING,—I will send you from off the face of the ground;—you shall die this year, for you have taught rebellion against the EVER-LIVING."

And Hananiah did die that year in 17 the seventh month.

Jeremiah's Letter to the Jews in Babel.

This is a copy of the letter which 20 Jeremiah, the Preacher, sent to

Babel from Jerusalem to say to that portion of the nobles and priests, and preachers of the transportation, and to all the people whom Nebukhadnezzar transported from Jerusalem to Babel, with Jekoniah the king, and his generals, and chamberlains, nobles of Judah and Jerusalem, with the mechanics and engineers of Jerusalem, by the hands of Alasah-ben-Shafan, and Ghemariah-ben-Hilkiah, whom Zedekiah, king of Judah, sent to Nebukhadnezzar, king of Babel,—

The Promise of Judah's Return from Babylon.

4 " Thus says the LORD OF HOSTS, the GOD of Israel, to all the transports whom I have transported from Jerusalem to Babel. Build houses, and settle and plant vines, and eat their fruit. Marry wives and beget sons and daughters, and let your sons take wives, and give your daughters to husbands, and let them bear sons and daughters, and increase and not diminish. You must also seek for the prosperity of the city into which I have transported you, and pray on account of it to the EVER-LIVING, for by its prosperity you will prosper.

8 The LORD OF HOSTS, the GOD of Israel, says this, 'Let not the Preachers among you, nor your Diviners deceive you,—nor listen to the Dreamers who dream for you dreams, for those Preachers lie to you in My Name. I have not sent them,' says the EVER-LIVING.

10 " But the EVER-LIVING says this:— 'When seventy years are full to the lip for Babel, I will visit you, and confirm to you My good promises, and will restore you to this place.

11 For I know the intentions which I have planned for you,' the EVER-LIVING says—'intentions of prosperity, and not suffering, that I will give you hereafter, therefore hope.

12 So call to Me, and go and pray to Me, and I will listen to you. For when you seek Me you can find Me,—when you search for Me with all your heart. When I am found by you,' says the EVER-LIVING, 'I will restore you from captivity, and collect you from all the nations, and all the places where I drove you,' says the EVER-LIVING, 'and return you from the place to which I transported you.'

"However, you may say. 'The 15 EVER-LIVING has raised for us Preachers in Babel!'

" Yet thus says the EVER-LIVING 16 to the king who remains upon the throne of David, and to all the people who remain in this city after you, who have not gone with you to Babel:—Thus says the LORD OF 17 HOSTS,—'I will send to them sword, famine, and plague, and make them like rotten figs, so rotten they cannot be eaten; and I will chase them with 18 the sword, famine and plague, and make them a dispersion in all the kingdoms of the earth, as a curse, and desolation, and contempt, and reproach to all the nations where I have flung them, because they would 19 not listen to My messages,' says the EVER-LIVING. 'But for yourselves,' 20 says the EVER-LIVING. 'all the transportation whom I have sent from Jerusalem to Babel, listen: for 21 the LORD OF HOSTS, the GOD of Israel, says to Akhab-ben-Masiah, who preaches lies in My Name to you,—I will give him to the hand of Nebukhadnezzar, king of Babel, and he will kill him before your eyes, and make a curse from him for all 22 the transports of Judah who are in Babel, who will exclaim:—' May the LORD set you like Zedekiah and Akhab, whom the king of Babel roasted in the fire!' because they 23 did injury to Israel, and committed adultery with their neighbours' wives, and spoke false messages in My Name, which I have not entrusted to them;—as I know and can prove,' says the EVER-LIVING."

And to Shemiah, the Nekhlamite, 24 say—" Thus says the LORD of HOSTS, 25 the GOD of Israel,—Because you have sent letters in your own name to all the people of Jerusalem, and Zefaniah-ben-Masiah the Priest, and to all the Priests to say, The EVER-LIVING has made you priests 26 under Jhoiada the Priest, and to be officers of the House of the EVER-LIVING, so that you may put into the stocks, and imprison every madman and sham prophet,—so now why do you not restrain Jeremiah the Anathothite, who does the Prophet to you? For he has sent to us to Babel to 28 say, 'It is for a long period: Build homes and settle. Plant vines and eat their fruit.' Now Zefaniah the 29 Priest has read this letter to the ears

- 30 of Jeremiah the Preacher,—and the message of the EVER-LIVING has
- 31 come to Jeremiah to say: Send to the transports and declare, Thus says the EVER-LIVING to Shemiah, the Nekhlamite, 'Because Shemiah preaches to you, and I have not sent him, and comforts you with a lie,—therefore,' thus
- 32 says the EVER-LIVING, 'I will punish Shemiah the Nekhlamite and his family; none shall remain among this People, and they shall not see the prosperity that I will make for My People,' says the EVER-LIVING, 'for he utters rebellion against the LORD.'
- 30 The message which came to Jeremiah from the EVER-LIVING to say:
- 2 "Thus says the EVER-LIVING GOD of Israel, 'Write the whole of the messages which I have told you in
- 3 a book; for, see, the days come,' said the EVER-LIVING, 'when I will restore the captives of My People of Israel and Judah,' said the EVER-LIVING, 'and return them to the land that I gave to their ancestors, and they shall possess it.'"

A Message of Comfort to Jacob.

- 4 Now these are the messages that the EVER-LIVING addressed to Israel and to Judah.
- 5 He spoke thus:—
- 6 "Hear a voice of terror without comfort! Ask and examine if men bear children? Why do I see every man's hands on his loins, like a childing woman? and every face
- 7 turned livid? Alas, for it is a great day! There has been none like it! It is a period of distress for Jacob,—and can he be saved from it?
- 8 "Yes! in that day," says the EVER-LIVING, "I will break the yoke from off your neck, and snap the shackles, and they shall no longer serve the
- 9 foreigners, but serve their EVER-LIVING GOD and David their king whom I will appoint for them. So
- 10 now, Jacob, My servant, fear not," says the EVER-LIVING, "and Israel be not depressed, for I will rescue you from afar, and your race from the land of slavery, when Jacob shall rest in quiet, and without terror.
- 11 For I will be with you," says the EVER-LIVING, "to save you, and I will make an end of all the nations where I scattered you. But I will not make an end of you, but correct you

with justice, and when corrected I will not punish further."

For thus says the EVER-LIVING: 12
 "Your bruise is malignant,—your wound sluggish. There is no surgeon 13
 to press, to sprinkle medicaments upon it, for you. All your friends 14
 have forgotten about you,—they do not enquire,—for I struck you by the stroke of an enemy,—a cruel wound, for your many faults, your sins were strong.

"Why do you shriek over your 15
 malignant bruise?—for the pain over your many faults? I have done this to you for your numerous sins.

"However all who devour you shall 16
 be devoured; and all who oppress you shall go into slavery, and those who are plundering you shall be plundered; and all robbing you I will give to robbery. For I will 17
 grant you a restoration, and will cure you of your wounds," says the EVER-LIVING, "for the Driver cries to you, 'You are Zion for whom nobody cares!'"

The EVER-LIVING, however, says, 18
 "I will restore Jacob's captured halls, and will extend his dwellings, and build his city on high, and found his palace on justice. And the sound 19
 of song and laughter shall come out from them, and they shall be glorious, and not depressed. And his children 20
 shall be as of old, with a parliament before me, firm and fixed against all his oppressors. His Leaders shall 21
 be from himself,—and his Governors from his own breast. He shall come and approach, and touch me,—for who like him pledged his heart to approach to Me?" asks the EVER-LIVING. "So they shall be My 22
 People and I will be their God."

Look! the furious tempest of the 23
 anger of the LORD has gone out! A sweeping tempest, it whirls over the head of the wicked. The flaming 24
 wrath of the EVER-LIVING will not return until it has accomplished the purpose of His heart. "You will under- 31
 stand it in the future times, at the period," said the EVER-LIVING, "when I will be a GOD to all the families of Israel, and they will be My People."

God's Love to Israel.

Thus says the EVER-LIVING: 2
 "The nation of Israel remaining from the sword has found favour in

- the desert, where it went to rest itself!
- 3 The EVER-LIVING saw me from afar and loved. I love you," He said, "with an everlasting love, therefore I
- 4 will attract you by kindness. I will build you again, and you shall be rebuilt, Virgin of Israel! Prepare your tambours, and come out to the dances
- 5 with laughter. Plant vineyards on the hills of Shomeron! Plant slips, and play the flute;—for it is the
- 6 day when the Watchmen cry on Mount Ephraim, 'Arise and let us go up to Zion to our EVER-LIVING GOD!'"
- 7 For thus says the EVER-LIVING, "Shout to Jacob, Be glad and neigh at the Head of the Nations. Let them hear your cheer, and say, 'O EVER-LIVING, save Your people,—the fragments of Israel.'
- 8 "I will bring them from the land of the North, and collect them from the flanks of the world, with their blind and lame,—the pregnant, and childing women shall return together
- 9 here in a great crowd. They went away with tears;—but on paths of

delight I will lead them in jubilee to rivers of water, by a level way in which they cannot stumble, for I will be a father to Israel with Ephraim as My firstborn.

"Nations! hear the message of the LORD, and report it to the distant isles, and proclaim to the race of Israel, 'He who scattered us will guard you as a shepherd does his flock!' For the EVER-LIVING will redeem Jacob and free him from the hand that is stronger than his; and he shall come with cheering to the top of Zion, and stream to the LORD's endowment of corn, and wine, and oil, and the young of the flock and the herd. For their soul shall be like a watered garden, and never again endure distress. Then the girls will rejoice in the dance, with the boys and old men with them. And I will change their sorrow to delight, and their sighing and anguish to gladness, and satiate their priests with fat, and fill My People with benefits," says the EVER-LIVING.

The Weeping in Ramah.

Thus said the LORD:

"In Ramah a voice is heard;
The weeping and moaning of Rachel,
Bewailing her sons,
For her children refusing all comfort,
Because they are not!"

(The LORD replies thus)

"Restrain your voice from weeping,
And your eyes from shedding tears;
And rest from your grief,"
Says the Lord.

"When you quit your enemy's land,
Let this be your hope,"
Says the LORD,

"Your sons shall return to their Home."

"I have heard Ephraim murmur,—
He goads and controls me and strikes,
Like a heifer unused to the reins.
Turn me and I will return,
For you are my GOD Ever-living.

"When turned I resisted;
When taught struck my thigh,
I was shamed and disgraced,
For I bore the reproach of my youth."

The LORD.

"My dear son is Ephraim;—
My beautiful child,
Though I spoke sharp to him,
I always remember,
My love is with him,
And tenderest affection,"
The LORD says.

A Call for Israel's Return.

- 21 Set up your Beacons,—your Landmarks set up!
Fix your heart on the mounds by the way that you marched,
Return, Israel's daughter, return to your City,
How will you wander from Home?
- 22 Return for the LORD has prepared a new thing,
In that Land, a woman embracing a man:

The Blessing upon a Return.

- 23 Thus says the LORD OF HOSTS, the God of Israel:
"They shall again say this thing in the land of Judah and in its cities when I restore you from captivity, 'The EVER-LIVING bless you, Home of Righteousness, Hill of Holiness!'"
- 24 For Judah shall reside in it, and all his cities,—together with farmers,
- 25 and the shepherds of flocks, when
- 26 I will refresh the weary life, and fill every exhausted soul.
- 27 "For see! the days will come," says the EVER-LIVING, "when I will sow the House of Israel, and the House of Judah with the seed of man, and the seed of cattle. And as I watched them to pull up, and drive out, and break down, and to ruin, and to punish;—it will come that in the same way I will watch over them to build and plant," says the EVER-
- 29 LIVING. "In those times they shall not again say, 'The fathers have eaten sour grapes, and the children's teeth are set on edge!' for a man shall only die for his own faults;—every one who eats sour grapes, his own teeth shall be set on edge.
- 31 "Look!" says the EVER-LIVING, "the times will come when I will make a New Covenant with the House of
- 31 Israel, and the House of Judah; unlike the Covenant that I made with their fathers, when I grasped them in My hand to bring them out from the land of the Mitzeraim,—which Covenant they broke, although I was their Guardian," says the EVER-
- 33 LIVING. "But this is the Covenant that I will make with the House of Israel after these days," says the EVER-LIVING. "I will fix My laws in their breast, and write them upon their heart,—and I will be their GOD,
- 34 and they shall be My People. And they shall no more each instruct his neighbour, and each his brother, saying, 'Learn about the EVER-

LIVING!' for all of them will know Me from the least to the greatest," says the EVER-LIVING, "for I will pardon their frailty, and no more remember their sins."

Thus says the LORD Who sets the sun to light by day, and the moon and stars to light by night,—Who stills the roaring waves of the sea—His NAME is the LORD OF HOSTS!—"If those institutions remove themselves from My presence," says the EVER-LIVING, "then the race of Israel can remove itself from being a Nation before me for all time!"

Thus says the EVER-LIVING: "If the skies above, and the foundations of the earth can be measured by a stick,—then can be abolished all that I have done for the whole race of Israel," says the EVER-LIVING.

"Be sure the times will come," says the EVER-LIVING, "when the city will be built for the EVER-LIVING, from the Tower of Hananal to the Corner Gate, and the wall stretch again from there, south of it, over Mount Gareb, and turn to Gathah; and all the vale of corpses, and ashes, and all the fields from the brook Kedron to the sides of the Horse-gate, on the east, shall be consecrated to the EVER-LIVING. It shall never again be pulled up or thrown down for ever and ever."

The Message to Jeremiah in Prison

The message which came from the EVER-LIVING to Jeremiah in the tenth year of Zedekiah, king of Judah, which was the eighteenth year of Nebukhadnezzar, whilst the army of the king of Babel besieged Jerusalem, when Jeremiah was confined in the Court of the Guard-house of the palace of the king of Judah, where Zedekiah, king of Judah, had confined him. He had demanded of

him, "Why do you preach asserting, 'Thus says the EVER-LIVING—I will give this city into the hand of the king of Babel, who will capture it. And Zedekiah, king of Judah, shall not escape from the hand of the Kasdim,—for he will be given to the hand of the king of Babel, and speak face to face with him, and see him eye to eye. Zedekiah also shall go to Babel, and be there until I visit him,' says the EVER-LIVING. 'Although he fights with the Kasdim,—he will not succeed.'" Then Jeremiah replied:—"The command of the EVER-LIVING came to me to say, 'Understand that Hanamal-ben-Dudi will come to you and say, Buy for yourself the farm at Anathoth, 'or the right is yours, and the price of redemption.'" Hanamal my cousin accordingly came to me, as the EVER-LIVING had said, to the Court of the Guard, and said to me, "I wish you to buy the farm at Anathoth in the district of Benjamin, for the hereditary right is yours, and you have the funds for its redemption." Then I recognised that it was what the EVER-LIVING had said. I consequently bought the farm at Anathoth from Hanamal my cousin, and weighed the money to him,—seventeen shekels of silver. Then I signed the deed and sealed it, and the witnesses witnessed it, and I counted out the money in their hearing. I then took the sealed Deed of Purchase, with its laws and conditions, and the deed of possession, and gave the Deed of Purchase to Baruk-ben-Nediah-ben-Maksiah in the presence of Hanamal my cousin, and in the presence of the witnesses who had signed the Deed of Purchase, in the presence of all the Jews detained in the courtyard, and instructed Baruk in their presence, saying: "Thus says the LORD OF HOSTS, the GOD of Israel, 'Take these deeds, this Deed of Purchase with its seals, and the Deed of Possession, and put them in an earthenware jar, so that they may be preserved for a long time.'¹ For thus

¹ NOTE.—Ch. 32, v. 14. The reader should remember that in Jeremiah's day deeds and writings were made on stone, slates, or clay tablets, afterwards baked, and so not liable to decay as paper is.—F. F.

says the LORD OF HOSTS, the GOD of Israel, Never buy houses, or farms, or vineyards in this country!" Then I prayed to the EVER-LIVING, after I had given the Deed of Purchase to Baruk-ben-Nediah, and said:—

"Oh, Almighty LORD, Who made the solar systems, and the earth, by Your great power, and by Your directing arms,—let not any of Your promises fail! Show kindness to the fallen, and repay the faults of the fathers to the lap of their children after them. The GOD of great power and might,—the LORD OF HOSTS is His name. Great in purpose! multiform in action. Your eyes examine all the ways of the sons of Adam, to give to each according to his ways, and the result of his practices. You appointed signs and portents from the land of the Mitzeraim until now;—as well as in Israel, and among mankind,—and made Yourself a name, as at this day. You brought Your People Israel from the land of the Mitzeraim, with signs and wonders, and with a supporting hand, and directing arm, and with great splendour, and gave them a land flowing with milk and honey. And they came and possessed it. But listened not to Your voice, nor walked according to the laws which You commanded them to practise; they practised them not;—therefore You have brought them to all this misery!

"Look! the embankments are approaching the city! You will give it to the power of the Kasdim who attack it by the edge of the sword,—and to famine, and to plague! What You threatened has come, and You see it! And yet You have commanded me, ALMIGHTY LORD, 'Buy that farm for money, and let witnesses witness it!' when You will give the city to the hands of the Kasdim."

God's Reply to the Prophet.

Then the message from the EVER-LIVING came to Jeremiah to say:—

"See! I am the EVER-LIVING GOD of all flesh. None of My promises will fail! Therefore thus says the EVER-LIVING,—I will give this city to the power of the Kasdim, and to the power of Nebukhadnezzar, king of Babel, who will capture it. And the besieging Kasdim shall come upon this city with fire and burn it,

and the houses where they burn incense upon the roofs to Bal, and drink to the seducing gods by means of whom they insult Me. Because the Children of Israel, and the Children of Judah have done wrong in My sight from their youth,—for the Children of Israel provoked Me by the fabrications of their own hands," said the EVER-LIVING. "For this city has been to Me anger and wrath from the day when they built it until now, to make Me sweep it from My presence, on account of all the wickedness which the Children of Israel, and the Children of Judah have done to provoke Me; they, their kings, nobles, priests, and preachers, with the men of Judah, and the population of Jerusalem. They have turned their back, and not their face to Me! although I taught them, beginning to teach them early,—but they would not listen nor take correction. They even set up their idols in the House upon which My NAME had been invoked! to defile it! And erected Columns to Bal in the Vale of Ben-hinnon, to pass their sons and their daughters to Molok,—which I commanded not,—nor had it come up to My heart, to have such horrors practised, to cause Judah to sin.

"But, however," thus says the EVER-LIVING GOD of Israel to this city which you say has been given to the hand of the king of Babel by the sword, and by famine, and by plague, "I will collect them again from all the countries where I have driven them in My anger and indignation, and I will restore them in a great gathering to this place, where they can dwell in security, and they will become My People, and I will be their GOD. I will also give them a united heart, and a united course, and they will reverence Me continually to their own benefit, and their children's after them. I will then record an everlasting Covenant with them,—that I will not cease following them with benefits; and I will put reverence of Me into their hearts, so that they will never abandon Me. I also shall delight to benefit them, and to plant them in the land firmly, with all My heart, and with all My soul."

For thus says the EVER-LIVING:—
 "When I have brought this People, —all this great misery, then I will bring all the benefits which I have

promised to them. And farms will be bought in this country, where they say, 'It is desolate! It has neither men nor cattle,—it is given to the hand of the Kasdim!' They will buy farms for money, and engrave the Deeds, and seal them, and the witnesses witness, in the district of Benjamin, and around Jerusalem, and in the villages of Judah, and in the towns on the hills, and the villages of the slopes, and the hamlets of the south, for I will restore the captivity," said the EVER-LIVING.

The Restoration of Judah promised.

Another time the message of the 33 EVER-LIVING came to Jeremiah, while he was confined in the Guards Court, to say:—

"Thus says the Creative, the Constructive Life;—His Name is the EVER-LIVING Creator. 'Ask me, and I will answer, and inform you of great events, and treasures you know not!'"

For thus says the EVER-LIVING GOD of Israel, "About the houses of this city, and the palaces of the kings of Judah, which are made ruins for the embankments and for the entrenchments made to fight with the Kasdim, and to be filled with carcasses of men whom I will slay in My anger and wrath, and from whom I have hidden Myself,—turning from this city because of all their wickedness; —I will again bring existence and health, and will unveil to them rich peace and security, when I have restored the captives of Judah, and the captives of Israel, with their children, to their former state. For I will purify them from their frailties, by which they offended Me, and pardon the whole of the sins by which they offended Me, and by which they rebelled against Me. And it shall be a monument of delight and beauty, as formerly to every nation of the earth, when they hear all the benefits that I will confer upon them, and tremble with excitement at all the prosperity and peace which I will confer upon it!"

Thus says the EVER-LIVING, "There shall again be heard in this place,—which they say 'It is a ruin without man or beast in the villages of Judah, and the streets of Jerusalem are a desert,—there are no men,—there are no inhabitants,—there are no

11 cattle!—the sound of joy, and the sound of pleasure, the voice of the bridegroom and the voice of the bride;—the voice proclaiming,

"Praise the LORD of HOSTS,
For the LORD is good for ever!
Bring praise to the House of the
LORD!

"For I will restore the captives to the country,—to their former state," says the EVER-LIVING.

12 Thus says the LORD of HOSTS:—
"There shall again be in this ruined place, where there is neither man nor cattle, and in all its villages,—pastures for shepherds with
13 reclining flocks. In the villages of the hills, and the villages on the slopes, and in the villages of the south, and in the land of Benjamin, and in the neighbourhood of Jerusalem, and in the villages of Judah, the flocks shall pass under the hand of the enumerator!" says the EVER-LIVING.

14 "Be assured the days come," says the EVER-LIVING, "when I will accomplish this good promise, which I have promised to the House of Israel, and the House of Judah. In those
15 days, and at that period, I will cause a Perfect Sceptre to rise up, and he will execute Justice and Right in the
16 land. In those times Judah will be safe, and Israel rest secure, and this is what she will call Him, OUR RIGHTEOUS LORD!"

17 For thus says the EVER-LIVING: "There shall not be wanting a man to David to sit upon the throne of
18 the House of Israel. And to the Levitical Priests there shall not be wanting a man before me to offer up burnt-offerings, and incense, and gifts, and to make sacrifice for all time."

The Confirming of the Promise.

19 The command of the EVER-LIVING also came to Jeremiah to say:

20 "Thus says the EVER-LIVING, 'If My institution of day and night can be broken, so that they should not exist daily and nightly in their
21 periods, then My institution with My Servant David, for him to have a son reigning on his throne, and the Levitical Priests to be My Ministers, may be broken! Since the army of
22 the skies is not counted, or the sand of the sea measured,—so I will ex-

tend the race of My servant David, and the service of the Levites to Me.'"

A Reproof to Unbeliebers.

The command of the EVER-LIVING 23 again came to Jeremiah to say:

"Have you seen what this People 24 say, 'The two families that the EVER-LIVING chose, He has cast off, and rejected the nations from continuing in His presence.' The EVER- 25 LIVING, however, declares, 'If I have not appointed the institutions of the day and night;—the fixed laws of the solar systems, and the earth, then I 26 will repudiate the race of Jacob, and My minister David, and not take from his race Governors for the race of Abraham, Isaac, and Jacob;—when I restore their captives, and pity them!'"

The Doom of Zedekiah.

This commandment came from the 34 EVER-LIVING to Jeremiah to proclaim, when Nebukhadnezzar, king of Babel, with all his forces, and all the kingdoms of the earth who were controlled by his hand, and all the nations, fought against Jerusalem and all her towns.

Thus said the EVER-LIVING GOD 2 of Israel,— "Go and speak to Zedekiah, king of Judah, and say to him:—'Thus says the EVER-LIVING, I will deliver this city to the hand of the king of Babel, and he will burn it with fire! You also will not 3 escape from his hand! For you will be seized and given to his power, and your eyes shall see the eyes of the king of Babel, and his mouth shall speak to your mouth, and you shall go to Babel. However 4 listen to the message of the EVER-LIVING, Zedekiah, king of Judah! Thus says the EVER-LIVING to you, You shall not die by the sword. You shall die in peace;—and as they 5 burnt for the kings, your forefathers, who were before you, so they shall burn for you, with 'Alas my Prince!' they will lament for you,—for I have promised this promise,' says the EVER-LIVING."

Jeremiah the Preacher accordingly 6 addressed to Zedekiah, king of Judah, the whole of these words in Jerusalem, when the forces of the king of 7 Babel were fighting against Jerusalem, and all the other towns of

Judah,—with Lakish and Akron,—for these fortified towns were left to Judah.

On the ~~Sham~~ Abolition of Slavery.

- 8 The command that came to Jeremiah from the EVER-LIVING, after King Zedekiah had made an agreement for all the people who were in Jerusalem to proclaim them free; 9 that everyone should liberate his man slave or his woman slave,—who was a Hebrew or a Hebrewess,—freeing from slavery to their brother 10 Hebrews. And all the nobles and people obeyed when the decree came out, and each sent their man slave or their female slave into freedom, so as never again to be enslaved; 11 —they obeyed, and freed them. But afterwards they turned and captured their male and female slaves whom they had released to freedom, and reduced them again to male and female slaves.
- 12 Then a command came from the EVER-LIVING to Jeremiah to proclaim:—
- 13 “ Thus says the EVER-LIVING God of Israel! I made a Covenant with your ancestors at the time when I brought them from the land of the Mitzeraim, from the House of Slavery, 14 ordering, ‘ At the end of seven years you must each one release his enslaved brother, whom you have bought. He shall serve you six years;—then you must send him from you into freedom.’ But your fathers would not listen to Me, nor incline their ears.
- 15 “ You, however, repented the other day, and did right in My eyes by proclaiming liberty to each of your relatives, and you enacted a decree, over which My NAME was invoked. 16 But now you have turned and polluted My NAME, and everyone seizes his male or female slave, whom you had released into freedom, to pollute and degrade them to be your slaves and slavesses.
- 17 “ Therefore,” the EVER-LIVING declares, “ as you have not obeyed Me to proclaim everyone liberty to his brother, and each to his neighbour,—I will proclaim you free,” says the EVER-LIVING, “ to the sword, to plague, and to famine, and I will deliver you to be scattered in 18 all the kingdoms of the earth! And I will deliver the men who broke My

Agreement,—who did not stand by the terms of the Agreement which they made before Me,—by a heifer cut in two, and they passing between 19 the portions,—the nobles of Judah, and the nobles of Jerusalem, with cabinet ministers, and the priests, with all the army of the country, between the portions,—I will give 20 them to the hand of their enemies;—to the hand seeking their life,—and their carcases shall become food for the birds of the sky, and the beasts of the earth. I will also give Zede- 21 kiah, king of Judah, and his officers to the power of their enemies, to the hand that seeks their life, to the mighty hand of the king of Babel, who has gone away from you. I have 22 ordered them to return!” says the EVER-LIVING, “ to this city, and they will attack it, and capture, and burn it with fire, and I will make the towns of Judah desolate, without inhabitants!”

Jeremiah Ordered to Visit the Rekabites,

The command that came from the 35 EVER-LIVING to Jeremiah in the days of Jhoiakim-ben-Joshiah, king of Judah, saying: “ Go to the family 2 of the Rekabites, and talk with them, and bring them to the House of the EVER-LIVING, to one of the chambers, and offer them wine to drink.”

I consequently took Jazaniah-ben- 3 Jeremiah-ben-Kabazaniah, and his brothers, and all his sons, and the whole family of the Rekabites, and 4 led them to the House of the EVER-LIVING, to the chamber of the son of Hanan-ben-Igdaliah, the Man of God, who lodged in the chambers of the officers, which were above the chamber of Masiah-ben-Shalum the 5 Warder of the Threshold. Then I set before the sons of the family of the Rekabites flagons full of wine, and cups and asked them to drink wine. But they replied, 6

“ We drink no wine! for Jonadab-ben-Rekab, our ancestor, gave us an order, saying, ‘ You or your children shall not drink wine for ever! Nor 7 shall you build houses or sow grain, or plant vineyards. That shall not be your business. But you shall live in tents all your days;—so that you may live long lives on the face of the ground where you are strangers! So 8 we are obedient to the voice of

- Jonadab-ben-Rekab our ancestor, in all that he ordered us,—never drinking wine all our days, we, or our wives, or our sons and daughters; and we never build houses to dwell in, or plant vineyards, or farms. We have them not! But we dwell in tents, and listen to, and do all that Jonadab our ancestor ordered. But when Nebukhaddezzar, king of Babel, advanced into the country we said 'Let us go to Jerusalem before the army of the Kasdim.' So we lodge in Jerusalem."
- 12 Then the command of the EVER-LIVING came to Jeremiah to say:
- 13 "Thus says the LORD OF HOSTS, the GOD of Israel! Go and say to the men of Judah, and to the inhabitants of Jerusalem,—'Why will you not learn to listen to My commands?'"
- 14 The EVER-LIVING asks. 'The commands of Jonadab-ben-Rekab that he ordered to his sons not to drink wine,—stand! They drink no wine to this day! For they obey the order of their ancestor! But I commanded you,—beginning early and speaking,
- 15 —but you have not obeyed Me! I also sent you all My servants the Preachers,—rising early and sending to say, 'Turn I pray, each from his bad way, and reflect upon your proceedings, and follow not seducing gods, to serve them;—and stay on the ground I gave to you and your ancestors,—but you would not incline your ears, and would not listen to Me! Although the sons of Jonadab-ben-Rekab established the orders which their ancestor commanded, yet this People
- 17 will not listen to Me. Therefore," thus says the EVER-LIVING GOD OF HOSTS, the GOD of Israel;—"I will bring upon Judah, and all the population of Jerusalem, all the miseries that I have promised them,—because I spoke to them and they would not hear, and I called, but they would not answer!"
- 18 But to the House of the Rekabites Jeremiah said, "Thus says the LORD OF HOSTS, the GOD of Israel:—Because you have obeyed all the orders of Jonadab, your ancestor, and have kept all his commands, and practised all that he commanded you,
- 19 —thus says the LORD OF HOSTS, the GOD of Israel,—there shall not be wanting a man to Jonadab-ben-Rekab to stand before Me for all time!"

Jeremiah Ordered to Record his Prophecies.

It was in the fourth year of 36 Jhoiakim-ben-Joshiah, king of Judah, that this command came to Jeremiah from the EVER-LIVING to say:

"Prepare for yourself a book-roll 2 and write upon it the whole of the speeches I have dictated to you about Israel and Judah, and all the nations, from the day I spoke to you,—from the days of Joshiah to this day. Perhaps the House of Judah will 3 listen to all the misery I contemplate to produce for them, and may each one turn from his wicked way,—when I will forgive their frailties and sins."

Jeremiah therefore invited Baruk 4 ben-Nediah, and he wrote, from the mouth of Jeremiah, all the words which the EVER-LIVING had spoken to him, upon the volume. Then 5 Jeremiah instructed Baruk, saying: "I am imprisoned and cannot go to the House of the EVER-LIVING,—but 6 you go, and read from this volume what you have written from my mouth of the speeches of the EVER-LIVING, in the ears of the people in the House of the EVER-LIVING, upon the fast day;—and also read it in the hearing of all Judah who come from their villages. Perhaps you will im- 7 plore them before the EVER-LIVING, and some will turn from their bad way;—for the anger and wrath which the LORD proclaims against this people is great."

Baruk Reads the Roll in the Temple Court.

Baruk-ben-Nediah did as Jeremiah 8 the Preacher instructed him, and read from the volume the messages of the EVER-LIVING in the House of the EVER-LIVING. This was done 9 in the fifth year of Jhoiakim-ben-Joshiah, King of Judah, in the eighth month when a Fast was proclaimed before the EVER-LIVING for all the people of Jerusalem, and all the people of Judah who came from the towns of Judah to Jerusalem. Baruk 10 then read the speeches of Jeremiah from the book in the House of the EVER-LIVING, in the chamber of Ghemeriah-ben-Shafan, the Recorder, in the higher court opposite the New Gate of the House of the EVER-LIVING, in the hearing of all the

11 people. But Makiah-ben-Ghemeriah-ben-Shafan heard all the messages of the EVER-LIVING from the Book, and he descended to the Royal Palace, to the office of the Recorder, and found all the officials sitting there,—Alishamah the Recorder, and Ghedaliah-ben-Shemiah, and Alnathan-ben-Akbor, and Ghemeriah-ben-Shafan, and Zidikiah-ben-Hananiah, and other officers, and Makiah reported to them all the things he had heard read by Baruk from the Book in the hearing of the people.

14 The officials consequently sent to Baruk, Judi the son of Nathaniah-ben-Shelemiah-ben-Kusi, to say, "Take the volume that you are reading in the hearing of the people in your hand and come." So Baruk-ben-Nediah took the volume in his hand and went with them, and they said, "Sit down if you please, and read it in our hearing." Baruk consequently read it in their hearing.

16 But when they heard all the messages, each was terrified at his friend, and said to Baruk, "We must report the whole of these matters to the King!" And asked Baruk, "Tell us, now, how you wrote all these speeches from his mouth?"

18 And Baruk replied to them, "He dictated to me from his mouth all these speeches, and I wrote them on the book with my hand."

19 Then the officers said to Baruk, "Go, hide yourself and Jeremiah, and let no one know where you are."

Joiakim hears Part read, and then Burns the Book.

20 They afterwards went to the court of the King,—but placed the volume in the office of Alishamah the Recorder, and reported the affair to the ears of the King. The King therefore sent Judi to fetch the volume, who brought it from the office of Alishamah the Recorder.—Judi then read it in the hearing of the King, and in the hearing of all the officials who stood near the king. At the time the king was staying in the Winter Palace, in the ninth month, and there was a fireplace opposite him, so when Judi had read three or four passages, he cut the book with a penknife, and flung it upon the fire in the grate until he had consumed the whole volume in the fire

that was in the grate. And neither the king, nor any of his ministers feared, or tore their robes at hearing all those threatenings! However, 25 Alnathan, and Ghedaliah, and Ghemeriah, entreated the king not to burn the volume. But he would not listen to them. The king then ordered 26 Irakhmal-ben-Amalek, and Sariah-ben-Azrial, and Shelemiah-ben-Abdial, to seize Baruk the writer, and Jeremiah the Preacher. But the EVER-LIVING concealed them.

Jeremiah Ordered to Rewrite His Prophecies.

Then the command of the EVER-LIVING came to Jeremiah, after the king had burnt the volume, and the messages that were written by Baruk from the dictation of Jeremiah, to say:—

"Take another volume again for 28 yourself, and write in it all the former threatenings, which were in the first volume that Jhoiakim, king of Judah, burnt. And say against Jhoiakim, 29 king of Judah, 'Thus says the EVER-LIVING, you have burnt this volume, demanding, 'Why have you written it? Asserting that the king of Babel will come, and desolate this country, and capture from it man and cattle?' Therefore the EVER-LIVING replies 30 thus to Jhoiakim, king of Judah,— 'He shall not rest on the throne of David, but his carcass shall be flung out to the heat of day and the cold of night! And I will fix upon him, and 31 his race, and his ministers their faults! I will also bring upon them, and the population of Jerusalem, and the men of Judah, all the misery which I have threatened to them,— but they would not listen!'"

Jeremiah again Writes.

Jeremiah consequently prepared 32 another volume, and gave it to Baruk, the writer, and he wrote in it from the mouth of Jeremiah all the messages of the book that Jhoiakim, king of Judah, had burnt in the fire, and added further to them many other things.

King Sedekiah asks Jeremiah to Pray for Judah.

When King Sedekiah-ben-Joshiah 37 reigned instead of Koniah-ben-Jhoiakim, whom Nebukhadnezzar, king of

Babel, appointed king of the land of Judah, he, and his ministers, and the people of the country listened not to the messages of the EVER-LIVING which were delivered by means of Jeremiah the Preacher. Zedekiah, however, sent Jhukal-ben-Shelemiah, and Zefaniah-ben-Masiah, the priest, to Jeremiah the Preacher, to say,—

"Intercede now on account of us to our EVER-LIVING GOD." For Jeremiah at that time came and went amongst the people for they had not put him into the House of Restraint, and the army of Pharaoh was advancing from Mitzer, and when the Kasdim, who besieged Jerusalem, heard the report they departed from Jerusalem.

Then the command of the EVER-LIVING came to the Preacher Jeremiah to say: "Thus says the EVER-LIVING GOD of Israel,—Say to the king of Judah who has sent to you to enquire of Me,—'Be sure that the forces of Pharaoh that are advancing to help you, will return to Mitzer.' The Kasdim also will return and assail this city, and capture it, and burn it with fire!

Thus says the EVER-LIVING, "Do not raise your spirits by saying, The Kasdim have gone from us! For they are not gone! For if you defeated the whole force of the Kasdim who assailed you, and there were only wounded men left in their tents,—they would arise and burn this city with fire."

Jeremiah Seized as a Deserter.

But when the army of the Kasdim retired from Jerusalem before the force of Pharaoh, Jeremiah went out from Jerusalem to go to the district of Benjamin to the part belonging there to his people. But when he came to the Benjamin Gate, there was a captain on guard named Iriah-ben-Shelemiah, and he seized Jeremiah the Preacher, saying, "You are deserting to the Kasdim!"

But Jeremiah answered "It is false! I am not deserting to the Kasdim!"

He would not, however, listen to him. So Iriah seized Jeremiah the Preacher, and brought him to the generals, and the generals were furious against Jeremiah and flogged him, and put him in prison at the house of Jonathan the Recorder, who managed the House of Detention.

Then Jeremiah was brought to the Pit-house, and the cells, and was detained a long time. At length king Zedekiah sent and fetched him; and the king enquired of him in private at his own palace,—and asked,

"Is there any message from the EVER-LIVING?"

Jeremiah Talks with King Zedekiah.

When Jeremiah asked King Zedekiah, "How have I offended you, and your ministers, and this people that they have put me into the House of Detention? Where are your Preachers who preached to you saying, 'The king of Babel will not come against you, or against this country?' But now, your Majesty listen I beg,—let my entreaty fall before you, and send me not back to the House of Jonathan the Recorder, and let me not be killed there."

King Zedekiah, consequently, ordered it, and they placed Jeremiah in the Court of the Guards, with a portion of food daily from the bakeries, until all the provisions were consumed from the city. So Jeremiah stayed in the court of the Guard.

The Generals Demand the Prophet's Death.

However, Shafatiah-ben-Mathan, and Ghedaliah-ben-Pashkur, and Jokal-ben-Shelemiah, and Pashkur-ben-Malkiah, heard the speeches which Jeremiah addressed to all the people, saying, "Thus says the EVER-LIVING, 'Whoever stays in this city will die by the sword, famine and plague! but whoever goes out to the Kasdim will live, and his life will be like a prize to him,—and he shall live. Thus says the EVER-LIVING, I will give this city to the hand of the army of the king of Babel—and it shall capture it!'"

The generals consequently said to the king, "Put this man to death, we beg, for through him the hands of the soldiers left to us in the town are weakened, and the hands of all the people by his uttering these speeches. For this man does not contribute to the safety of this people, but to its injury."

And King Zedekiah replied:—"He is in your power;—for the king has not the power to speak contrary to you."

- 6 They consequently took Jeremiah and flung him into the well of Malkiah-ben-Hamelek, which was in the Court of the Guards, lowering Jeremiah with ropes. The well had no water in it, but only mud, and
- 7 Jeremiah plunged into the mud. But Abd-melek, the Kushite, who was eunuch of the king's palace, heard that they had put Jeremiah into the well, while the king was staying at the
- 8 Benjamin Gate, so Abd-melek went from the palace and spoke to the
- 9 king, to say:—"Your Majesty, those men have done wrong in all they have done to Jeremiah the Preacher, whom they have thrown into the well, where he will die from hunger, for there is no more food in this city."
- 10 Then the king ordered Abd-melek the Kushite, saying, "Take along with you from here thirty men, and pull Jeremiah the Preacher up from the well, before he dies."
- 11 Abd-melek accordingly took the men along with him, and went to the palace, to the lower store, and took from there old sacks, and old rags, and passed them down to Jeremiah, in the well with ropes,
- 12 and Abd-melek the Kushite said to Jeremiah, "Put the old sacks and rags, under the sides of your arms, beneath the ropes." And Jeremiah
- 13 did so. Then they drew Jeremiah up with the ropes from the well, and put him into the Court of the Guards.
- 14 King Zedekiah afterwards sent, and fetched Jeremiah the Preacher to himself, to the third entry of the House of the LORD where the king said to Jeremiah, "I will ask you something,—do not fear to speak to me."
- 15 But Jeremiah replied, to Zedekiah, "When I inform you, will you not put me to death? And if I give you advice you will not listen to me!"
- 16 King Zedekiah, however, swore to Jeremiah privately, saying, "By the life of the EVER-LIVING, Who made our souls, I will not kill you, and I will not give you into the power of the men who seek your life!"
- 17 Then Jeremiah said to Zedekiah, "Thus says the EVER-LIVING GOD OF HOSTS the GOD of Israel;—If you will go out to the generals of the king of Babel, your soul shall live, and this city will not be burnt with fire,—and your family shall live with you.
- 18 But if you do not go out to the generals

of the king of Babel, then this city will be given to the hand of the Kasdim, who will burn it with fire,—and you will not escape from their hands!"

King Zedekiah, however, answered 19 Jeremiah, "I fear the Jews who have deserted to the Kasdim, to whose power they might deliver me to insult me!"

But Jeremiah replied, "They will 20 not give you. Listen, I beg, to the advice of the EVER-LIVING that I communicate to you,—for it will benefit you,—and your soul shall live. If, however, you refuse to go out,— 21 this is the result which the EVER-LIVING has shown me. Be certain 22 that all the women left in the palace of the king of Judah, will be brought out to the king of Babel's generals, and those women will exclaim, 'Your fine friends persuaded and mastered you! Your feet are stuck in the mud! Your ankles are fast!' And the 23 whole of your wives and children will be brought out to the Kasdim;—and you will not escape from their hand, for they will take you to the control of the king of Babel, and this city will be burnt with fire."

Zedekiah then said to Jeremiah, 24 "Let no person know of this conversation,—and you shall not die. For if the generals hear that I have 25 talked with you, and come to you, and ask you, 'Inform us, we pray, what the king has said to you,—do not fear us for you shall not be put to death,—but what did the king say to you?' you must say to them, 'I 26 presented an appeal to the king, that he would not send me back to the house of Jhonathan to die there.'"

All the generals afterwards came 27 to Jeremiah, and asked him, when he told them all the things the king had ordered, and they were contented with them, for they had not heard the conversation. But Jeremiah 28 stayed in the Court of the Guards until the day when Jerusalem was captured.

The Capture of Jerusalem.

And when Jerusalem had been 39 attacked in the tenth month of the ninth year of Zedekiah king of Judah, Nebuchadnezzar, king of Babel, and all his forces, came to Jerusalem and besiege it; and in the eleventh year 4 of Zedekiah in the ninth day of the fourth month, the city was breached.

- 3 Then all the generals of the king of Babel came and stationed themselves at the central gate;—Nergal, Sharatzer, Samgar nebo, Sarskim, High Chamberlain; Nergal, Sharatzer, the High-magus; and all the rest of the generals of the king of Babel. And when Zedekiah king of Judah and all his soldiers saw them, they fled, and went out of the city by night by the road of the king's garden, at the gate between the walls, and proceeded towards the Arbah. But the Kasdim pursued after them, and overtook Zedekiah at the fords of the Jordan, and seized and brought him to Nebukhadnezzar, king of Babel, at Riblath, in the district of Khamah, when he pronounced judgment upon him. And the king of Babel murdered the sons of Zedekiah before his eyes in Riblath. The king of Babel also slew all the soldiers of Judah. Then he pulled out the eyes of Zedekiah, and bound him in chains, and sent him to Babel.
- 8 The Kasdim also burnt the palaces of the king, and the houses of the people with fire, and threw down the walls of Jerusalem. But the residue of the people remaining in the city, and the deserters who had deserted to him, and the rest of the people remaining, Nebuzaradan, the commander of the guards, transferred to Babel.
- 10 Yet some of the lower people, who possessed nothing whatever, Nebuzaradan, the commander of the guards, left in the land of Judah, and gave them vineyards and farms.¹
- 11 Nebukhadnezzar, king of Babel, also ordered Jeremiah to the protection of Nebuzaradan, commander of the guards, saying, "Take him, and keep your eyes on him, that no injury whatever may be done to him, and whatever he requests you, do it for him." Then he dismissed Nebuzaradan, the commander of the Guards, and Nebushazbaz, the High Chamberlain, and Nergal-Sharatzter, the High Magus, and all the nobles of the king of Babel, and they sent and took Jeremiah from the court of the Guards, and placed him with Ghedaliah-ben-Akhikam-beu-Shafan, to take him to

his home. So he stayed among the People.

The Promise to Abd-melek.

But the command of the EVER-LIVING had come to Jeremiah while he was confined in the court of the guards to say:—

"Go and speak of Abd-melek, the Kushite, and say,—Thus says the LORD OF HOSTS, the GOD of Israel! I will bring My promise upon this city for misery, and not for benefit! And they are before you to-day! But I will rescue you at present," says the EVER-LIVING, "and you shall not be given into the hand of the men you fear. For I will be a refuge for you, and you shall not fall by the sword, but your life shall be a gain to you,—for you have trusted in Me," says the EVER-LIVING.

Jeremiah Freed from the Chain-gang.

The command that came to Jeremiah from the EVER-LIVING, after Nebuzaradan, the commander of the guards, had sent to him when he was chained amongst the chain-gangs, for all the prisoners of Jerusalem and Judah to be transported to Babel, when the general of the guards approached Jeremiah and said to him:—"Your EVER-LIVING GOD commanded this misery to this place, and the EVER-LIVING come and done as He threatened, because you sinned against the EVER-LIVING and did not listen to His voice,—therefore this result has come to you. But now, see, I will release you at once from this chain-gang by which you are loaded. If it is good in your opinion to come with me to Babel, come, and I will fix my eyes upon you. But if it is bad in your opinion to come with me to Babel, do not do it. See! all the country is before you to go wherever is good and right in your eyes. If you are not willing to go with us,—then go with Ghedaliah-ben-Akhikam-beu-Shafan whom the king of Babel has appointed over the cities of Judah, and stay with him amongst your People,—or wherever it is right in your opinion to go,—go."

Then the commander of the guards gave him a pension and allowance, and dismissed him; and Jeremiah went with Ghedaliah-ben-Akhikam

¹ NOTE.—Ch. 39, v. 10. (To this time.) The words "to this time" are an old copyist's comment, not the prophet's writing, so I put them at the foot.—F. F.

to Mitzfah, and stayed with him amongst the people who remained in the country.

Ghedaliah made Governor of Judah.

- 7 When all the generals of the forces who were in the open field, and their men heard that the king of Babel had appointed Ghedaliah-ben-Akhikam over the land—for those were not 8 transported to Babel, they came to Ghedaliah to Mitzfah, with Ishmael-ben-Nathaniah, and Jokhanan, and Jonathan, and Izniab-ben-Korakh, and Sariah-ben-Thankhumath, and the sons of Aui, the Natofathiite, Izniab-ben-Hamakathite, and their 9 men, and Ghedaliah-ben-Akhikam-ben-Shafan promised them and their men, saying " Fear not to serve the Kasdim; stay in the country and serve the king of Babel, and you will 10 prosper. But I myself will reside in Mitzfah, to stand before the Kasdim who have come to us,—and you can gather the wine, and harvest, and oil, and lay up for provisions, and reside in the towns you have seized."
- 11 And the Jews also who are in Moab, and among the Beni-Amon, and in Edom, and in all the countries heard that the king of Babel had given allotments in Judah, and that he had appointed Ghedaliah-ben-Akhikam-ben-Shafan over them, consequently 12 all the Jews returned from all the places where they had fled, and came to the land of Judah, to Ghedaliah at Mitzfah, and harvested the wine, and corn to a great amount.

3 Conspiracy to Murder Ghedaliah.

- 13 Jokhanan-ben-Korakh, and all the generals of the field forces, afterwards came to Ghedaliah at Mitzfah, and asked him, " Do you know that Balis, king of the Beni-Amon, has sent Ishmael-ben-Nathaniah to take your life?" But Ghedaliah-ben-Akhikam did not believe them.
- 15 Consequently Jokhanan-ben-Korakh spoke in private to Ghedaliah in Mitzfah, to say: " I will go now, and assail Ishmael-ben-Nathaniah, and no one shall know. Why should he take your life, and scatter all Judea which is collecting to you, when the remnant of Judea will perish?"
- 16 But Ghedaliah-ben-Akhikam replied to Jokhanan-ben-Korakh, " You

shall not do such a thing,—for you speak falsely about Ishmael."

But in the seventh month, 41 Ishmael-ben-Nathaniah-ben-Aliis-hama, of the Royal Family, and a royal noble came, and ten men with him, to Ghedaliah-ben-Akhikam, at Mitzfah, and dined with him in Mitzfah. Then Ishmael-ben-Nathaniah 2 and the ten men who were with him arose and assailed Ghedaliah-ben-Akhikam-ben-Shafan with the sword and killed him, whom the king of Babel had appointed over the country, and the whole of the Jews who were 3 with Ghedaliah in Mitzfah, along with the Kasdim found there, the soldiers of Ishmael killed.

But two days after the murder of 4 Ghedaliah, while no one knew, it 5 happened that eighty men came from Shekem, from Shiloh, and from Shomeron, each with his beard shaven, and clothes torn, and with gashes, and with bread offerings and incense in their hands to go to the House of the EVER-LIVING, and 6 Ishmael-ben-Nathaniah went out from Mitzfah to meet them, advancing and weeping, and when he reached them he said, " Come to Ghedaliah-ben-Akhikam." But when they had 7 come to the inner court of the citadel, Ishmael-ben-Nathaniah and the men who were with him, assassinated them at the deep well. Ten of the men, 8 however, who had met him, exclaimed to Ishmael, " Do not kill us! for we have wheat, and barley, and oil, and honey stored at our farms." So he refrained, and did not kill them with their friends. The well where Ishmael threw all the bodies of the men he murdered, besides Ghedaliah, was that which King Asa made when opposing Basha king of Israel,—Ishmael-ben-Nathaniah filled it with his victims. Then Ishmael captured 10 all the remainder of the people who were at Mitzfah, the king's daughter and all the people whom Nebuzardan, the commander of the guards, had entrusted to Ghedaliah-ben-Akhikam,—Ishmael-ben-Nathaniah seized them and went off to Beni-Amon.

But Jokhanan-ben-Korakh and all 11 the generals of the forces who were with him heard of all the wickedness that Ishmael-ben-Nathaniah had done, so they took their men and 12 went to attack Ishmael-ben-

- Nathaniah, and found him at the Great Lake of Gibeon. And when the people who were with Ishmael-ben-Nathaniah saw Jokhanan - ben-Korakh, and the officers of the army, they were glad; and the whole mass whom Ishmael had captured at Mitzfah revolted, and deserted, and went to Jokhanan-ben-Korakh. At which Ishmael-ben-Nathaniah fled with eight men before Jokhanan, and went to the Beni-Amon.
- So Jokhanan-ben-Korakh and all the army officers with him took the remainder of the people whom Ishmael-ben-Nathaniah had captured at Mitzfah, after he murdered Ghedaliah-ben-Akhikam, the capable soldiers, and the women and children, and their attendants, whom he had captured at Gibeon, and went and retreated to the Caravanserai of Kimoham, near Bethlehem, with the object of marching to Mitzer, from the presence of the Kasdim. For they were afraid of them, because Ishmael-ben-Nathaniah had assassinated Ghedaliah-ben-Akhikam, whom the king of Babel had appointed over the country.

Jeremiah asked to pray for Guidance.

- From there the whole force proceeded with Jokhanan-ben-Korakh, and Izaniah-ben-Hoshiah, and all the crowd, both little and great, and said to Jeremiah the Preacher: "Let us request you to lie down on your face, and pray to your EVER-LIVING GOD on account of us,—on account of this little fragment of the many your eyes have seen we once were, and let your EVER-LIVING GOD inform us of the way we should go and the things we should do."
- And Jeremiah the Preacher answered "I have heard you. I will pray to your EVER-LIVING GOD as you command;—and whatever message the EVER-LIVING replies, I will report to you. I will not hold a word back from you."
- When they replied, "May the EVER-LIVING be a true and faithful witness against us, if we do not act in accordance with every word your EVER-LIVING GOD sends to us! We will do it! Whether the direction of our EVER-LIVING GOD is pleasant or unpleasant. Since we have sent you to Him we will obey,—so that it may benefit us. We will indeed

listen to the voice of our EVER-LIVING GOD."

It happened at the end of ten days that the command of the EVER-LIVING came to Jeremiah, and he summoned Jokhanan - ben - Korakh, and all the officers of the forces who were with him, and all the crowd, from the children to the adults, and said to them, "Thus says the EVER-LIVING GOD of Israel, to whom you sent me to lay down your entreaty before Him, 'If you continue in this country, then I will build you up, and not throw down,—and plant you and not pull up,—because I am grieved at the misery I have made for you. Fear nothing from the king of Babel, whom you fear,—be not afraid about him,' says the EVER-LIVING, 'for I will be with you to secure you, and to deliver you from his hand, and show you mercy;—and he will show you mercy, and restore you to your land.' But if you reply, 'We will continue in this country, nor listen to the voice of GOD,' and say, 'No! but we will go to the land of the Mitzeraim where we shall not see war, nor hear the voice of a trumpet,—nor famish for bread, and we will settle there'; then, again, hear the message of the EVER-LIVING, Remnant of Judah! Thus says the LORD OF HOSTS, the GOD of Israel! If you turn your faces to go to Mitzer, and go as foreigners there, the sword you are afraid of will come there to hunt you in the land of the Mitzeraim, and the famine you dread will stick close after you there in the land of the Mitzeraim;—and there you will die! Yes! All the men who set their faces to go to Mitzer, to lodge there, will die by the sword, the famine and the plague, and shall not possess an escape or refuge from the miseries that I will bring upon them!

"For thus says the LORD OF HOSTS, the GOD of Israel! 'As I poured out My anger and indignation upon the population of Jerusalem, so I will pour My indignation upon you who are going to the Mitzeraim, and you shall become a curse, and a source of desolation, and degradation, and reproach and never again see this place!' The command of the EVER-LIVING to you, the Remnant of Judah, is 'Go not to the Mitzeraim!' Comprehend what I have told you to-day! However you deluded your own souls

when you sent me to your EVER-LIVING GOD, saying 'Entreat your EVER-LIVING GOD on account of us,—and whatever our EVER-LIVING GOD says to us, we will follow and do it!' I have told you to-day, but you will not listen to the direction of your EVER-LIVING GOD in anything He has sent by me to you! Therefore, now, assure yourselves you will die by the sword, by famine, and by plague in the place where you had decided to go and lodge."

The Jewish Generals refuse to believe Jeremiah's Message.

43 But when Jeremiah had finished communicating to the crowd of all the commands of their EVER-LIVING GOD, which their EVER-LIVING GOD had sent to them,—all these commands, Azriah-ben-Hoshiah, and Jokhanan-ben-Korakh, and all the insolent fellows, exclaimed to Jeremiah,

"You are a liar! Our EVER-LIVING GOD has not sent commanding you to tell us not to go to the Mitzeraim to lodge there. But Baruk-ben-Neriah has set you on to us, so that he may give us into the power of the Kasdim to be killed or to transport us to Babel!"

4 Consequently Jokhanan-ben-Korakh, and all the officers of the army, and the crowd, would not listen to the instruction of the EVER-LIVING to stay in the land of Judah. 5 So Jokhanan-ben-Korakh, and all the officers of the forces, took all the fragments of Judah that had returned to the land of Judah from all the nations where they had fled to lodge,—all the men, and women, and children,—with the daughters of the king, and all the persons whom Nebuzaradan, the commander of the guards, had entrusted to Ghedaliah-ben-Akikam, and Jeremiah the Preacher, and Baruk-ben-Neriah, and went to the land of the Mitzeraim,—for they would not listen to the instruction of the EVER-LIVING, but went to Thakhfanes.

Jeremiah ordered to bring Witnessing Stones.

8 But the command of the EVER-LIVING came to Jeremiah in Thakhfanes to say:
9 "Take great stones in your hands,

and set them in white mortar in the Pavement, that is upon the square of Pharoh's palace at Thakhfanes, in the presence of the men of Judah,—and say to them. Thus says the LORD OF HOSTS, the GOD of Israel, 10 I will send, and bring My servant Nebukhadnezzar, king of Babel, and place his throne over these stones which I have set, and spread his splendid tent over them! He shall 11 come, and strike in the land of the Mitzeraim whoever are for death,—with death; and whoever are for slavery,—with slavery; and whoever are for the sword,—with the sword! And I will set fire to the temples of 12 the gods of the Mitzerites and burn them, and capture them, and he will put the land of Mitzer upon himself like a shepherd puts on his coat, and go out of it in quietude. He will 13 also break the pillars of the Temple of the Sun that is in the land of the Mitzeraim, and burn the temples of the gods of the Mitzeraim with fire!"

A Message to the Jews in Egypt.

The command which came to Jeremiah for all the Jews resident in the land of the Mitzeraim,—the residents in Migdol, and Thakhfanes, and in Nof, in the district of Pathrom,—to say:

"Thus says the LORD OF HOSTS, 2 the GOD of Israel! You saw all the miseries which I brought upon Jerusalem, and upon all the cities of Judah, and see them to-day a heap of ashes with no inhabitants in them, because of the wickedness that they 3 practised, to provoke Me, by going and burning incense to, and serving seducing gods, which neither you nor your fathers knew, although I sent 4 My servants the Preachers to you,—rising early and sending,—'Do not that loathsome thing that I hate!' But they would not listen, nor incline 5 their ears, or turn from their wickedness, and cease to burn incense to seducing gods, therefore I poured 6 out My indignation and anger; and burnt the cities of Judah, and overthrew Jerusalem, and they are ashes, and desolate to-day!

"But now the LORD GOD OF HOSTS, 7 the GOD of Israel asks this, Why will you commit this great sin against your own lives? It will cut off man and woman,—child and suckling from Judah, until not a fragment is

8 left! Why will you insult Me by the fabrications of your own hands, and burn incense to seducing gods in the land of the Mitzeraim where you have come to lodge? so as to cut yourselves off; and so as to make yourselves a curse, and reproach to all the nations of the earth? Have you forgotten the wickedness of your fathers? and the wickedness of the kings of Judah, and the wickedness of their wives? and your own wickedness? and the wickedness of your wives,—which they committed in the land of Judah, and in the streets of Jerusalem? You have not repented to this day! You have not feared,—and not walked in My laws, or My institutions that I put before you, and before your fathers. Therefore thus says the LORD OF HOSTS, the GOD of Israel! I have set My face against you to punish, and to bring all Judah to destruction. Consequently I will take the fragments of Judah, who set their faces to go to the land of the Mitzeraim to lodge, and will kill you all in the land of Mitzer. They shall fall by the sword, and by famine. They shall die from the least to the greatest:—they shall die by the sword and by famine, and be a curse, and desolation, and scorn, and reproach! I will also appoint over the residents in the land of the Mitzeraim, what I appointed over Jerusalem,—sword, famine, and plague! And there shall be no refuge or escape, for the fragments of Judah who have come to lodge in the land of the Mitzeraim, nor a return to the land of Judah, which they lift up their souls to return to, and rest in,—for they shall not return, nor escape!"

The Crowd assail Jeremiah.

15 Then all the men who knew that their wives burnt incense to seducing gods, and all the women stood up in a great meeting with all the people resident at Pathrom in the land of Mitzer, and replied to Jeremiah; 16 exclaiming, "We will not listen to the command that you address to us in the name of the EVER-LIVING. 17 But do every word that comes from our own mouths,—and burn incense to the Queen of the Skies, and drink our drinks to her,—as we ourselves used to do, and our mothers, and kings, and nobles, in the cities of

Judah, and in the streets of Jerusalem; when we had plenty of bread, and were prosperous, and saw no misery. And when we burnt incense 18 to the Queen of the Skies and drank our drinks to her, was it without the consent of our husbands that we made cakes to present her,—and drank drinks to her?"

But Jeremiah answered to the 20 whole crowd,—to the men and women,—and all the people who replied to him in that speech, and said,—

"Was not the incense you burnt 21 in the cities of Judah, and in the streets of Jerusalem,—you, and your mothers, your kings and nobles, and the people of your country, remembered by the EVER-LIVING, and came to His knowledge? until the EVER- 22 LIVING was not able to bear your wicked ways, on account of the abominations that you practised,—therefore your country has become a heap of ashes, and a desolation, and scorn, and without inhabitants, as it now is! because of that burning of 23 incense and that sin against the EVER-LIVING, and your not listening to the voice of the EVER-LIVING, or to His laws and institutions, and evidences, nor walking after them. Consequently this misery has approached you at this time! How- 24 ever," said Jeremiah to all the people, and to all the women, "listen to the command of the EVER-LIVING, all Judah who are in the land of the Mitzeraim. Thus the LORD OF 25 HOSTS, the GOD of Israel commands me to tell you and your wives, who have spoken by your mouths, and have done it by your hands, to say, 'We will perform the vows which we have vowed to burn incense to the Queen of the skies, and to drink drinks to her;—confirm, then, your vows, and perform your vows.' Yet, 26 however, hear the message of the EVER-LIVING, all Judah, residing in the land of the Mitzeraim. I have sworn by My GREAT NAME, says the EVER-LIVING, that never again shall My NAME be invoked by the mouth of any inan of Judah, saying by the LIVING MIGHTY LORD in all the land of the Mitzeraim! I will watch over 27 them to punish, and not to benefit, and every man of Judah in Mitzer shall die by the sword, and by the famine, to the last of them. Yet 28

refugees from the sword shall return from the land of the Mitzeraim to the land of Judah,—a small number. Then all the fragments of Judah who went to the land of the Mitzeraim, to lodge there, will know whose word
 29 stands—Mine or theirs! And this shall be the sign to you," says the EVER-LIVING, "that I will fix in this place, so that you may know that My intentions are settled against you for punishment."
 30 Thus says the EVER-LIVING, "I will give Pharaoh Khofra, king of the Mitzeraim to the hand of his enemy, and to the hand of the seekers of his life! as I gave Zedekiah, king of Judah to the hand of Nebukhadnezzar, king of Babel, his enemy; and the pursuer of his life."

Jeremiah records his Prophecies by Baruk.

45 The command which Jeremiah the Preacher gave to Baruk-ben-Neria to write all these speeches in a book in the fourth year of Jehoiakim-

ben-Joshiab, king of Judah. He said:—

"Thus says the EVER-LIVING GOD of Israel to you, Baruk: You said, 'Woe now to me for the EVER-LIVING adds to the agony of my pain! I am weary with sighing, and find no consolation! Say this to him, Thus 4 says the EVER-LIVING, What I have built, I will throw down! What I have planted I will pull up,—and that in all the country. Do you seek 5 greatness for yourself? Seek it not! for I will bring misery upon every person," says the EVER-LIVING. "But I will give you your life as a gain in every event."

A Warning to the Egyptian Army.

The message of the EVER-LIVING 46 to Jeremiah the Preacher about the Heathen, and to the Mitzeraim, about 2 the army of Pharaoh Neko, king of the Mitzeraim, when it advanced to the River Frath¹ to Karkemish, where Nebukhadnezzar king of Babel, defeated him in the fourth year of Jhoiakim-ben-Joshiab king of Judah.

The Burden of Pharaoh.

3 PHAROH.—"Array with the Buckler and Shield!
 And march out for the war!
 4 Saddle your horses,—and cavalry mount;
 Don your helmets; sharpen your spears,
 Gird on your coats of mail!
 5 What do I see? They fear and turn back!
 The heroes are routed! They fly! They fly!
 They return not, and terror surrounds,"
 Says the LORD.
 6 "The swift cannot fly, nor the mighty escape,
 In the North, on the banks of the Frath,¹
 Where they stumble and fall!
 7 "Who is this, like a river that rises?
 Like torrents that roll out their waves?
 8 It is Mitzer that floods like her river,—
 And her torrents that roll out their waves!
 Cries, 'I rise! I will cover the earth,
 I will sweep off the town and its people.'"
 9 "Let cavalry mount, and the chariots rush,
 And charge with the heroes of Kush;
 Aud of Put that can handle the shield,
 And the Ludim who draw leaping bows; "
 10 For this is the day of the Great LORD OF HOSTS,
 To-day He will punish—will punish His foes!
 Now sword devour and be gorged,
 And become drunken with blood;
 For the great LORD OF HOSTS has a slaughter,
 In the north, on the banks of the Frath.

¹ The Euphrates, as the Greeks named it.

- THE PROPHET.—Go to Gilad, and gather you balm, 11
 You poor girl, the daughter of Mitzer !
 In vain you will multiply med'cines,
 For there is no cure for you !
- The nations have heard of your shame, 12
 And the earth is filled full of your wailings ;
 For hero on hero has stumbled,
 And both have together rolled down !
- 13 The message which the LORD com- | of Babel, to conquer the land of the
 manded to Jeremiah the Preacher on | Mitzeraim.
 the arrival of Nebukhadnezzar, king |

The Second Burden of Egypt.

- " Tell it to Egypt, proclaim it in Migdol, 14
 Report it to Noph, and to Thakhafanes ;
 Say, Stand up and make yourselves ready,
 For the sword is devouring around !

- " Why is your Leader swept off ? 15
 When the LORD drove him, how could he stand ?
 The crowd jostled and fell on each other ; 16
 Cried, ' Arise ! and return to our homes,—
 And our land from the sword's cruel face !'
 ' Mitzer's king, Pharoh, ' they cry, ' is a sound,— 17
 The time for his chance has gone by.'
 By my life ! ' says the King named JEHOVAH OF HOSTS, 18
 " How like Thabor he stood in the hills,
 And as Karmel went out to the sea ! "

- Oh ! make yourself ready for capture, 19
 You who dwell with the daughter of Mitzer !
 For Noph shall become as a desert,
 And none shall dwell in it for ever !
 O beautiful heifer of Mitzer ! 20
 The wasp from the north will come in,
 When your hirelings, like calves in a stall, 21
 Will turn, and together fly off,—
 Not stand, for their day of fear comes,
 The time of their dread upon them

- Her voice like a serpent goes forth ; 22
 For with powerful axes they march,
 Come to her like hewers of trees.—
 " They will cut down her wood," says the LORD, 23
 " Though uncounted, and more than the locusts,—
 And no one can ever count them !

- " They will outrage the daughter of Mitzer, 24
 By the hand of the men of the North ! "
 Says the LORD GOD OF HOSTS, and of Israel. 25
 " I will Myself punish Amon and No,
 With Pharoh, and all Mitzer's gods ;—
 Her king Pharoh, and all trusting him,
 Are led bound by those seeking their life.— 26
 To Babel's king Nebukhadnezzar,
 And to the hand of his slaves.
 But after that time she shall rest,
 As in the old times," says the LORD !

- 27 " But you, fear not, My servant Jacob,
 And Israel be not afraid!
 For I will save you from afar,
 And your race from the land that enslaved!
 And Jacob shall rest undisturbed,
 And be quiet without any fear.
- 28 Fear not for yourself," says the LORD,
 " I am with you, O My servant Jacob;
 Though I will destroy all the heathen
 To whom I have driven you away,
 But of you I will not make an end;
 But only correct you with justice,
 And the guiltless I will not afflict."

The Burden of Philistia.

- 47 The message of the EVER-LIVING | about the Philistim, before Pharaoh
 which came to Jeremiah the Preacher, | attacked Gaza.

2 Thus says the EVER-LIVING :—

See! waters come from the north like the flood of a river,
 Sweep over the land, flood the town and its people!
 And men shriek,—and they yell,—all who dwell in the land.

- 3 At the sound of the fierce-stamping steeds, at the rush of his chariots,
 At the roar of his wheels fathers take not the hands of their children,
 4 For the day comes to plunder the whole of Philistia,
 To cut off from Tzur and from Zidon all help that is left!
 For the LORD will destroy the Philistim left on Kaphtor's coast!
 5 On Gaza comes baldness;—and Ashkelon's ruins are silent,—
 How long did you scheme but to get yourself plundered?

- 6 Alas! Sword of the LORD! Will you never be quiet?
 Put yourself in your sheath! and be silent and mute!
 7 How can it be still when the LORD has to Askalon sent it?
 And sends to the shore of the sea?

48 Thus says the LORD GOD OF HOSTS, the GOD of Israel to Moab:—

The Burden of Moab.

- " Woe to Nebo! for it is all ruined and outraged!
 Krithaim is captured and outraged, and Misgab is fired!
 2 The glory of Moab is not! they plot evil against her in Heshbon!
 ' Come! let us destroy her from being a nation!
 Follow Madmena with sword,—and reduce her to silence!'"
- 3 From Horanim ring shrieks of plunder and crashing!
 4 Moab is broken! The shriek of her babes is resounding!
 5 For ascending to Lukoth in tears, they go along weeping,
 For they hear broken shrieks and distress in sweet Horanim's vale!
- 6 Fly! escape for your lives! and be like to the heath in the desert!
 7 You trusted your works, and your treasuries now all are taken,
 And Kemosh is carried away with his priests and his nobles.
- 8 The plunderer comes on each town, and no city escapes him;
 He destroys in the vale,—wastes the plain, as the LORD has commanded!
 9 Give Moab wings to fly off, for her cities are wasted!
 And they will become without any inhabitants in them!
 10 Curse on the Agent who does the LORD's work remissly!
 And curse him who holds back his sword from the blood!

- Moab was easy from youth, and he rested secure on his lees; 11
 Was not drawn from cask into bottles, nor gone to be captive;
 So his flower remained, and his scent had not gone!
 "But the days come," says the LORD, "I will send to him tapsters, 12
 Who will tap and will empty his barrels and smash up his bottles!
 And Moab shall blush for his Kemosh, as Israel blushed to trust Bethel." 13
- Ah! let them not say they are heroes, and valiant in battle! 14
 For Moab is waste,—and his cities are smoke, 15
 And the choice of his heroes have gone to the slain,
 Says the King named the LORD of the Armies.
- Moab's distresses come on, and his miseries hasten! 16
 All mourn around him, and all who have known his fame murmur; 17
 "How the strong staff is broken! the beautiful sceptre!"
- Leave your ease, and sit down in your thirst, idle daughter of Diban! 18
 For the robber of Moab comes on! and he ruins your strongholds!
 Stand by the road watching, you lady residing in Aroar, 19
 Ask the fugitive band, "Tell me what has been done?"
 "Moab is shamed and is outraged," they howl and they loudly shriek out, 20
 "Spread the report to the Arnon that Moab is plundered!
 Judgment has come on the land of the plain,—and on Holan, 21
 On Jehzar, and Mofath, and Diban, and Nebo; 22
 Beth-Diblathaim and Krithim, Bethgamul, and Bethmaum, 23
 And Krioth, and Bozrah, and on all other cities;— 24
 All the country of Moab afar, or that which is near us!
 Moab's horn has been crushed, and his strong arm is broken," the LORD 25
 says!
- Drink,—for he flouted the LORD—and let Moab roll in his vomit! 26
 And himself be a scorn,—for was he not Israel dividing?
 If he was found among thieves, why when you spoke did you jeer him? 27
 Leave your towns,—dwell on rocks, you poor people of Moab, 28
 And become like the dove who builds nests at the cavern's wide entry!
 We have heard Moab's pride, he is proud and so haughty; 29
 He is proud, overbearing and very high-hearted!
 His fury, I knew," says the LORD, "and his boasting were worthless!" 30
- However I howl for poor Moab,—for Moab the perfect!
 For the men of Kirhares I shriek, who are mourning, 31
 With the weeping of Jazer I weep, and for you, O fair vine of Sibmah!
 Your branches spread over the brook, and as far as the waters of Jezar!
 The plunderer falls on your fruits and he strips off your vintage!
 Gladness and joy both depart from the rich fields of Moab,— 33
 No wine from the presses is trod, and no treaders are joyfully cheering;
 Their shrieks from Heshbon, and Eleleh and Jazer are uttered; 34
 They are roaring from Zoar to Horanim, as do the three year old heifers,—
 "The waters of Nimrim shall now become deserts!" the LORD says,
 "I stop Moab from mounting his temple and offering sweets to his gods!" 35
- Therefore, my heart make a moaning for Moab, like pipers; 36
 My heart for the men of Kirhares will moan like the flutes;
 Because the great wealth he had gathered has perished;
 And their heads are all bald, and their chins are close shaven, 37
 And on all hands are wounds, and on all loins sackcloth!
 On the housetops, and markets of Moab is everywhere mourning. 38
- "I broke Moab like things that I like not," the LORD says.
 "How they howl now when broken! How Moab turns back when 39
 degraded!
 And Moab becomes to all round him a horror and terror!

- 40 For," thus says the LORD; "He shall fly like an eagle,
 41 And swoop down on Moab whose cities are captured,
 Then the heart of his heroes shall be like a woman in labour,
 42 And Moab shall cease among nations from flouting JERUVAH!"
- 43 The LORD proclaims fear, pit, and trap on the people of Moab!
 44 Who flies from the face of the terror, the pit will engulf him!
 Who crawls from the pit will be caught by the trap!
 "Against Moab the time of his judgment," the LORD says, "has come."
- 45 They stand in the shadow of Heshbon who fly from the mighty,
 From Heshbon comes fire, and flame from near Sihon;—
 And eats Moab's cheek and the crown of the children of fury!
 46 Woe, to you Moab!—The Nation of Kemosh has perished!
 For they take captive your sons, and make slaves of your daughters!
 47 "Yet I will restore Moab's captives hereafter," the LORD says.

So far is the judgment of Moab.

The Burden of the Beni-Amon.

- 49 The LORD asks the Beni-Amon thus:—"Has Israel no sons? has he no heir? Why then does their king possess Gad, and his force reside in his cities? Therefore be sure the times will come," says the LORD, "when I will make a report be heard in Rabath of the Beni-Amon,—a noise of war,—and it shall become a ruinous waste, and her buildings shall be set on fire, and Israel shall seize those who plundered him," says the LORD.
- 3 Howl for Heshbon! A deserted ruin! Shriek, daughters of Rabath! Gird sacks on yourselves! Lament and run to the hedges, for your king goes to captivity,—his priests and nobles with him.
- 4 Why do you glory in the vales? Your flowery vales, you attractive girl, who trust in your charms with 'Who will come to me?' I will bring upon you a terror," says the MIGHTY LORD OF HOSTS, "from all around you, and you shall each be driven from its face, and with no collecting place for the wanderers.
- 6 But at last I will restore the captivity of the Beni-Amon," says the LORD.

The Lord's Message to Edom.

- 7 The LORD OF HOSTS says this to Edom:
 "There is no longer wisdom in Theman;—counsel has perished from the wise sons of trade! Fly! Turn! dig pits to live in! you people of Dedan! For I will bring the terror of Esau upon him at the time I punish.

If grasshoppers came to you, would you leave no gleanings? If thieves by night, they plunder till full! I, 10 however, have exhausted Esau; I have stripped his hidings, and he cannot conceal himself; his family is plundered, and his relatives, and his friends, and himself, are not! Leave your orphans to me;—I will 11 keep them alive; and let your widows trust on me.

For thus says the EVER-LIVING:— 12 "Those who were not condemned to drink the cup have drunk! And shall you, a convict, not be punished? You shall drink! For I have sworn 13 by Myself," says the LORD, "that Bozrah shall become a waste, a reproach, a ruin, a curse, and all her towns shall be a desert for ever!"

I have heard a message from the 14 EVER-LIVING by a messenger to the nations to collect, and they will come upon her, and rise to war. For I give 15 you as a trifle to the nations, a contempt to men. Your terrors deceived 16 your proud heart, you who dwell in caves on the crags, who stick to lofty hills;—if you nestle as high as the eagle, I will pull you from there," says the EVER-LIVING. "For Edom 17 shall become a wonder. All who pass over her shall be astonished, and whistle at his many wounds. Like overwhelmed Sodom, and 18 Gomorah and her neighbours," says the EVER-LIVING, "no man will dwell there, and no son of Adam remain to her!"

See he was like a lion coming up 19 from the swelling of Jordan to the permanent meadows: "I will be sly with them," he said, "I will assail from behind them,—what hero can defend them? for who is equal to

me, and who expects me? and what shepherd can stand before me?"

20 Therefore hear the intent of the EVER-LIVING, which He intends against Edom, and the plans he has planned against the people of The-man, if they do not withdraw the young of the flock; if they do not put them in the Fold.

The earth shall shake at the sound 21 of her fall;—the voice of his shriek to the Sea of Weeds!

Look! He comes like an eagle, 22 and flies! and spreads his wings over Bozrah,—and the heart of the heroes of Edom in that day will be like the heart of a woman in terror!

AGAINST DAMASCUS.

23

The Doom of Damascus.

Both Hamath and Arpad are cowed;
They melt on hearing the sad report;
Like the troubled sea they cannot rest;
Timid Damascus turns to fly,
Trembling and terror has seized her;
Anguish holds her like childbirth!

24

Is the Bright City forsaken?
Along with the towns she rejoiced in?
Why fall her youth in her broadways?
And why are all her warriors silent?

25

26

Because now says the LORD OF SABAOth,
"I will fire the walls of Damascus,
And devour the Halls of Benadad."

27

The Doom of Kedar.

28 Against Kedar, and the territories | king of Babel, shall conquer, thus
of Khatzih that Nebukhadnezzar, | said the LORD:—

"Arise, and advance to Kedar!
And ravage the sons of the East!
Plunder their tents and their sheep flocks,
Take their curtains, their arms, and their camels,
And shout to them, 'Terrors are round you!'

29

"Fly! wander afar, and sink down!"
Says the LORD to the dwellers in Hazor,
"For Babel's king, Nebukhadnezzar,
Plots, and makes plans against you!"

30

"Arise! Advance to a nation at ease,
Who rest," says the LORD, "as in safety,
They are careless, without gates or bars.

31

"So their camels are therefore a booty,
And their rich herds will be for a spoil,—
When I fling them to the wind,
And all round them bring grief," says the LORD,

32

"Then jackals shall hunt about Hazor;
No man ever dwell in her wrecks,
And no son of Adam shall lodge."

33

The Doom of Ailam.

34 The command of the EVER-LIVING | kiah king of Judah, to proclaim to
that came to Jeremiah the Preacher | Ailam.
in the first year of the reign of Zede-

- 35 Thus says the LORD OF THE HOSTS;—
 "Of Ailam's chief hero I will break the bow,
 36 And will bring the four winds upon Ailam,
 From the four sides of heaven, and fling to those winds,
 And no nation shall be where those wanderers come not!
- 37 I will terrify Ailam to turn from their foes,
 And from those who hunt after their life,
 And will bring on them grief in the heat of My wrath,"
 Says the LORD, "and pursue with a sword to destroy.
 38 And will cause Ailam's throne to depart,
 And deprive her of king and of prince," says the LORD.
 39 "But hereafter a time shall arrive," says the LORD,
 "When the captured from Ailam return."
- 50 The address the LORD addressed to Babel and the country of the Kasdim.
 by Jeremiah the Preacher:—

The Doom of Babylon of the Kasdim.

- 2 Declare to the nations, and publish, and set up a standard!
 Publish it,—hide not;—say Babel is captured, and Bel is degraded!
 Merodak is frightened! Their idols degraded, their images shattered!
 3 For a race from the north is advancing who ravage her country!
 None remain hers,—from the man to the beast, they are scattered!
- 4 In those days,—at that time, it shall be as JEHOVAH Himself says,
 Israel's children and Judah's united will march, and will weep as they march,
 And will seek for their GOD EVER-LIVING, and ask for the highway to Zion;
 5 Then go to the LORD'S Ancient Treaty, nor ever forget it.
- 6 Lost sheep were My Race, whom their shepherds had lost in the mountains;
 They strayed about mountains and hills, forgetting the way to their own
 home!—
 7 All who found them devoured, their oppressors declared it not wrong,
 Because they offended the LORD;—their true Hope, and the Well of their
 fathers—Jehovah!
- 8 Fly out from Babel,—come out from the land of the Kasdim like shepherds
 who go before flocks!
 9 For, see! I am rousing and bringing on Babel a crowd of Great Nations.
 From the Land of the North they march on her, from them shoot their arrows,
 Their skilled Leaders will not return empty, but plunder the Kasdim,
 10 "All," says the LORD, "shall be full with her plunder!
- 11 "Because you rejoiced,—when you plundered My Homestead,
 Because you were fierce like an heifer at grass, and were neighing like stallions,
 12 Your mother shall feel her disgrace; and her deep shame she who bore you,
 She will be last of the Nations, a Desert, a Ruin, and burnt Waste!
 13 From the wrath of the LORD be unpeopled, and wholly deserted;
 All passing by desolate Babel, shall hiss at her wounding."
- 14 All now who can shoot with the bow, arrange yourselves round about Babel;
 Shoot at her,—and spare not the darts, for she has offended JEHOVAH,
 15 Around her, shout out "She submits and her bulwarks have fallen!"
 The LORD will do justice on her, so hasten and throw down her ramparts!
 Come, execute justice on her, and as she has done, give back to her now!
 16 Cut off the sowers from Babel, and scythemen in season of harvest;
 From the face of your terrible swords let each fly like a dove to his people,—
 Turn, and every man fly to his country.
- 17 Israel was like a lost flock, whom the lions had driven and scattered
 At first Ashur's king was devouring, and now in succession,
 His bones they were broken by Babel's King, Nebukadnezzar;

"Therefore," thus says the LORD OF THE HOSTS, Who is Israel's GOD, 18
 "I will repay to Babel, its king and his land, as to Ashur I repaid I
 But bring Israel home to his pasture on Karmel and Bashan, 19
 And to Mount Ephraim and Gilad, and then I will satisfy his soul,—
 In those days, and those times," says the LORD, "Israel's faults shall be sought 20
 but shall be not;
 Nor Judah's offences be found, because I have pardoned the sins they
 committed.
 Advance to the land of revolt, with punishing sword to her people,
 Pursue them to waste and destroy," says the LORD, "and do all I decree." 21

War sounds in the land with her mighty destruction and breaking; 22
 Her hammer smashes the land, and Babel becomes but a wreck to the Nations! 23
 Babel! I tried for and caught you, and you did not know or suspect Me; 24
 I found, and I also have caught, for you strove with JEHOVAH!
 The LORD's storehouse was opened, He brought out his weapons of anger, 25
 For the GREAT LORD OF HOSTS has a work in the land of the Kasdim!
 Come to her from far, break her stones, cast them out like a corn heap! 26
 Dissipate all that she has, and let not a fragment be left her!
 Destroy all the bullocks she has, driving them down to the slaughter;— 27
 Woe! for them! for their day has now come, the time of their anguish!

Cry out, "Fly and escape from the country of Babel!" 28
 Tell to Zion, "The LORD our GOD is avenging, avenging His Temple!"
 Summon legions to Babel, all archers and bowmen to camp round against her, 29
 Let none escape from her! Repay her her work,—all she did, do to her!
 For she insulted the LORD,—the Most Holy of Israel!
 "And therefore her youths," says the LORD, "shall fall down on her squares, 30
 "And her warriors faint on that day.

I am opposed to your pride," says the GREAT LORD of Armies; 31
 "For your day has arrived, and the time I chastize you.
 When your pride shall totter and fall, and without restoration, 32
 When I kindle your towms and consume all around them!"

Israel's Redeemer.

33 Thus says the LORD OF HOSTS:—
 "The children of Israel and the
 children of Judah are both alike
 oppressed, and all who capture, hold
 34 them;—they refuse to liberate. The
 name of their Redeemer is the Mighty
 LORD OF HOSTS. He will plead their
 cause, to bring rest to the land; but
 35 will agitate Babel. A sword is over
 the Kasdim, says the LORD, and
 against the inhabitants of Babel, and
 against her Nobles and Philosophers!
 36 A sword is against her powerful, who
 will act foolishly. A sword is against
 her heroes, and they shall be cowards.
 37 A sword is against her horses and
 chariots, and against all the mercena-
 ries within her, and they shall become
 like women. A sword is against
 her treasuries, and they shall be
 38 plundered. A drought is against her
 rivers, and they shall be dried up; for
 it is a land of Idols, and they are mad
 for Images!
 39 "Therefore the howling beasts of
 the desert shall dwell there,—and the
 young of the ostrich, for it shall not
 be re-peopled for ever, and not in-

habited for ages of ages! As GOD 40
 overwhelmed Sodom and Gomorah,
 and their neighbours," says the
 EVER-LIVING, "no man shall dwell
 there, and no son of Adam lodge in
 her!"

Look! A People comes from the 41
 North! and a great Nation; and
 many kings raise themselves from the
 sides of the earth! They seize the 42
 bow and quiver—they are fierce and
 pity not, with a voice like the roaring
 sea. They ride on disciplined horses
 like soldiers, to assail you, daughters
 of Babel. The king of Babel will 43
 hear the report, and his hands fail,
 and anguish seize him like a childing
 woman.

See him advance like a lion from 44
 the flooding of the Jordan to the per-
 manent pasture;—"I will assail from
 their rear! What hero can defend
 them? For who is equal to me? And
 who expects me, and what shepherd
 can stand before me?"

Therefore hear the purpose of the 45
 EVER-LIVING, which He intends
 against Babel, and the plans He has
 planned against the land of the

46 Kasdim,—if they do not draw in the young of the flock, if they do not withdraw themselves from the meadow,—the earth shall shake at the sound of the crash of Babel, and the Nations will hear her shriek!

51 Thus says the EVER-LIVING,
"Look! I will raise against Babel and her presumptuous-hearted people, 2 a scorching wind, and send fanners to Babel to winnow her, and they shall empty her country. For they will come against her from around in 3 a bad time. Against the bowman, let the archer bend his bow; and against the marcher in armour; and pity not her youth; exterminate all her army, 4 and throw down the wounded in the land of the Kasdim, and the stabbed 5 in her streets! For Israel and Judah are not destitute of their GOD, the

LORD OF HOSTS, although their country was full of offence against the HOLY of Israel!"

Fly from the midst of Babel! And 6 let each escape with his life! Be not subject to her sins; for it is the time for her punishment by the EVER-LIVING,—He will pay her wages!

Babel's golden cup from the hand 7 of the EVER-LIVING made all the earth drunk with her wine! The nations drank,—therefore the nations raved. Suddenly Babel falls, and 8 breaks! Howl over her! Take balm for her pain,—perhaps she may be cured? They may medicate Babel; 9 —but she will not be cured! Abandon her, and all march to your own countries, for her crime was against the heavens, and her conviction comes from beyond the clouds!

The Delivery of Judah.

10 The LORD has restored our right!
Come let us relate it to Zion,
The act of the LORD our GOD.

11 Sharpen the arrows, and sling the shields,
The LORD has inspired the Median king,
Who plans against Babel destruction,
When the LORD will avenge His temple!

12 Hoist the flag against Babel's walls;
Strengthen the guard, and appoint for the watch;
Make ready the column to storm!
For the LORD intends, and will do what He says,
Against the people of Babel!

13 Prosperous dweller, by plenteous stream
Your end has come, your measure is full!
14 The LORD OF HOSTS has sworn by His life,
He will fill you with men like worms,
Who will come up against you with cheers!

A Psalm to the Creator.

15 He made the earth by His power,
By His knowledge, He formed the spheres,
And spread out the skies by His skill!

16 At His voice, the sea roars to the skies,
And clouds from the horizon rise up,
With the lightnings and rain that He makes,
And HE brings the wind out of His stores.

17 All ignorant men are like brutes;
Every maker of idols is base;
For he fashions a lie without soul!
18 They are vain, and the work of delusion;
In the season of trial they fail.
19 Jacob's portion is never like them;
His Name is the LORD of Sabaoth,
It was He who constructed all things,
And chose him, a RACE for Himself.

" You are My hammer, and weapons of war, 20
 And I hammer the nations by you,
 And by you I break up the kingdoms!
 Hammer horse and his rider by you, 21
 And by you hammer chariot and driver,
 And hammer by you man and wife, 22
 And hammer by you old and young,
 And hammer by you youths and girls,
 And hammer by you flock and keeper, 23
 And by you hammer ploughman and plough,
 And by you hammer Rulers and governed;
 And will pay back again upon Babel 24
 And all who reside with the Kasdim,
 The sufferings they laid upon Zion,
 And that in your sight," says the LORD.

The Summons to Babel.

25 " Mountain! I am against you,"
 says the LORD, " to lay you waste!
 You wasted the whole earth,—so I
 will direct My hand against you, and
 roll you from the peaks, and make
 26 you a burnt-out volcano, from which
 they will not take stone for building,
 or a stone for foundations,—but you
 shall be a perpetual desolation," says
 the LORD.
 27 " Raise a standard in the earth, blow
 a trumpet among the Nations. Pre-
 pare the Nations against her! Sum-
 mon the Kingdoms! Ararat, Mini,
 and Ashkanaz. Appoint generals
 against her, to lead the horsemen
 28 like hairy caterpillars! Prepare the
 Nations against her,—the Kings of
 the Medes, with their marshals and
 all their lieutenants, all the countries
 29 they govern. Make the land shake
 and reel, for the intention of the
 LORD is fixed against Babel, to turn
 the country of Babel to a waste, and
 30 without inhabitants. The heroes of
 Babel evade the fight! They sit in
 their forts! Their courage has failed!
 Their houses are fired,—their bars
 31 are broken!—Postman runs to meet
 postman,—and reporter to meet
 reporter, to tell the king of Babel
 that his city is captured on all sides!
 32 That the fords are seized,—the reeds
 burnt with fire,—and his soldiers in
 terror!"
 For thus says the LORD OF HOSTS, 33
 the GOD of Israel; " The daughter
 of Babel is like corn at thrashing
 time; tread her after a while, when
 the harvest time comes to her."
 Nebukhadnezzar, King of Babel, 34
 has devoured and torn us; has left us
 an empty jar,—swallowed us like a
 serpent,—he has gorged his belly
 with our sweets,—he shall vomit
 us up!
 Let the lady of Zion say, " My 35
 violation and outraging be upon
 Babel!" " And my blood upon the
 people of Kasdim," Jerusalem cries.
 " Therefore," thus says the LORD, 36
 " I will plead your cause, and execute
 justice on account of you, and dry up
 the water, and make her fountains
 dry, and Babel shall become a 37
 stone heap,—the haunt of serpents,
 —a waste, and jungle, without
 inhabitants.
 " They roar together like tigers. 38
 They growl like young lions. I will 39
 fit their drink to their thirst, when
 they will get drunk for joy,—and
 sleep an everlasting sleep, and never
 awaken!" The LORD says, " I will
 lay them down like lambs to the
 slaughter, like rams and goats."

Song on the Capture of Babylon.

How was the Bronze Gate captured? 41
 And the Bride of the World been seized?
 How was Babel made the desert of nations?
 The sea comes up against Babel!
 She is o'erwhelmed by its rolling billows! 42
 Her cities are made a waste, 43
 Her earth is dry and is black,
 A land in which no man dwells,
 And no son of Adam goes over!

- 44 I will visit Bel in Babel,
And bring his glut out of his mouth ;
45 When the nations will no more seek him,
For the walls of Babel shall fall !

A Warning to Israel.

- 46 " Beware of your heart failing and being afraid at the rumours you may hear in the country ; for a rumour shall come one year, and another year a report of disturbance in the land, governor against governor,
17 because the times come that I will visit the idols of Babel, and all her land, to degrade them, and all her wounded shall fall in her midst.
48 Then the heavens shall cheer over Babel, and the earth and all that is in it, when her plunderers come from the north," says the LORD.
49 " For as Babel flung down the wounded of Israel, so the wounded of Babel shall fall all over the ground.
50 Fly from the sword and go ! Delay not ! Remember the LORD from afar ! And ascend to Jerusalem in your hearts."
51 We are ashamed, for we have been insulted,—our faces are covered with disgrace, for loathsome things have entered the sanctuary of the House of the LORD.
52 The days, however, come," says the LORD, "when I will punish her idols, and the wounded shall groan in all her country. Although Babel mounts to the skies, and although she fortifies her lofty strength, her plunderers shall come with Me," says the LORD.
54 There will be the sound of shrieking from Babel, and of a great crash from the land of the Kasdim, when the LORD will desolate Babel, and a great sound will come from her like the roaring billows when many seas utter their growling voice ! For destruction comes upon Babel,—her warriors are captured,—their bows are broken, for the LORD is a GOD of requitals,—He will repay ! " Then I will make her nobles, and learned, and viceroys, and governors, and heroes drunk,—and they shall sleep a perpetual sleep, and never awake," says the King named the LORD OF HOSTS.
58 Thus says the LORD OF HOSTS :—
" The broad wall of Babel shall be demolished ! and her high gates be burnt with fire ! Thus Peoples have

wearied themselves for a vapour, and nations for the fire,—and are exhausted ! "

Instruction of Jeremiah to Seriah.

The order that Jeremiah the 59, Preacher gave to Seriah-ben-Neriahb-ben-Maksiah, when he was sent by Zedekiah, king of Judah, to Babel, in the fourth year of his reign. Seriah had been High Chamberlain.

Now Jeremiah had engraved all the 60, punishments that would come upon Babel in a book,—all these things that he wrote about Babel, and 61 Jeremiah said to Seriah, " When you come to Babel, be careful to read these things, and say, ' LORD, You 62: have spoken against this place to exterminate it, until it is uninhabited by men or beasts, and it becomes a desolation for ever ! ' And when you 63 have finished reading the book fasten a stone to it, and fling it into the middle of the Frath, and say ' Babel 64 shall sink like that, and never rise from the distress I will bring upon her.' " 1

At this point the Sermons of Jeremiah are finished.

A Hebrew Editor's Supplementary Note describing the Capture of Jerusalem.

Zedekiah was twenty-one years old 52: at his coronation, and he reigned

1 NOTE.—Ch. 51, v. 64. To us it seems a strange plan to fling " A Book " into the middle of a river larger than the Thames to preserve it safe for seventy years, but we now know from the discoveries at Nineveh and Babylon that in the time of the Prophet " Books " were not written on paper or skin, but upon stone slates, or more commonly upon tablets of potter's clay, upon which the words were engraved by a graving tool, and the plates afterwards burnt like pottery, which made them indestructible, so that the river's bed was the safest place to put the record, to be found again on the Euphrates being drained dry by Darius and Cyrus previous to their storming Babylon. It is recorded by Josephus that the bale containing them was then discovered. Had they not been thus preserved, we may be sure Nebukhadnezzar would not have left a fragment of them in existence.—F. F.

- eleven years in Jerusalem. His mother's name was Hamutal daughter
 2 of Jeremiah of Libnah. But he did wrong in the eyes of the EVER-LIVING, in every way that Jhoiakim had done;
 3 for it came from the anger of the LORD against Jerusalem and Judah, to make them fling themselves from His presence, and Zedekiah to the king of Babel.
- 4 So it arrived in the ninth year of his reign, in the tenth day of the tenth month, that King Nebukhad-
 5 nezzar, king of Babel, came with all his forces to Jerusalem, and encamped against it, and built an
 6 embankment around, and continued the siege till the eleventh year of
 7 Zedekiah, to the ninth of the fourth month, when a famine seized the
 8 city, and there was no bread for the people of the country. Then a breach
 9 was made from the city, and all the soldiers fled, and left the town by
 10 night by way of a gate in the walls which were opposite the Royal
 11 Garden, and the Kasdim who surrounded the city, and they marched
 12 towards the Black Desert. The army of the Kasdim, however, followed
 13 after the king, and overtook Zedekiah in the Black Desert near Jerico,
 14 when all the army deserted him. They consequently seized the king,
 15 and brought him to the king of Babel at Riblath, in the district of
 16 Hamath, and he dictated conditions to him. Then the king of Babel murdered
 17 the children of Zedekiah before his eyes, and also murdered all the
 18 nobles of Judah in Riblath. He afterwards dug out the eyes of Zede-
 19 kiah, and loaded him with chains, and they took him with the king of
 20 Babel to Babel, and put him into the Convicts Prison until the time of his
 21 death.
- 22 But on the tenth of the fifth month, in the twelfth year of King Nebukhad-
 23 nezzar, king of Babel, Nebuzaradon, Commander of the Guards, represented
 24 the king of Babel in Jerusalem, and burnt the House of the EVER-
 25 LIVING, and the Royal Palace, and all the houses of Jerusalem, and
 26 every palace of the great, he consumed with fire. And all the army of the
 27 Kasdim who were with the Commander of the Guards, threw down the
 28 walls surrounding Jerusalem.
- 29 Then Nebuzaradon, the Commander of the Guards, transported

the lowest of the people, and the rest of the populace left in the city, and the deserters who had deserted to the king of Babel, and the remainder of the mechanics. However, Nebuzaradon, Commander of the Guards left the lower classes of the country to be vine dressers and ploughmen.

The Pillars of brass that were before the House of the EVER-LIVING, however, and the pedestals, and the Brazen Sea that was in the House of the EVER-LIVING, the Kasdim broke up, and carried the brass to Babel; with the boilers, and the shovels, and the snuffers, and basins, and spoons, and all the instruments of brass they used in the services were taken away. The Commander of the Guards also took away the cups, and fire pans, and basins, and pots, with the candlesticks, and spoons and bowls; what was of gold as gold, and what was of silver, as silver. The two pillars; the Single Sea, the twelve bronze bulls which were under the pedestals that King Solomon had made for the House of the EVER-LIVING. The bronze of all this furniture was not weighed.

The height of the pillars was eighteen cubits for the first pillar, and its circumference was twelve cubits. It was hollow and four inches thick. It had upon it a capital of bronze. The height of that capital was five cubits, with a network of pomegranates around the capital,—all bronze. The second pillar was the same, with pomegranates. There were ninety-six pomegranates towards the winds—all the pomegranates upon the surrounding network were a hundred.

The Commander of the Guards also took Seriah the Chief Priest, and Zephaniah the Second Priest, and the three Guardians of the Threshold. From the city he also took an officer who was adjutant of the soldiery; and seven officers of the Privy Council, whom he found in the city, and the Chief Secretary of the Commander in Chief of the native army, and sixty nobles from the country people, whom he found amongst the townsmen. Nebuzaradon, Commander of the Guards, took these and conducted them to the king of Babel at Riblath, when the king of Babel assailed and put them to death

at Riblath, in the district of Hamath, but he transported the Jews from their own country.

28 These are the people whom Nebukhadnezzar transported in his seventh year. Three thousand and twenty-three Jews.

29 In Nebukhadnezzar's eighteenth year,—eight hundred and thirty-two persons from Jerusalem.

30 In the twenty-third year of Nebukadnezzar, Nebuzaradon, the Commander of the Guards, transported seven hundred and forty-two persons of the Jews. All the persons were four thousand, six hundred.

It occurred, however, in the thirty-³¹ seventh year of the captivity of Jhoiakim, king of Judah, in the twenty-fifth of the twelfth³² month, that Evil-Merodak, king of Babel, in the year of his coronation raised the king of Judah, and brought him from his imprisonment, and spoke kindly³² to him and gave him a seat above the kings who were with him in Babel. He also changed his prison³³ dress; and he always dined in his presence so long as he lived. He³¹ was given a regular pension by the king of Babel, paid day by day during his life, until his death.

END OF THE PROPHECIES OF JEREMIAH.

THE PROPHET EZEKIEL.

The period of Ezekiel's Office as Prophet was from 595 to 574 B.C.

The Call of Ezekiel.

1 **I**T was in the thirty-fourth year in the fifth month, when I was amongst the captives located by the Great River, the skies opened, and I
2 saw some visions from GOD. It was in the fifth month of the fifth year of the transportation of King Jhoiakim
3 that the command of the EVER-LIVING came to Ezekiel-ben-Buzi, the priest, in the country of the Kasdim, by the Great River, that the hand of the EVER-LIVING came there upon him.

The Vision of the Four Beings.

4 Then I looked, and saw a raging wind from the north driving a great cloud, and whirling fire flashing around it, with the gleam of polished
5 brass in the centre of the fire. There were representations of four Beings in the centre,—and those Beings had the appearance of human forms.
6 But each had four faces, and each
7 had four pair of wings. Their feet, however, were perpendicular, and the soles of their feet like the feet of a calf, but sparkling like the glitter
8 of bright brass. They also had arms like a man under their wings, at their four sides,—and their faces,
9 and pairs of wings were four. These wings were attached together at the sockets. The men did not face about when they advanced—they
10 went straight before each face. The form of one face was like that of a man, but the four had the face of a lion on the right side; and the four had the face of an ox, on the left side; and the four had the face of an
11 eagle. Their faces were thus.

When ascending they spread their wings. Each had a couple of wings attached together. But two covered
12 their bodies, and each in advancing went straight before himself. To whatever point the wind proceeded, they went, they never turned face

for their journey. And with the
13 Beings, forms appeared, like burning coals of fire;—like the appearance of lamps;—who marched amongst the Beings with sparkling fire, and lightnings shot from the fire. The Beings
14 also ran and danced like lightning.

So I watched the Beings;—and
15 saw a wheel on the earth at the side of the Beings, at each of their faces. The appearance of these wheels, and
16 their substance was like the gleam of amber;—the form of all four, their appearance and substance was as if a wheel were within a wheel.¹ In
17 advancing, they advanced towards the four quarters, without facing about to advance, and they had rims
18 to them,—and it seemed these rims were full of eyes, round all four of them, and when the Beings advanced,
19 the wheels advanced at their side, and when the Beings ascended from the earth, the wheels ascended. Wherever the wind decided to go,—
20 they went wherever the wind went,—and the wheels ascended with them,—for the wind enlivened the wheels. On its advancing,—they advanced;
21 on its standing,—they stood; for the wind enlivened the wheels.

An appearance was above the
22 Beings like sparkling ice, extended high up over their heads; and
23 beneath this expansion they spread their wings in association. Each had two to cover their bodies with, on one side,—and each had two to cover the other side; and I heard
24 the sound of their wings, like the sound of many waters,—like the sound of waterfalls, when they advanced, the sound of a storm of rain,—like the sound of a camp! When they stood still, they drooped

¹ A wheel within a circle, evidently in this form—



25 their wings. When a voice came from above the expanse over their heads,—standing they drooped their wings.

26 Above the Expanse that was over their heads, there was an appearance like a sapphire stone formed into a throne,—and upon that form of a throne, like the appearance of a man sitting upon it. I also saw a sparkle like amber,—and an appearance like

27 the appearance of a fire enclosed him, with a similar appearance from his waist upwards, and a similar appearance below his waist:—I saw it like the appearance of fire, and it

28 gleamed around him, like the appearance of the bow that comes in the clouds when it rains,—that was the appearance which gleamed around,—the appearance of the Form was a LIVING-GLORY. And when I saw it

2 I fell on my face, and heard a Commanding Voice, which said to me:—
“Son of Adam, stand on your feet I and I will speak to you.”

2 And breath came to me as He spoke, and I stood on my feet, and
3 listened to His command, as He said to me:—

The First Mission.

“Son of Adam, I will send you to the children of Israel,—to a rebellious Nation,—who have rebelled against Me. They and their ancestors have revolted from Me, to this very day!

4 They are hard-faced and stiff-hearted lads, to whom I send you! therefore you must say, ‘Thus says the
5 Almighty LORD!’—whether they listen or refuse,—for they are a rebellious family,—yet will know that a
6 Preacher has come to them. So, Son of Adam, fear them not,—or their threats,—although you are among briars and thorns, and live amongst scorpions. Fear not their threats, nor be depressed by their faces, for
7 they are a rebellious family, but proclaim My Message to them,—whether they listen or refuse!—for they are a rebellious family.

8 “You, however, Son of Adam, listen to what I say to you;—be not rebellious,—like that rebellious family. Open your mouth and eat what I give you.”

The Book to be Eaten.

9 Then I looked and saw a hand approach me, with a Roll-book in it,

and it spread it before me, and it was written on the front and the back,—and the writing was about wailing, and lamentation, and woe!

Then He said to me: “Son of 3 Adam! Eat what you have found. Eat this volume! and go and speak to the House of Israel.”

So I opened my mouth, and He 2 made me eat that volume.

Then He said to me: “Son of 3 Adam! Let your belly eat, and fill your stomach with that volume; which I have given you.”

I consequently ate it, and it was as sweet as honey to my mouth!

He afterwards said to me: “Son of 4 Adam! Go,—approach,—the House of Israel, and report My Message to them; for I do not send you to a 5 People of deep lips, and heavy tongue, but to the House of Israel,—not to 6 many Nations of deep lip and heavy tongue, whose language you could not understand if I sent you to them,—they might listen to you,—but the 7 House of Israel will not be desirous to listen to you,—for they are not willing to listen to Me,—for all the House of Israel are hard-browed and stiff-hearted. However I will give 8 you a bold face against their faces, and a bold brow against their brows. As a diamond is harder than flint, I 9 have made your brow. Fear not, nor submit to them,—for they are a rebellious family.”

He also said to me, “Son of Adam! 10 Take all the commands I entrust to you, to your heart, and listen with your ears, and go, approach to the 11 captivity of the children of your people, and address them, and say, ‘Thus says the ALMIGHTY LORD!’—whether they listen, or whether they refuse!”

Then the wind carried me along 12 and I heard behind me a great rushing sound,—proceeding from the dwelling of the MIGHTY LORD, and 13 the sound of the wings of the Beings clapping one against the other,—and the sound of the wheels accompanying them,—and the sound of a great rushing. So the wind took me up, 14 and seized me, and I went better, in heat of my breath, and the hand of the EVER-LIVING was strongly upon me. Thus I was brought to the 15 transports of Thel-abib, who were settled by the Great River, and who resided there, and I stayed there

seven days amongst them in a stupor.

- 16 But at the end of the seven days, the command of the EVER-LIVING
- 17 came to me to say; "Son of Adam I have placed you as a watchman for the House of Israel, therefore listen to a message from My mouth, and
- 18 instruct them from Me. When I say to the wicked, 'You shall die!' and you do not inform him or do not speak to the wicked to warn him from his evil way, to revive him—the wicked will die in his wickedness, but I will seek his blood on your hand! But if you warn the wicked, and he does not turn from his wickedness,—and from his evil way,—the wicked shall die in his sin, but you will have redeemed your soul.
- 20 "And when a good man abandons right, and does wrong, when I reprove him openly he shall die. He will die, if you have not warned him of his sin, for the right that he did will not be remembered; but I will seek his blood on your hand. But if you warn the good not to sin, and he ceases from sin, he will live, if he took warning;—and you will have redeemed your soul."

The Message from the Valley to Jerusalem.

- 22 The hand of the EVER-LIVING came upon me again, and He said, "Arise, go out to the valley, and I will speak to you there."
- 23 So I arose and went out to the valley, and saw the DIVINE SPLENDOR standing there, like the splendour that I saw by the Great River, —and I fell upon my face.
- 24 Then breath came to me, and I raised myself upon my feet, and He spoke to me and said:
- 25 "Go! Shut yourself in your house! But, son of Adam, they will put ropes and chains upon you, so that you may not go out amongst them. I also will fix your tongue to your palate, and make you dumb, so that you cannot be a reprover of them,—for they are
- 27 a rebellious family! But when I speak to you, I will open your mouth, when you must say to them, 'Thus says the MIGHTY LORD.' Listen, and faint! for they are a rebellious family.

The Doom of Jerusalem.

"So now, son of Adam, take a tile¹ 4 and place it before you, and draw upon it the city of Jerusalem. And pourtray upon it a siege, and build 2 a rampart against it; heap up an embankment against it, and represent camps against it, and place battering rams around it. Then take 3 an iron plate, and make of it a wall of iron between you and the city, and fix your face towards it, and let it be a siege, and besiege it. That shall be a sign to the House of Israel. ¶

"You must also lie on your left side, 4 and place the frailties of the House of Israel upon it; for the number of days that you lie upon it, you shall carry the frailties of the House of Israel; for I have laid upon you the 5 years of their frailty, by the number of the days,—three hundred and ninety days, during which you shall carry the frailty of Israel. But when 6 you have accomplished these, then you shall lie upon your right side again, and bear the frailty of the House of Judah for forty days,—a day for a year,—a day for a year,— I have laid upon you.

"Then set before you the siege of 7 Jerusalem, and strip your arm, and preach against it. So look! I will 8 put bonds on you, and you shall not turn from side to side, until the time of the siege is completed. Also take 9 wheat, and barley, and beans, and lentils, and spilt, and millet, and put them into the same dish, and make bread of them for yourself. For the prescribed period that you are to be on your side; you shall eat it for three hundred and ninety days. You 10 must eat it by weight of ten shekels a day; eat it from time to time. Also drink your water by measure,— 11 the sixth part of a hin. Drink it from time to time. Eat it like barley 12 cakes, and bake them with human dung in their sight!"

And the LORD added; "The 13 children of Israel shall eat their bread defiled like that, by the heathen, to whom I drive them."

But I replied, "Oh! MIGHTY 14

¹ NOTE.—Ch. 4, v. 1, "a tile." As before noted in Jeremiah, these "tiles" or tablets of clay were the usual means of writing upon in that time. Large quantities of them can be seen in the Assyrian Court of the British Museum.

LORD, look at my life! I have not defiled myself,—nor have I ever eaten a dead carcase, or one that has been torn, from my youth until now;—nor has foul food entered my mouth."

15 However He answered me, "Look! I will appoint cow-dung instead of human-dung, so prepare your food with that."

16 Then He said to me, "Son of Adam! I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and in dread; and drink by measure and measure, 17 because they shall be destitute of bread and water, and each suspect his brother, and waste away in their sin.

The Prophet ordered to Shave his Head and Beard.

5 "Also, son of Adam, take a sharp sword to apply to yourself as a barber's razor, and pass it over your head, and over your beard. Then take a weighing scales, and divide 2 them. Burn a third part in a fire, in the middle of the city, when the time of the siege is completed. Then take a third part, and chop about it with the sword: and scatter that third part to the wind, and I will fling the sword 3 after them. But you must reserve a small number of them, and put them 4 in your pocket. However, you must take some, and throw them into the fire, and burn them in the fire, when a flame shall spring from them against all the House of Israel."

5 Then the MIGHTY LORD said; "I have set this Jerusalem in the centre of the heathen with countries around 6 her. But she perverted My decrees to wrong more than the heathen; and My institutions more than the countries¹ who are around her,—for she rejected My decrees, and would not follow My institutions.

7 "Therefore," thus the MIGHTY LORD says, 'because you rage against My Institutions more than the heathen around you, by not following them, and have not practised My decrees, but have acted according to the decrees of the 8 heathen around you.¹ Therefore "

(the MIGHTY LORD says this), "I am opposed to you! I, Myself,—and I will execute amongst you My own decrees, in the sight of the heathen. For I will effect upon you, what I 9 have not done, and what I will never do again like it,—because of all your depravities. Therefore parents shall 10 eat their children amongst you, and children will eat their parents! And when I have done justice on you,—I will scatter all the remnant of you to the wind. So, by My own life," 11 says the MIGHTY LORD, "because you have polluted My Sanctuary with all your filth, and with all your depravities, I also will avert Myself, and My eye will not pity, and I will not spare! A third of you shall die 12 by plague and famine consuming among you; and a third will fall by the sword around you; and I will scatter a third to every wind, and fling a sword after them! Then My 13 anger will be completed, and My wrath satisfied upon them, and I will rest, and they will recognize that I, the EVER-LIVING, have spoken in My zeal to accomplish My indignation upon them.

"I will also make you a heap of 14 ashes, and a scorn to the heathen around you;—to the eyes of every passer-by. And you shall become a 15 scorn and an insulting proverb, and an astonishment to the heathen about you, when I have executed upon you the decrees of My anger and indignation, and these reproofs (I, the EVER-LIVING, have said it); and when I send the cruel arrows of 16 famine upon you,—which bring destruction to those to whom I send them, and increase famine among you, and break your staff of bread. For I will send famine upon 17 you, and savage beasts, who will bereave you,—and plague, and bloodshed shall pass through you. I will also bring a sword against you,—I, the EVER-LIVING, have said it!"

The Doom of the Land of Israel.

The command of the EVER-LIVING 6 came to me afterwards, to say:—

"Son of Adam! Set your face 2 against the mountains of Israel, and preach to them, and say,

"Mountains of Israel! listen to the 3 words of the MIGHTY LORD! Thus says the MIGHTY LORD to the mountains and hills, to the torrents, and

¹ NOTE.—Ch. 5, vv. 5, 7. See Romans, chaps. 1, 2, 3, in reference to this statement.—F. F.

valleys, I, Myself, will bring a sword
 4 against you! and reduce your peaks,
 and desolate your altars, and shatter
 your pillars, and throw down your
 5 slain before your idols! And lay the
 corpses of the children of Israel
 before their idols, and scatter their
 6 bones about their altars. All your
 inhabited villages shall be ashes,—
 and your columns shall be desolate,
 so that your altars may be reduced
 to ashes, and be desolated, and
 shattered, and your idols shivered,
 and your Sun-pillar cut down, and
 7 your fabrications be blotted out, and
 your wounded shall fall amongst you,
 and you recognize that I am the LORD.
 8 However you shall have a remnant
 who will escape from the sword,
 scattered amongst the lands of the
 9 heathen. And those fugitives will
 remember Me among the heathen
 where they reside, when I have
 broken their whorelike heart, which
 turned from Me; and their whorelike
 eyes from following their idols,—and
 will turn their attention to the wrongs
 they committed in all their depravities.
 10 Then they will recognize that
 I am the LORD. I have not lightly
 threatened to inflict all these miseries
 upon them."

The Prophet ordered to Betrail his Country.

11 Then the EVER-LIVING said:—
 "Clap your hands, and stamp your
 feet, and exclaim, 'Alas for all the
 sins that the House of Israel has
 sinned which will overthrow them by
 the sword, and famine and plague!
 12 Those afar will die by disease! and
 those near will fall by the sword, and
 the remainder, and the besieged, will
 die by famine,'—when My indignation
 13 will be satisfied on them. You will
 then know that I am the EVER-
 LIVING, when your wounded are
 among your idols, around your altars,
 on every high hill, on every mountain
 top, and under every leafy tree, and
 under every shady oak;—the places
 where they appointed to diffuse per-
 14 fumes to their idols! But I will
 extend My hand over them, and
 make their country desolate;—more
 desolate than the desert of Diblah,
 in all their villages, — when they
 will learn that I am the EVER-
 LIVING."

Doom of Israel's Fields.

The command of the EVER-7
 LIVING again came to me to say:

"And now, son of Adam, the 2
 MIGHTY LORD says this to the fields
 of Israel; 'An end, an end has
 come to the four wings of the land!
 The end is now upon you,—and I 3
 have sent My anger to you, and have
 convicted according to your practices,
 and laid all your depravities upon
 you! My eye, therefore, will not 4
 pity you; and I will not relent,
 but will lay your practices upon you,
 and your depravities are in your
 breast,—and you shall learn that I
 am the EVER-LIVING.'"

The MIGHTY LORD also said:— 5
 "Look! A misery, a peculiar misery
 has come! The end has come! 6
 The end,—your end,—see it has come!
 The point has come to you,—in 7
 habiter of the land,—the time has
 come, the day is near, a noise, but
 not of pleasure, upon the hills! Now 8
 I will soon pour out My indignation
 upon you! and satisfy My anger
 against you, and convict you accord-
 ing to your ways, and lay on you all
 your depravities: and My eye will not 9
 pity, nor relent. I will lay upon you
 according to your proceedings, and
 your depravities shall be in your
 breast; when you will recognize that
 I, the EVER-LIVING, punish.

"Look at the time! Look! it has 10
 come! The turning point has passed!
 The shoot has blossomed;—the pride
 has budded! Oppression has grown 11
 into a support of wickedness, and
 neither from themselves and not from
 their wealth, nor from their numbers
 will there be comfort for them!
 The period has come,—the day has 12
 arrived; let not the buyer be glad,
 nor the seller sorry,—for there is fury
 against all their wealth; for the seller 13
 will not be restored to what he sold,—
 even although they are alive, for the
 vision is against the whole mass;—
 none shall return, nor can anyone
 preserve himself whose life is in
 wickedness!

"They blow, they blow with the 14
 trumpet,—but none come to the
 battle! for My wrath is against the
 whole mass! The sword is in the 15
 street, and disease and famine in the
 house! Whoever is in the field dies
 by the sword,—and famine and disease
 devours whoever is in the City!

16 And the fugitives fly; and shall be upon the hills like flocks of doves,—
 17 each moaning in his frailty! Every hand is feeble,—and every knee weak
 18 as water! And they gird themselves in sacks, and clothe in trembling, and depression is on every face, and
 19 baldness on every head! They will fling their silver into the streets, and gold will be flung away;—silver and gold will be unable to deliver them in the day of the indignation of the EVER-LIVING. They cannot satisfy their bodies, nor fill their stomachs;—they were the trap for their sin.
 20 They turned its beautiful glitter to pride, and made it into images of their filthy depravities! Therefore I will
 21 disgust them with it! and give it to the hands of foreigners as plunder, and to the wicked of the earth for loot, and defile it. I will also turn
 22 My face from them, and they shall violate My treasury, and burglars shall enter and rob it.
 23 "Make a chain,—for the land is full of convicted murderers,—and the
 24 city is full of oppression, and I will bring the worst heathen, who will seize their houses, when I shall destroy the pride of the powerful, and they shall share up their treasures.
 25 Distress will come, when they will seek rest;—but none be! Calamity shall come on calamity,—and report come upon report. They will seek a vision from the Preacher, but guidance will depart from the priest, and
 27 counsel from the nobles. Their king shall mourn, and the princes be clothed with desolation! and the hand of the People of the land be weak! I will act towards them from their own standpoint,—and by their own decisions I will convict them,—then they will learn that I am the EVER-LIVING."

The Vision in the Presence of the Nobles. The Visit in Spirit to Jerusalem.

8 It occurred in the sixth year, on the fifth of the sixth month, I was sitting in my house, and some nobles of Judah sat before me, when the hand of the MIGHTY LORD fell upon me
 2 there. So I looked, and saw a form with the appearance of fire;—appearing so from its waist downwards, fiery, and upwards from its waist like the appearance of gold,—with a

glitter of polished brass. Then it stretched out the form of a hand and seized me by the locks of my head, and lifted me in spirit between the earth and the sky, and brought me to Jerusalem, to visions of GOD, to the open gate that faces towards the north,—where the Statue of Jealousy 4 is stationed, that punishes jealousy. And I saw there the MAJESTIC GOD of Israel,—similar to the appearance I saw in the valley. Then He said to 5 me, "Son of Adam, raise your eyes towards the North."

Pagan Debaucheries in the Temple.

So I raised my eyes towards the north, and saw from the north at the entry of the gate, the altar of this Image of Jealousy.

He then asked me, "Son of Adam! 6 see what they are doing!—the great depravities that the House of Israel practise openly within My Sanctuary! Turn again, and you will see greater depravities!"

He then took me to the open 7 square, and I looked, and saw a hole in the wall, when he said, "Son 8 of man, break the wall!"

So I broke the wall, and made an opening.

Then he said to me, "Come, and 9 look on the foul depravities that they practise here!"

I consequently went and looked, 10 and saw images of every reptile, and spawning beast, and all the Idols of the House of Israel painted upon the wall all round, and seventy men of 11 the nobles of the House of Israel, and Jazaniah-ben-Shefan standing in the middle of the assembly before them and each with censers in his hand, and clouds of incense arising.

He then asked me, "Do you see, 12 son of man, what the nobles of Israel do in secret,—each in his chamber of paintings? for they say 'The LORD cannot see us! The LORD cares nothing about the earth!'"

He afterwards said to me, "Turn 13 again, and look at the greater depravities that they practise," and he 14 brought me opposite to the gate of the House of the EVER-LIVING on the north side, and I saw there women sitting to weep for Thamuz, when he asked me, "Son of man, do 15 you see how they sit? Turn again and you shall see greater depravities than these!"

16 Then He took me to the inner court of the House of the EVER-LIVING, and I saw before the Temple of the EVER-LIVING, between the porch and the altar, about twenty-five persons with their back towards the Temple of the EVER-LIVING, and their faces towards the East, and they were worshipping the Eastern Sun. When he asked me, "Do you see, Son of Adam, the contempt the House of Judah show? and the depravities which they practise here? For they fill the country with outrage, and continue to provoke me. Look how they wave twigs before their faces! Therefore I, also, will work in wrath! My eye shall not pity, nor spare,—although they call with a loud voice to my ears, I will not hear them."

9 Then he shouted with a loud voice in my hearing, saying, "Guards of the city approach! and each have his deadly weapon in his hand!"

2 And I saw six men come towards the High Gate that faces to the north, and each with a battle axe in his hand;—but one man among them in trousers with a writer's ink bottle at his waist, and they advanced and stood at the side of the Brazen Altar. 3 Then the splendour of the GOD of Israel came up from above the kerub upon which it was, to the threshold of the House. He then summoned the man who was clothed in trousers, who had the ink-bottle at his waist, and the EVER-LIVING said to him:

"Pass through this city,—through Jerusalem, and write a mark upon the foreheads of the men who grieve and mourn over the depravities that are practised in it." But to the others He said in my hearing, "Pass through the city after him and strike. Let not your eyes pity, and spare not!—old men, boys, and girls, and infants, and women,—kill, to destruction. 6 But do not assail any man upon whom there is a mark,—and start at My Sanctuary."

They consequently started with the noblemen who were at the front of the House.

7 Then he said to them,— "Defile the House, and fill the Court with the slain! Advance!"

So they advanced and assailed the 8 city. But while they were assailing

and I was left alone, I fell on my face, and shrieked, and said,

"Oh! MIGHTY LORD! will you destroy all the fragments of Israel? in pouring out Your wrath upon Jerusalem?"

But He replied to me, "The fault 9 of the House of Israel and Judah is very, very great. They have filled the country with blood; and the city is full of extortion, for they say, 'The LORD cares nothing about the earth,' and 'GOD never looks.' Therefore 10 My eyes will not pity nor spare. I will return the result of their idea upon their own Head."

Then I saw the man in trousers, who had the ink-bottle at his waist, reported the result, saying, "I have done as You commanded me."

I then looked, and saw in the 10 expanse over the heads of the Kerubim, there was like a sapphire gem, formed into a Throne, with AN EXISTENCE upon it, Who spoke to the man clothed in trousers, and 2 said, "Go to the revolutionary space beneath the Kerub, and fill your hands with burning coals from the space of the Kerubim, and scatter them over the city." So he went in my sight. And the Kerubim stood at 3 the right side of the House when the man entered; and a cloud filled the forecourt. The splendour of the 4 EVER-LIVING arose, also, from above the Kerub to over the threshold of the House, and the House was filled with a cloud, and the court full of the splendour of the LORD; and the 5 noise of the wings of the Kerubs was heard above the outer court, like the voice of the ALMIGHTY when speaking. And when He commanded the man 6 clothed in the trousers, saying, "Take fire from the space of revolution—from the space of the Kerubim," he entered and stood beside the wheel, and the Kerub extended 7 his hand from the space of the Kerubim to the fire that is in the space of the Kerubim, and took some, and put it into the hands of the man clothed in trousers, and he took it and went out. Then I perceived the 8 Kerubim had human shaped hands under their wings.

I looked again, and saw four wheels 9 beside the Kerubs, a single wheel to each Kerub, and a single wheel at the side of each Kerub, and the appearance of the wheels was like

- 10 the glitter of an amber stone. The form of each of the four of them as if they had wheels within wheels. As for their progression they could proceed in four directions. They did not face about to advance, but to the spot that was ahead of their face they proceeded, they did not face about to advance to it. And all their bodies, and backs, and hands and wings;—as well as the wheels;—were full of eyes as around the four wheels. Their wheels were called in my hearing "The Revolution." Each, also, had four faces for himself. The first was the face of a Kerub; the second the face of a Man; the third the face of a Lion; and the fourth the face of an Eagle; but the Kerub stood upright. They were the BEINGS I saw by the Great River. When the Kerubs advance, the wheels beside them advance; and when the Kerubs raise their wings to rise up from the earth, the wheels do not abandon them,—they accompany them. When those stand,—they stand; and when those mount—they mount, for there is a breath of life in them.
- 18 Then the splendour of the EVER-LIVING removed from over the threshold of the House, and rested over the Kerubim, and the Kerubs raised their wings from the earth in my sight to depart, and the wheels went with them, and stood opposite the Eastern Gate of the House of the EVER-LIVING, and the splendour of the GOD of Israel was above them.
- 20 These were the BEINGS that I saw beneath the GOD of Israel at the Great River,¹—and I knew they were Kerubim,—each was four faced, with human formed hands beneath their wings; and the form of their faces was like the faces I saw by the Great River; and they could advance forward from each of them.
- 11 Thus when the wind lifted, and brought me to the Eastern Gate of the House of the EVER-LIVING, facing eastwards, I saw opposite the gate twenty-five men, and observed in the centre of them Jazaniah-ben-Azur, and Platiah-ben-Beniah, Princes of the people.
- 2 Then He said to me, "Son of Adam! These men contrive folly,

¹ "River Kebar," if translated from the Arabic, means "the Great River," and was undoubtedly the Euphrates, or, in Hebrew, the Frath.—F. F.

and advise bad advice in this city:—who say, 'Is it not time to build 3 houses? The pot is here, and we shall find flesh!' However, Son of 4 Adam! preach against them,—preach, Son of Adam!"

Then the spirit of the EVER-LIVING 5 fell upon me, and said to me:— "Thus says the EVER-LIVING. You say so, House of Israel, and I know the products of your mind. You 6 have extended this city, and filled its streets with murder. Therefore thus 7 says the MIGHTY LORD, The murdered whom you have laid among you, they are the flesh, and this is the boiler and can you get out of it? You have feared the sword;—but I 8 will bring a sword upon you!" The MIGHTY LORD says it! "However 9 I will pull you out of it, and give you into the hands of foreigners, who will execute your sentences. You 10 shall fall by the sword. At the boundaries of Israel I will sentence you, and you shall learn that I am the EVER-LIVING. This shall not 11 be your pot, and you shall not be the flesh in it;—on the boundaries of Israel I will sentence you! and you 12 shall learn that I am the EVER-LIVING, although you have not walked by My institutions, and have not executed My decrees, but you have done according to the ideas of the heathen who are around you."

But it happened that as I preached, 13 Platiah-ben-Beniah died! Then I fell on my face, and exclaimed, "Alas! MIGHTY LORD, will You make an end of the fragments of Israel?"

God Promises Mercy even in Punishment. Pardon and Restoration Promised to Israel.

The message of the LORD after- 14 wards came to me to say:—"Son of 15 man! your brothers, your relatives the men who could reclaim you, and all the House of Israel, the inhabitants of Jerusalem have said, to all of them, 'Get off from the LORD! Who has given this country for us to possess.' Therefore say, 'Thus says 16 the MIGHTY LORD, Although I have sent them afar to the heathen, and although I have scattered them in the countries,—yet I will be a little

Sanctuary to them in the countries to which I have brought them.'

- 17 "Therefore say, 'Thus says the MIGHTY LORD,—I will collect them from the nations, and gather them from the countries where I have scattered them, and will give to them
- 18 the ground of Israel. And when they arrive there they will cast away all their pollutions and depravities from them. Then I will give them a single
- 19 heart, and put a new spirit in their breast. I will remove the heart of stone from their body, and give them a heart of flesh,—so that they may walk by My Institutions, and regard My decrees, and practise them, and they will be My people, and I will be their GOD.
- 20 "But to those who proceed after their corrupt and depraved hearts, I will bring their own course on their heads,' says the MIGHTY LORD."

Ezekiel Carried back in Spirit to Chaldea.

- 22 Then the Kerubim raised their wings, and the wheels accompanied them, and the splendour of the GOD
- 23 of Israel ascended above them. The splendour of the LORD also ascended from the centre of the city, and rested upon the hill to the east of the town.
- 24 The wind then raised me and brought me to Kasdim, to the Transportation, —in the vision,—in the spirit of GOD. And the vision which I had seen departed from me, I afterwards reported to the Transports all the things from the EVER-LIVING that I had seen.

The Prophet Ordered to Change his House.

- 12 Another time the command of the LORD came to me to say:—"Son of Adam! You are in the midst of a rebellious family, who have eyes to see, and see not; they have ears to hear, and hear not,—for they are a rebellious family. Consequently, Son of Adam, prepare your furniture for removal,—and remove it daily in their sight, and remove from your own home to another home in their sight. Perhaps they will look on,—although they are a rebellious family.
- 4 So bring out your furniture, like furniture for removal, daily, in their sight, and go away at dusk in their
- 5 sight as emigrants start. In their

sight break a hole through your wall, and go out by it. Carry a knapsack 6 on your shoulder in their sight. Go out in the dark with your face covered, and look not at the country,—for I am making you a sign to the House of Israel."

I consequently did as He com- 7 manded me. I brought out my furniture, like the furniture of an emigrant by day, and at evening I broke a hole in my wall, by hand. I went out in the dark, carrying a knapsack on my shoulder in their sight.

But the command of the EVER- 8 LIVING came to me in the morning to ask, "Son of man, when the House 9 of Israel, the rebellious family, ask what you were doing? Say to them, 10 'Thus says the MIGHTY LORD,

"This burden will load all Jeru- 11 salem, and all the House of Israel who are among them. Say, I am a 11 sign to you,—as I have done, so it shall be done to them,—they will be transported to captivity, and the 12 Prince amongst them shall have his shoulder loaded in darkness, and go out through the wall they have broken for him to go through, with covered face, so that he may not see the country with his eyes. For I will 13 spread My net over him, and take him in My snare, and bring him to Babel,—to the land of the Kasdim. However he shall not see it, although he will die there. And I will scatter 14 all his friends who are about him, and all his troops, to every wind, and draw a sword after them. Then they 15 will learn that I am the EVER-LIVING, when I drive them to the Heathen, and sow them over the countries. I 16 will, however, rescue a part from the sword, from the famine, and from disease,—so that they may relate all their depravities to the heathen wherever they go,—and learn that I am the EVER-LIVING.'"

The Desolation of the Holy Land.

The command of the LORD came 17 again to me to say:—

"Son of Adam! Eat your bread in 18 terror, and drink your water with trembling and fear, and say to the 19 people of the country, Thus says the MIGHTY LORD to the inhabitants of Jerusalem,—to the soil of Israel. You shall eat your bread in fear, and drink your water in stupor, because the country is stripped of its products by

the oppression of its population.
 20 Your populous cities will also become
 heaps of ashes, and your country a
 desert,—then you will learn that I
 am the EVER-LIVING."

A Warning against Lying Prophets.

21 The command of the EVER-LIVING
 came again to me to say:
 22 "Son of Adam! What is this
 proverb among you of the soil of
 Israel, that says, 'The times are
 extended, and every vision fails!'
 23 Therefore say to them, Thus says
 the MIGHTY LORD: I will abolish
 that proverb, and they shall not again
 repeat it in Israel. Consequently
 say to them, 'The times are near,
 24 and result of every vision, when there
 will be no futile vision, or flattering
 25 divination in the House of Israel, for
 I, the EVER-LIVING, will speak,—and
 the thing I say will be done, and never
 averted, for in your days—you rebel-
 lious family—I will speak and accom-
 plish!' " says the MIGHTY LORD.

Predictions soon to Come.

26 Again the command of the EVER-
 LIVING came to me to say:
 27 "Son of Adam! Look! The
 House of Israel say, 'The vision
 he sees is in the far future; and his
 28 prophecy for distant periods!' Con-
 sequently say to them, 'Thus says
 the MIGHTY LORD, I will not delay
 longer, whatever I say it will be
 done!'" the MIGHTY LORD declares.
 13 The command of the LORD came
 to me again to say:—

Denunciation of Sham Prophets.

2 "Son of Adam! Preach against
 the preachers of Israel, and say to
 the preachers of their own inventions,
 —'Listen to the message of the EVER-
 3 LIVING! Thus says the MIGHTY
 LORD to the wicked preachers who
 follow their own invention, and see
 4 nothing. Your preachers, Israel,
 5 are like foxes in the ruins. They
 have not mounted to the breaches;
 they have not defended the walls for
 the House of Israel, standing in the
 battle, in the day of the EVER-LIVING!
 6 You see deception and divine a lie,—
 crying, 'Thus says the LORD!' when
 the EVER-LIVING has not sent you,
 —while they hoped for a reliable
 7 messenger. Have you not invented

a false vision?—and divined a lying
 tale, when you asserted, 'The EVER-
 LIVING says,—and I never spoke?'

Therefore thus says the MIGHTY 8
 LORD, "Because you speak falsehood
 and invent a lie,—I am absolutely
 opposed to you," says the MIGHTY
 LORD. "My hand will be against the 9
 preachers of false visions, and the
 diviners of a lie. They shall not
 come to the Council of My People,
 nor be recorded in the records of the
 House of Israel, nor shall they arrive
 at the soil of Israel,—until they learn
 that I am the EVER-LIVING because, 10
 and because they have deluded My
 people by exclaiming, 'Peace!' when
 there was no peace, and build that
 as a fence, and then daubed it with
 mortar.

"Say to the mortar daubers, It will 11
 fall! A swishing shower will come,
 —and I will send flinging hail stones,
 and a raging tearing wind, when the 12
 wall will fall! Then will they not
 ask you, 'Where is the daub you
 daubed upon it?'

"However," the MIGHTY LORD says 13
 this, "I will smash it by a wind in My
 fury, and a sweeping rain shall come
 in My anger, and hailstones in My
 indignation to destroy, and break the 14
 wall down, that you daubed with
 mortar, and break it to the earth,
 and bare its foundations, and it shall
 fall with you under it! Then you
 will learn that I am the EVER-LIVING.
 Thus I will satisfy My indignation: 15
 against the wall, and those who
 daubed it with mortar, when I ask
 you, 'Where is the wall? and where 16
 is its daubing?' You Preachers of
 Israel, who preach to Jerusalem,
 and view visions of peace for her,—
 when there is no peace," says the
 EVER-LIVING.

"But you, son of Adam, set your 17
 face against the daughters of your
 people,—the preacheresses out of
 their own invention,—and preach
 against them,—and say, Thus says
 the MIGHTY LORD:

"Woe to the sewers of pillows to 18
 the sides of their arms! Who put
 cushions of all heights on their heads
 to hunt souls!—the hunted souls of
 My people,—and living souls for
 yourselves! And you have degraded 19
 Me to My people for handfuls of
 barley, and bits of bread! to kill the
 souls who would not have died, and
 to revive the souls that ought not to

be revived, for your lies, by My people
 20 listening to your lies! Therefore
 thus says the MIGHTY LORD:—I am
 against the pillows that you hunt the
 flying souls with, and will tear them
 21 off from your arms, and liberate the
 souls you hunt,—the flying souls! So
 I will tear the pillows and deliver My
 people from your hands, and they
 shall be no more in your favour to be
 hunted. Then you will learn that I
 22 am the EVER-LIVING; although you
 grieved the righthearted by falsehood,
 when I had not made them sad,—and
 encouraged the wicked not to turn
 23 from his wicked way of life. There-
 fore you shall not again have sham
 visions and divinations, for I will
 deliver My People from your hands.
 Then you will learn that I am the
 EVER-LIVING."

A Message to his Wicked Visitors.

14 Once some of the men from the
 nobles of Israel came and sat before
 2 me, when the EVER-LIVING com-
 manded me to say:—
 3 "Son of Adam! these men have
 erected idols in their hearts, and put
 the block of their passions before their
 face. Ought they to enquire of Me?
 4 Therefore speak to them, and say:—
 'Thus says the MIGHTY LORD,—to
 every one of the House of Israel who
 sets up his idols in his heart, and puts
 the block of his passions before his
 face, and comes to the prophet,—I,
 the EVER-LIVING will answer him
 5 about it, by his numerous idols, so
 that I may catch the House of Israel
 in their hearts, where they have
 separated themselves from Me, for
 their numerous idols.'
 6 "Therefore say to the House of
 Israel, Thus says the MIGHTY LORD,
 'Turn, turn from your idols! and
 from all your depravities,—turn your
 7 faces! For every one of the House of
 Israel, and of the foreigners who reside
 with Israel, who has separated him-
 self from following Me, and has set
 up idols in his heart, and placed the
 block of his passions before his face,
 —yet come to the Preacher for him
 to enquire of Me! I, the EVER-LIV-
 ING, will answer him for Myself!
 8 and set My face against that man,
 and set him for a wonder, and pro-
 verb, and an outcast from My People.
 Then you will learn that I am the
 EVER-LIVING.
 9 "And if the Preacher misleads,

when delivering a command, I, the
 EVER-LIVING have not¹ misled that
 Preacher! So I will then extend My
 hand to him, and desolate him among
 My People Israel! Thus they will bear
 their fault,—both the Preacher and en-
 10 quirer will be alike, so that the House
 11 of Israel may no more be deluded by
 seductions, and no more defile itself
 by all their wickedness, but may
 become My People, and I become
 their GOD," says the MIGHTY LORD.

God's Message to Wickedly Perverse Nations.

The command of the EVER-LIVING 12
 also came to me to say:

"Son of Adam! When a country 13
 sins against Me very perversely, and
 I stretch My hand against it, and
 break from it the staff of bread, and
 send it famine, and cut off from it
 men and cattle, if these three men, 14
 Noah, Daniel, and Job, were in it,
 they might deliver their own lives by
 their goodness," says the MIGHTY
 LORD. "If I sent savage beasts upon 15
 a country and it is desolated, so that
 no one crosses it because of the
 beasts, if these three men were in it,—
 16 by My life," said the MIGHTY LORD,
 "they should preserve neither sons
 nor daughters,—they should only
 preserve themselves,—and the coun-
 try should become desolate! Or if 17
 I bring a sword against that country,
 and cut off from it men and cattle,
 and have said to the sword, 'Pass
 over the land, and cut off from it men
 and cattle,' although these three men 18
 were in it, by My life," says the
 MIGHTY LORD, "they should not
 preserve sons nor daughters, but only
 preserve themselves. Or if I send a 19
 disease to that country, and pour out
 My indignation upon it in blood, to cut
 men and cattle off from it,—although 20
 Noah, Daniel, and Job were in it, by
 My life," said the MIGHTY LORD,
 "they should not preserve sons or
 daughters by their goodness,—they
 might preserve their own lives!
 Then," thus said the MIGHTY LORD, 21
 "what will it be when I send My four
 great judgments, plague, the sword,
 and famine, and beasts against Jerusa-
 lem, to cut off from it men and cattle?"

¹ NOTE.—Ch. 14, vv. 9, 11. It is clear that
 ascribe has dropped the Hebrew negative ^h,
 which I restore for the sense.

- 22 "A portion, however, of her sons and daughters shall escape as fugitives. They shall come out to you, and you can see their ways and proceedings, and console them about all the suffering that I brought upon Jerusalem,—all that I brought on her. They will also console you when they see your ways and proceedings,—and you will learn that I have not done to her what I did causelessly," the MIGHTY LORD said.

Israel Compared to a Dead Vine Branch.

- 15 The message of the EVER-LIVING
2 came again to me asking, "Son of Adam! what is done with the Vine among the trees? The branch that was with the trees of the forest? Is wood taken from it to make anything for use? They take none of it, except to hang something upon!
4 Both ends of it are put in the fire to be consumed,—the fire will devour the middle of it. Is it useful for working? Indeed when it was perfect, it could not be made of use,—how then when the fire has consumed, and burnt, can it be made into anything?
6 "Therefore," thus said the MIGHTY LORD, "like the vine among the trees of the forest, which they put upon the fire to be consumed, so I will put the population of Jerusalem, and set My face against them. They have grown for the fire,—and the fire shall consume them,—then you will learn that I am the EVER-LIVING, when I turn My face against them,
8 and make the country a waste, because of their perversity," the MIGHTY LORD said.

A Message to Jerusalem on her Sins.

- 16 The message of the EVER-LIVING
2 came again to me to say; "Son of Adam, inform Jerusalem of her depravities, and proclaim, Thus says the MIGHTY LORD to Jerusalem; By origin and race you are of the land of Canaan!—your father an Amorite,
4 and your mother a Hitite! And at your nativity,—on the day of your birth, your navel was not cut, nor were you washed clean with water, nor salted with salt, nor swathed
5 with bandages. No eye pitied you, to do any of these to you, from

affection for you, but you were flung on the surface of the earth, an out-cast life on the day of your birth!

"I, however, passed near you, and 6 saw you wallowing in your blood, and said to you in your bleeding, 'Live!' and repeated to you when bleeding, 'Live!' Then I made you 7 grow like the plants of the field, and you flourished and grew up, and became very beautiful! Your breasts developed, and your hair grew and you were a beauty of beauties;—yet you were naked and bare. But I 8 passed by you, and looked at you, and saw yours was the time for lovers, so I threw My cloak over you, and covered your nakedness, and made you a promise, and produced a contract to you," says the MIGHTY LORD, "and you became Mine. Then I washed you in water, and 9 swept your blood from you, and refreshed you with oil, and clothed 10 you in embroidery and shod you with sealskin, and girdled you with muslin, robed you in silk, and adorned you 11 with jewellery, and put bracelets on your wrists, and a collar on your neck. I also put a locket on your 12 brow, and earrings on your ears, and a beautiful turban on your head, and 13 ornaments of gold and silver, and your clothing was fine muslin, and silk, and embroidery. And I fed you with fine flour, and honey, and oil, and you were very beautiful, and you grew to be a Queen! Then your 14 fame for beauty went out to the nations,—for it was perfect, from My majesty that I had put upon you," said the MIGHTY LORD. "You, 15 however, relied upon your beauty, and whored upon your fame, and poured out your fornication to every traveller who might come! And you 16 took your robes and made yourself luxurious couches, and fornicated upon them,—without payment or fee! You also took your beautiful 17 jewels,—My gold, and My silver,—which I had given to you, and made yourself forms like males, and fornicated with them! And took your 18 bordered robes and covered them, and put My oil, and My incense before them! And My bread of fine 19 flour, oil, and honey, which I had given you to eat, you placed before them for a dainty, and it was a dainty," says the MIGHTY LORD. "And you took your sons and your 20

daughters, whom you had borne to Me, and have sacrificed them to be devoured!¹

21 "Were your whoredoms nothing? but that you must murder My children, and give them to be passed round as food? And in all your depravities, and all your whoredoms, have you not remembered the days of your youth, when you were naked and bare? and were wallowing in your blood? But now after all your wickedness, Woe, woe to you!" says the MIGHTY LORD, "you have built yourself a mound, and made yourself an erectiou in every square! and at the top of every street you have constructed couches, and prostituted your beauty, and spread your legs for every passenger, and increased your whoredoms!

26 "You have also fornicated with the big-bodied sons of the Mitzeraim, your neighbours,—and multiplied your whoredoms to provoke Me. So now I have extended My hand against you, and will diminish your allowance, and give you to the will of your haters, the daughters of the Philistines.—Will they shame you from your vile ways?

28 "You also whored with Ashur,—but were not satiated! Then whored with them again,—and were not satiated!

29 Then you extended your fornications to the land of merchants, the Kasdim. But even by that you were not satiated! Why! your heart should have been sick," says the MIGHTY LORD, "at your doing all these things,—the acts of an impudent, whorish woman! At your building mounds at the top of every road, and making your erections in every square;—and were not like a harlot,

32 --for you scorned pay. You were an adulterous wife, taking strangers instead of her husband! They give pay to every prostitute, but you gave pay to your lovers! and bribed them to come to you from round about to whore you. And you are different to other women with your whore-mongers,—they do not follow you to

fornicate,—but you give them pay, and they give not pay to you—so you are different!"

Therefore, harlot, hear the message 35 of the EVER-LIVING. Thus says the MIGHTY LORD: "Because your filth 36 was poured out, and your nakedness uncovered, for your fornications with your lovers, and for all your depraved idols, and because of the blood of your children who were given to them,—I will in consequence collect 37 all your paramours with whom you luxuriated, and all whom you have loved, with all whom you hated,—I will collect them against you from around, and strip your shame before them, and they shall see your shame! Then I will punish you with the 38 punishment that adulteresses and murderesses are punished with, and shed your blood with indignation and contempt. Yes! I will put you in 39 their power, and they will overturn your mounds, and throw down your erections, and strip off your clothes, and seize your beautiful jewels, and make you sit naked and bare. Then 40 I will bring a mob about you, and they will kill you by stoning, and hack you with their swords, and burn your houses with fire, and execute 41 justice upon you in the sight of a crowd of women,—when you will cease from your whoredom,—and never again give your payments. That is how I will gratify My indignation upon you! Then My rage will turn from you, and I can rest, and be no more provoked. Because you 43 did not remember the days of your youth, but irritated Me by all those things,—consequently I will put your habit on your head," says the MIGHTY LORD, "for have you not practised this vice beyond all your depravities?"

"Look! Everyone can repeat this 44 proverb against you, 'Like mother, like daughter!' You are your 45 mother's daughter! she loathed her husband and children;—and the sister of your sisters;—they loathed their husbands, and their children;—their mother was a Hitite, and their father an Amorite. Your elder 46 sister is Shomeron, and her daughters who sit at your left, and your younger sister is Sodom and her daughters who sit at your right. And have you 47 not walked on their road? and as they did, and as they depraved themselves, have not you done? That

1 NOTE.—Ch. 16, v. 20. This striking phrase clearly indicates that cannibalism, even on their own children by their parents, was one of the horrors of the Pagan worship of the apostate Hebrews. We need not therefore wonder at the unmeasured Divine denunciation against their toleration of paganism.—F. P.

was little! for you corrupted yourself more than they in every way!

- 48 "By My life!" says the MIGHTY LORD, "Sodom, your sister, she and her daughters did not do what you and your daughters have done!
- 49 Look! This was the fault of Sodom, your sister—pride, gluttony, and careless ease, were hers, and her daughters'; and that she did not support the house of the poor and wretched. They were also haughty, and practised depravity before Me, so I swept them away as you have seen.
- 51 "And Shomeron did not sin half your sins, for you increased your depravities more than her;—and you have made an excuse for your sister by all the depravities you have practised! So hear your own disgrace, since you blamed your sisters about your own sins, in which you have depraved yourself.—They were more excusable than you.—However, be ashamed of yourself, and bear your infamy, by the excuse you have made for your sisters!
- 53 "So I will turn away the slavery of the slaves of Sodom, and her daughters;—and the slavery of Shomeron, and her daughters, and the slavery of your slaves amongst them; so that you may bear infamy, and be ashamed of all that you have done to excuse them! Your sister, Sodom, however, and her daughters were captured first; then Shomeron and her daughters were captured in anticipation; and now your daughters are captured previous to yourself! But yet your sister Sodom was not heard of from your mouth in the day of your pride, before your vices were discovered, at the time of the insult to the daughters of Aram, and her neighbours,—the daughters of the Philishtim, who were flogged around
- 58 you, for the wickedness and depravities you yourself possessed!" the EVER-LIVING says.
- 59 "Therefore," the MIGHTY LORD says it, "I have done to you, as you have done,—as you treated your oath with contempt, and broke the contract.
- 60 "However, I will call to mind My contract with you in the days of your youth,—and make a lasting
- 61 contract with you, when you reflect on your ways and your infamy during your marriage, along with your elder sister, and your younger,

—and I will give them to you for attendants, but not for your control. Thus I will settle a contract with you, when you learn that I am Master! so that you may reflect and be ashamed, and never again make for yourself an open path for your infamy,—after I have forgiven you for all you have done," says the MIGHTY LORD.

Ezekiel Ordered to make a Puzzle out of a Vine-plant.

Again the message of the EVER-LIVING came to me saying:—

"Son of Adam! Make a puzzle and an enigma about the House of Israel, and say, 'Thus says the MIGHTY LORD, There was a great eagle with big strong spreading wings, full of variegated feathers, who came to Lebanon, and seized his cedar boughs,—the topmost shoots,—broke them off, and carried them to the Land of Trade,—planting them in the Town of Merchants. He also took some of the seed from that country, and sowed it on a seed-field, near plenty of water,—he planted it like a willow, and it grew, and became like a luxuriant vine, low in height, with branches twisting on themselves, and its roots were under it. Thus it became a vine, and produced and sent out shoots.

"But there was another Great Eagle with big wings, and many feathers, and you see this vine turned its roots towards him, and sent out branches for him to water it,—on the open field by plenty of water where it was set to produce grapes,—to bear fruit, and be a glorious vine.

"Ask this," said the MIGHTY LORD, "will it prosper? Will he not cut off its roots, shoots, and fruit? and make all its flourishing leaves wither, even without a strong arm, or many people to pull it up from the roots? So look! having been planted will it prosper?—will it not at the approach of the East Wind wither on the bed where it grows?"

Again the message of the EVER-LIVING came to me to say:—

"Ask the rebellious family, Do you not know what this thing means? You saw the king of Babel came to Jerusalem, and he took its king and princes, and brought them with him to Babel. Then he took some of the

Royal Family, and made a treaty with it, and brought it to the oath, and took the nobles from the country, so that the kingdom might be depressed, and unable to rise,—and be kept standing by the treaty. It, however, revolted from it by sending ambassadors to Mitzter to give it cavalry and a great army. Having done this, will it prosper and escape? And having broken the treaty, can it escape? By My life," says the MIGHTY LORD, "in the house of the king who made him king, in which he is a captive, and where he has broken the treaty,—in the country of Babel, he shall die! Nor shall Pharaoh succeed with him in the war by his great force, or numerous army, by heaping up embankments, or building ramparts, and destroying many lives, although he despised the oath, and broke the treaty! Be sure although he has given his hand, and done all this,—he shall not escape."

The Parable of the Lord's Cedar on the High Hill.

The MIGHTY LORD therefore says this, "I will bring My oaths that he has despised, and My treaty that he has broken, on his own head, and spread My net over him. Yes! I will lay My snare, and bring him to Babel, and condemn him there for all that he has wronged Me. And all his flying troops shall fall by the sword,—and the remnants be scattered to the winds—then you will learn that I am the EVER-LIVING Who has said it!"

Thus says the MIGHTY LORD; "I also will take a branch of a tall cedar, and plant it,—from the top of its twigs I will pluck a tender shoot, and plant it on a high and noble hill,—I will plant it on the highest hill of Israel where it will shoot up boughs and produce fruit, and become a glorious cedar, and birds of every kind will fix their homes in the shadow of its branches. Then all the trees of the field will learn that I, the EVER-LIVING, have depressed the lofty tree,—and exalted the lowly tree,—have exhausted the vigorous tree, and made the dry tree flourish,—that I, the EVER-LIVING, have promised, and done it."

The Proverb of Sour Grapes.

The command of the EVER-LIVING LORD again came to me to ask:—

"What do you mean quoting this 2 proverb in the land of Israel, which says, 'The fathers have eaten sour grapes, and the children's teeth are set on edge?' By My life," says the MIGHTY LORD, "you need never again quote that proverb in Israel!

"Look! all persons are Mine! both the person of the father and the person of the son, are mine:—therefore the sinning person shall die! So the man who may be good, and practise justice and goodness,—who does not sacrifice on the hills, and does not lift up his eyes to the idols of the House of Israel, and does not corrupt the wife of his neighbour, and has not approached a woman under a vow,—who has not oppressed anyone by extortion,—has returned the debtor his pledge,—has not robbed,—has given the hungry his bread,—and clothed the naked,—who has not lent on usury, and has not exacted exorbitant interest,—who has turned his hand from evil,—and has practised justly and truly between man and man,—who has followed My institutions and kept My decrees,—and done truly and rightly,—he shall possess life," says the MIGHTY LORD.

"But should he beget a son, who is a bloodshedder, or does exactly contrary to the above, or does not practise any of them,—but who sacrifices on the hills,—and corrupts the wife of his neighbour,—who oppresses the poor and wretched,—steals as a thief,—does not restore the pledge to his debtor,—and lifts up his eyes to idols to practise depravity,—who lends on usury, and exacts exorbitant interest,—he, then, shall not live;—having practised the whole of these villainies, he shall die,—his blood shall be upon him.

"But should he beget a son, who sees all the sins that his father has practised, and reflects and does not do like them,—who does not sacrifice on the hills,—does not raise up his eyes to the idols of the House of Israel,—does not corrupt his neighbour's wife,—who oppresses no one,—has not withheld a pledge,—has not stolen like thieves,—has given his bread to the hungry,—and covered the naked with clothes, and turned his

hand to the poor,—who has not taken usury or exorbitant interest,—who has practised justice,—who has followed My Institutions,—he shall not die for the fault of his father,—he shall live.

18 "His father,—because he defrauded and robbed,—as above, and produced no benefit amongst his people,—be sure will die for his own faults.

19 "But, you may ask, why should not the son bear the faults of his father?

"When the son does justly and rightly, and regards all My Institutions, and practises them,—he shall live. The sinning person himself shall die;—the son shall not bear the faults of the father,—and the father shall not bear the faults of the son. The goodness of the good shall be on him, and the wickedness of the wicked be upon himself. But when the wicked turns from his sin that he has done, and regards all My Institutions, and practises justice and right,

20 —he shall live,—not die. All the wickedness he has done will not be remembered against him, because of the goodness that he then practises.

21 "Have I any pleasure in the death of the wicked?" the MIGHTY LORD asks,—"I would rather he should turn from his wicked course and live.

22 "But if a good man abandons his goodness, and does wrong in the manner that all the wicked are used to deprave themselves, all the righteousness which he was accustomed

to, will not be remembered, because of his vices that he commits, and the sins he sins,—he will die by them.

"But, you may say, 'The course of the ALMIGHTY is not straight.'

"Listen, however, House of Israel! If My course is not straight, are not your courses crooked?

"When the good man turns from his right-doing, and practises wickedness, and dies in it,—he dies wicked. And when the wicked turns from his wickedness that he was used to, and does justly and rightly, that person lives by it;—for he reflected and abandoned all his wickedness that he was accustomed to in his life. He will not die!

"Yet the House of Israel say, 'The course of the ALMIGHTY is not straight!'

"House of Israel! are not your courses crooked?

"Consequently I will judge you, everyone according to his ways.

House of Israel," the MIGHTY LORD declares. "Change and turn yourselves from all your sins, and do not let your passions be an impediment to you! Fling all your wickedness in which you sinned from you, and make yourselves a new heart and a new spirit,—for why should you die? House of Israel? For I do not delight in the death of the dying," says the MIGHTY LORD, "therefore turn, and live!"

And you —raise a lament over the princes of Israel, and say:—

The Lamentation.

What was your mother? A lioness couched among lions
Among the young lions she nourished her whelps!
3 And one of her cubs became The Young Lion,—

4 And learnt to tear plunder,—devouring men!
But the nations heard of him and caught in their pit,
And they brought in a cage to the land of Mitz'raim.

5 When she saw as she watched that her darling was gone,
She selected a whelp, and made him the young lion;
6 And he marched in the midst of the lions a king!

7 And learnt to tear plunder,—devouring men!
Guessed the weak ones and ruined,—and ravaged the cities,
And all the land rang with the sound of his roars!

8 Then the nations came on him around from their forts,
And flung on him their net, and secured in their pit,
9 And put in a cage, and brought to Babel's king,
Who confined in a den,—that he should not resound
His voice for the future on Israel's hills!

Your mother, like you, was a vigorous vine plant, 10
 Her fruit, and her branches were thick from the streams,
 And strong stocks came from her, as sceptres for princes, 11
 Her height touched the clouds, and showed thick leaves above.
 But they plucked from the ground and flung out in a fury, 12
 And her fruit is dried up by a wind from the East !
 Her strong shoots are withered, and fire consumed them ;
 She now sits in a desert, a dry thirsty ground, 13
 And fire from her stock eats the single bunch left her, 14
 Nor comes a strong shoot for a sceptre for rule.
 Oh ! weep for her then, and let this be her Dirge !

Some Elders enquire of the Lord,
 Who rejects them.

20 It happened in the seventh year,
 on the fifth of the tenth month, some
 of the old men of Israel came to en-
 2 quire of the EVER-LIVING, and sat
 before me. Then the message of the
 EVER-LIVING came to me to say :—
 3 " Son of Adam ! Speak to these old
 men of Israel and say to them, ' Thus
 asks the MIGHTY LORD : Have you
 4 come to enquire of Me ? ' By My life
 I will not be enquired of by you," the
 MIGHTY LORD says. " Judge them,
 judge them, Son of Adam. Teach
 them the iniquities of their fathers,
 5 and tell them,—Thus says the
 MIGHTY LORD. At the time I chose
 Israel, and lifted up My hand to the
 race of the House of Jacob, and dis-
 closed Myself to them in the country
 of the Mitzeraim, and lifted up My
 hand to them, and said, I am your
 6 EVER-LIVING GOD ; at that time when
 I raised My hand to them to bring
 them from the land of the Mitzeraim
 to the country I intended for them,
 flowing with milk and honey,—it is
 the most splendid of all countries ;—
 7 I said to each of them, ' Fling away
 the pollutions from your eyes, and do
 not corrupt yourselves with the idols
 of the Mitzeraim. I am your EVER-
 8 LIVING GOD ! ' But they rebelled
 against Me, and were not desirous to
 listen to Me. Every one of them did
 not fling away the pollutions of his
 eyes, nor did they abandon the idols
 of the Mitzeraim ;—therefore I threat-
 ened to pour out My indignation
 upon them, to assuage My anger at
 them in the land of the Mitzeraim.
 9 However, I acted, because of My
 name, so as not to degrade it in the
 sight of the heathen amongst whom
 they were ;—in whose sight I dis-
 covered Myself to them,—and brought
 10 them out from the land of Mitzer.

Thus I brought them out of the
 country of the Mitzeraim, and con-
 ducted them to the desert, and gave 11
 them the Institutions and Decrees
 that I taught ; which the man who
 practises will live by them. I also 12
 gave them My Sabbaths, to be a
 memorial between them and Me,
 that I am the EVER-LIVING, their
 Sanctuary. But the House of Israel 13
 rebelled against Me in the Desert.
 They did not follow My Institutions,
 and rejected the Decrees that I had
 made for them ; and violated My
 Sabbaths greatly,—therefore I threat-
 ened to pour out My wrath upon
 them, to destroy them in the Desert.

" However I worked for My NAME, 14
 so that it might not be degraded in
 the sight of the heathen, in whose sight
 I had brought them out. Yet I lifted 15
 up My hand to them in the Desert,
 declaring I would not bring them to
 the country I had given them,—
 flowing with milk and honey,—the
 most splendid of all lands,—because 16
 they rejected My Decrees, and did
 not walk in My Institutions,—and
 profaned My Sabbaths—for they went
 after the idols of their hearts ! How- 17
 ever, My eye refrained from destroy-
 ing, and I did not make an end of
 them in the Desert. But I said to 18
 their children in the Desert, ' Do not
 walk after the ideas of your fathers,
 nor follow their decisions, nor corrupt
 yourselves with their Idols ; I am 19
 your EVER-LIVING GOD ! Walk ac-
 cording to My Institutions, and pre-
 serve My Decrees, and practise them ;
 and sanctify My Sabbaths, and let 20
 them be a memorial between Me and
 you, to teach you that I am your
 EVER-LIVING GOD.'

" But the children also rebelled 21
 against Me ! They did not walk by
 My Institutions, and did not preserve
 My Decrees, and practise them,—
 which if a man practises he will live

by them. They profaned My Sab-
baths,—therefore I threatened to pour
My indignation upon them in the
22 Desert. ^a However I withdrew My
hand, and acted for My NAME,—so
that it might not be degraded in the
sight of the heathen, in whose pre-
23 sence I had brought them out. Yet
I raised My hand to them in the
Desert to scatter them among the
Nations, and to disperse them in the
24 countries, because they had not
practised My Decrees, and had re-
jected My Institutions, and profaned
My Sabbaths, and their eyes followed
25 the Idols of their fathers. And I
consequently appointed them Imper-
fect Institutions, and Decrees that
could not give life to them! Thus I
26 made them polluted in the gifts to
themselves—in coming upon every
opener of the womb,—so that I might
fix them, and that they might learn
that I am the EVER-LIVING.

27 "Therefore, son of man, speak to
the House of Israel, and tell them,
Thus says the MIGHTY LORD,—Your
fathers always outraged Me thus,
28 with resolute perversity. However I
brought them to the country I had
raised My hand to give them, and
they admired all its lofty hills, and
all its shady woods, and sacrificed
their sacrifices there, and presented
their offensive gifts, and placed there
sweet perfume, and drank their
29 drinks! But I asked them, 'What
are these Columns that you go to,
and whose name is called at the
Column to this day?'

30 "Consequently say this to the
House of Israel, 'Thus the MIGHTY
LORD asks, Will you corrupt your-
selves in the same way as your
ancestors, and fornicate as filthily as
31 them? and offer your foul gifts to
this day, in passing your children
through the fire to all your idols?
Why should I answer you, House of
Israel?' By My life," says the
MIGHTY LORD, "I will not be con-
32 sulted by you! Yet what arises in
your mind shall not be effected,—when
you say, 'We will become like the
heathen,—like the families of the
countries, and worship wood and
33 stone!' By My life," says the MIGHTY
LORD, "if I will not reign over you
with a strong hand, and directing arm,
34 and with pouring indignation; and
bring you out from the Peoples, and
collect you from the countries where

I have scattered you with a strong
hand, and directing arm, and pouring
indignation, and bring you to the
35 desert of the Peoples, and judge you
there face to face, as I judged your
36 ancestors in the desert of the land of
the Mitzeraim, so I will judge you,"
says the MIGHTY LORD, "and pass
37 you under the rod, and bring you to
the bonds of the Treaty. But I will
38 expel from you the rebels and revolters
against Me. I will bring them from
the country where they were lodged,
but they shall not enter the land of
Israel;—then you will learn that I am
the EVER-LIVING.—But you, of the
39 House of Israel,—go everyone and
serve his idols, and afterwards, if
you will not obey Me, yet do not
again outrage My HOLY NAME with
your gifts and your idolatries,—for in
40 my Holy Hill, and the High Mountain of
Israel," says the MIGHTY LORD,
"all the House of Israel will serve Me
perfectly in the lands of their country,
—and I will there demand your wav-
ings, and first fruits, and gifts, with all
your consecrations. I will delight
41 in your perfumes, when I bring you
out from the Peoples, and collect
from the countries where I had scat-
tered you, and I will make My NAME
respected through you in the sight of
the heathen. Then you will learn
42 that I am the EVER-LIVING, when I
have brought you to the soil of Israel,
—the land that I raised My hand to
give to your ancestors, and you will
43 then reflect upon your courses and
all your ways by which you corrupted
yourselves, and be loathsome in your
own eyes, because of all the vices you
have practised. You will also recog-
44 nise that I, the EVER-LIVING, work
for you because of My NAME,—not
because of your vicious ways and
rotten courses, House of Israel," says
the EVER-LIVING.

The Boom of Theman.

The command of the Lord came to 21
me again to say:

"Son of Adam! Set your face to- 2
wards Theman, and set it to the south
wind, and preach against the forest
of the south country, and say to the 3
forest of the south, 'Listen to the
message of the EVER-LIVING! Thus
says the MIGHTY LORD! I will light
a fire in you, and devour all your
green trees, and every withered tree.
It will burn unquenchably, and every-

- 4 thing will be scorched before it, from south to north. Then every person will learn that I, the EVERLIVING, have kindled it unquenchably!"
- 5 But I replied, "Ah, EVER-LIVING, do they not say he talks in enigmas?"

Denouncing the Sins of Israel.

- 6 Again the command of the EVER-LIVING came to me to say:
- 7 "Son of Adam! Set your face towards Jerusalem, and let it trip to the Sanctuaries, and preach against the soil of Israel, and say to the soil of Israel, Thus says the Lord: 'I am against you! and will draw My sword from its sheath, and cut off from you the righteous and the wicked! Then when I have cut off from you the righteous and the wicked, My sword shall proceed against every person from the south to the north! when every person will learn that I, the EVER-LIVING, having drawn My sword from its sheath, will never return it.'
- 11 "Consequently you, Son of Adam, sigh!—sigh with shaking waist, and bitterness;—sigh in their sight. And then if they say to you, 'For what do you sigh?' you must reply, 'At the report that has come.' So let every heart sink, and all hands weaken, and every spirit faint, and all knees tremble like water! for the event will come to pass," says the MIGHTY LORD.

The Sword of the Son of God.

- 13 The command of the EVER-LIVING again came to me to say:—"Son of Adam, proclaim and say, 'Thus says the EVER-LIVING! Exclaim, a sword!
- 15 A sword! Sharp and bright. It is sharpened for slaughter! That it may be destructive lightning! or the gleaming sceptre of My Son that melts every tree! It is endowed with brilliancy to be held in His hand; it is a sharp sword,—it is bright,—it is given to the hand of slaughter!
- 17 "Shriek and howl, Son of Adam, for it will come to My People! It will reach all the princes of Israel! My People will be terrified by that sword!
- 18 Therefore slap your thigh, because of the trial. And what if even the Gleaming Sceptre cannot endure it?" the MIGHTY LORD asks.
- 19 "But you, Son of Adam, preach, strike hand on hand, and triplicate the sword twice! The murderous sword!—the mighty, murderous sword,

that penetrates to them! For terror 20 of heart, and the furious attacks on all their gates, I will fix the threatening sword point. I will make it like lightning flashing to slaughter! Rush 21 to the right hand! Turn to the left! Come! Fix your face! Yet I also 22 will clap My hands, and satisfy My indignation,—I, the EVER-LIVING, have said it!"

Ezekiel Ordered to make a Map of the Line of March of the King of Babel.

The command of the EVER-LIVING 23 came again to me to say:—

"And now, Son of Adam! appoint 24 for yourself two ways; sketch for yourself two ways for the entrance of the sword of the King of Babel. Let them both start from the same district, and when depicting it, depict a city at the end of the roads. You 25 must depict the route of the sword to Rabath of the Beni-Amon, and to Judah, to besiege Jerusalem. Then 26 depict the King of Babel at the Head of the two ways deciding which is the road to take,—by the shaking of arrows; asking of the Terephim; looking at the liver! Let the decision 27 come on his right hand, for Jerusalem! to erect batteries, to break her side,—to slaughter on the hills,—to shout with roarings;—to fix batteries against her gates,—to heap up an embankment, to construct ramparts. Yet it will be a silly tale 28 in the sight of those who swore the oaths. Yet he remembers their fault and will seize it.

"Therefore," thus says the 29 MIGHTY LORD, "because you have called your fault to remembrance, by publishing your sins, and displaying your offences, in all your proceedings,—because you have reminded about yourselves, you will be caught.

"But for you, wicked, wounded 30 Prince of Israel, whose day has come, with the time of this last fault,"—the MIGHTY LORD declares 31 it, "I will remove your turban, and take off your crown. He shall not be himself! I will throw down the high, and lift up the low! Alas! 32 Alas! Alas! I will overthrow this city! It shall never be revived until its rightful OWNER comes,—when I will give it to Him! "

The Doom of the Beni-Amon.

- 33 "For yourself, son of Adam, proclaim and say, 'Thus says the MIGHTY LORD to the Beni-Amon, about their disgrace, and exclaim,— A sword! A naked sword to slaughter; sharpened to devour by lightning! in spite of your false visions, your lying divinations, hung on your necks,—when your day comes, at the end of your period of sin,—you poor deadly wounded wretch! Put it in its sheath! I will punish you in the place where you were created,—in your native land, —I will punish you. I will pour out My anger upon you, I will breathe upon you,—in the fire of My wrath,— I will give you into the power of ruffians, skilful in destruction. You shall be devoured by fire,—your blood be on your land, - you shall not be remembered, for I, the EVER-LIVING, declare it!'"

The Crimes of Jerusalem.

- 22 The command of the EVER-LIVING came again to me to ask:—
- 2 "Will you now, son of Adam, judge the bloody city, and teach her all her depravities? And will you say, —Thus says the MIGHTY LORD, 'City! You shed blood in your breast, to hasten on your destiny! And you make yourselves idols, to defile yourself! You shall perish in the blood that you have shed;—and be defiled by the idols you have made! For you have contracted your days, and brought years upon yourself,—therefore I will make you a scorn to the heathen, and a derision in all countries! You shall be named "Many Revolutioned!" both the near and the distant shall deride you! Look at your nobles, Israel! Each sheds blood as far as his power goes! In you they despise both father and mother. They oppress the stranger in you. In you they wrong the fatherless and the widow! You have degraded My Sanctuary,— and profaned My Sabbaths! In you men accuse falsely to shed blood, and in you they eat sacrifices to the hills! In you they plan treachery!
- 10 In you a father's shame is disclosed. In you they corrupt women bound by a vow; and each commits depravity with his neighbour's wife; and everyone devises to defile his

daughter-in-law; and every one has debauched his sister, his father's daughter in you. In you bribes are taken to shed blood. You take usury and exorbitant interest; and plunder your neighbour by extortion; and have forgotten Me," says the MIGHTY LORD.

"Therefore see! I have struck My hands against the plundering you have done; and at the bloodshed which exists amongst you!— How can your heart stand, or your hands be strong, at the time when I shall deal with you? I, the EVER-LIVING, have said, and will do it, that I would scatter you amongst the heathen, and disperse you in the countries, and eradicate your corruptions from you, and make you vile to yourself in the sight of the heathen;—then you will learn that I am the EVER-LIVING."

The message of the EVER-LIVING again came to me to ask:—

"Son of Adam! Are the House of Israel dross to Me? They are all copper, and tin, and iron, and lead in a furnace,—they are the refuse of silver! Therefore," thus the MIGHTY LORD said, "because you are all dross, I will pile you into the well of Jerusalem, as silver, and copper, and iron, and lead and tin are piled into the well of a furnace, to blow the fire over to melt them. Thus I will pile you in My indignation and fury, and melt you! I will melt you thus,—and blow on you with My fiery anger, and dissolve you in the well. Like silver is melted in the well of the furnace,—so you shall be melted in that well,—and learn that I, the EVER-LIVING, pour out My wrath upon you."

Israel's Crimes.

Again the command of the EVER-LIVING came to me to say:—

"Son of Adam, say to her:—'It is a land not purified, nor rained upon, in the lowering day. Her Preachers conspire in her, like a roaring lion desiring to tear his prey. They devour wealth, they seize riches:—they have increased the destitute among you. Her priests have violated My laws, and outraged My Sanctuary. They do not distinguish between the consecrated and the common; and do not separate between the pure and the unclean; and have veiled their

eyes from My Sabbaths; and I am
 27 despised among them. Her nobles
 are like wolves in her breast tearing
 prey, and pouring out blood, and
 28 destroying lives for the sake of plun-
 der; and her preachers impel them
 by silly false visions, and lying divina-
 tions,—exclaiming, 'Thus says the
 MIGHTY LORD,' when the Lord has
 29 not spoken. They have oppressed
 and robbed the people of the country,
 and grieved the poor and distressed,
 and wronged the stranger,—refusing
 30 justice. And I have sought for a
 man among them to mend the fence,
 and stand in the gap before Me for
 the sake of the country, that I might
 31 not destroy it;—but I found none! So
 I will pour out My anger upon them,
 —in the fire of My wrath I will de-
 stroy them. On their own heads I
 have laid their conduct," said the
 MIGHTY LORD.

The Wickedness of Israel and Judah. Ahlah and Ahlibah.

23 Again the message of the EVER-
 LIVING came to me to say:—
 2 "Son of Adam! There were two
 women, daughters of the same
 3 mother, and they prostituted them-
 selves in Mitzer in their girlhood.
 Their breasts were pressed there,
 4 and their virgin bosoms used; and
 their names were Ahlah and Ahlibah.
 They became my property, however,
 and bore sons and daughters;—and
 the name of the daughter of Ahlah
 was Shomeron, and of Ahlibah's
 5 Jerusalem. But Ahlah prostituted
 after she became Mine, and doted on
 her paramours,—on Ashur her neigh-
 6 bour—whodress in blue;—governors
 and rulers,—all of them handsome
 young fellows,—horsemen, riding on
 7 horses; and gave her fornication to
 them. They were all the finest men
 of Ashur,—and she doted upon them,
 and corrupted herself with all their
 8 idols. She did not however abandon
 her prostitutions with the Mitzeraim,
 who lay with her in her youth, and who
 used her virgin breasts, and poured
 9 their whoredom upon her! So I gave
 her up into the power of her para-
 mours of Ashur, whom she doted on.
 10 They stripped her naked. They took
 her sons and daughters, and murdered

them with the sword,—and she be-
 came a reproach to their women, who
 executed justice upon her;—and her
 11 sister Ahlibah saw it.

"She, however, doted worse than
 her, and prostituted herself worse
 than her sister. She also doted on
 12 the lads of Ashur, her neighbouring
 governors and rulers, who were gor-
 geously dressed,—horsemen, riding
 on horses,—all of them handsome
 young fellows! But I saw that she
 13 had corrupted herself;—that both
 had gone the same way. She, how-
 14 ever, increased her profligacy, and
 saw men painted on tablets,—por-
 traits of the Kasdim painted in red,—
 their waists belted with girdles, with
 15 tasselled turbans on their heads, all
 of them gentlemen to look at,—the
 lads of Babel,—Kasdim by their native
 land,—and she doted on them, at the
 16 sight of her eyes,—and sent messen-
 gers to them to the Kasdim. So the
 17 lads of Babel came to her bed of love,
 and corrupted her by their whore-
 doms, and when she was defiled by
 them, her desire revolted from them.
 Then she confessed her prostitutions,
 18 and disclosed her shame;—but My
 soul revolted from her,—as My soul
 had revolted from her sister.

"She, however, increased her pro-
 19 stitutions, remembering the period of
 her youth when she whored in the
 land of the Mitzeraim;—and doted on
 20 the Philishtim, whose bodies are like
 the bodies of asses, and their lust
 like the lust of horses. Thus you
 21 revived the idea of your youth,—to
 work your love amongst the Mitze-
 raim,—as though your breasts were
 young!

"Therefore, Ahlibah," the MIGHTY
 22 LORD says this, "I will inflame the
 paramours, from whom your lust is
 alienated, against you, and bring
 them from around to assail you! The
 lads of Babel and all the Kasdim
 23 to punish, and curse, and brand you,
 with all the lads of Ashur,—handsome
 young fellows,—nobles and governors,
 —all of them gentlemen with titles,—
 riders of horses, who will come upon
 24 you with shield, and chariot, at a rush,
 —and with a crowd of nations armed
 with weapon and shield, and helmet,
 and set themselves around you, and
 fix their faces for vengeance, and
 punish you with their own punish-
 25 ments. For I will show My jealousy
 against you,—so they shall deal with

¹ NORR.—Ch. 23, v. 3. Her Tent, and My
 Tent, i.e., Samaria and Jerusalem.

you in snorting fury,—and cut off your nose,—and after that fell you with the sword! They will seize your sons and daughters,—and after that consume you in the fire.

26 "I will thus make your vices to cease, and your whoredom from the land of the Mitzeraim! and you will not lift up your eyes to them, nor remember the Mitzeraim again."

27 "For thus says the MIGHTY LORD:—"I will give you to the power of those you hate;—whom your lust revolts from!—and they shall deal with you in their hate, and seize all your earnings, and abandon you stripped and naked, and expose the shame of your prostitution, and vices,

29 and whoredoms! This shall be done to you, because of your whoring with the heathen with whom you corrupted yourself for their idols. You went the way of your sister,—so I will pass her cup to your hand!"

30 "Thus says the MIGHTY LORD! "You shall drink out of your sister's cup. You shall be mocked and insulted! ridiculed and laughed at beyond endurance! You shall be filled with drunkenness and anguish, from the cup of ruin and desolation!—the cup of your sister Shomeron!

31 Yes! You shall drink and suck it,—and chew the dregs,—and tear your breasts, for I have said so," the MIGHTY LORD declares.

32 "Therefore," thus the MIGHTY LORD declares, "because you have forgotten Me, and flung Me behind your back,—you shall bear your vices and fornications."

33 Then the LORD asked me, "Son of Adam! will you judge Ahlah and Ahlibah? and remind them of their depravities? For adultery and murder are in their hands,—and they have committed adultery to their idols,—and their children which they bore to Me, they have passed them round to be eaten! They have also done this to Me;—they have defiled My Sanctuary at the same time, and profaned My Sabbaths. For they have murdered their children to the idols, and on the same day come to My Sanctuary to defile it! Nay! They have even done it in My HOUSE!

34 "And in spite of all that, you have sent for men to come from a distance, to whom you have sent a messenger, and they came. Then you bathed,

35 painted your eyes, and decked yourself with jewels for them, and sat on a splendid couch, with a table spread before it, and My oil and perfumes upon it! And the sound of luxury

36 was with her,—and with the mob of men,—men from the west,—drunkards from the desert, on whose hands she put jewels, and beautiful turbans on their heads! Then I

37 remarked, 'Will they commit adultery with the old woman! Will they fornicate with the worn-out prostitute!' And they went to her as they

38 go to a woman who is a whore—that is how they went to Ahlah and Ahlibah,—the profligate wives!

39 "Righteous men, however, will punish them with the punishments of adulteresses, and with the punishments of murderesses,—for adultery and murder are on their hands. For,"

40 thus said the MIGHTY LORD, "I will bring upon them a crowd, and deliver them to be hustled about, and plundered. Then the mob will shower stones at them, and cut up with their swords;—kill their sons and daughters;—and consume their houses with fire. I will thus expel their vices from the country, and warn all women not to practise their sins. They will in this way lay your vices upon you, and you shall bear the sins of your idolatry, and learn that I am the EVER-LIVING."

41

42

The Parable of the Pot—Jerusalem.

The command of the EVER-LIVING again came to me in the ninth year, on the tenth of the tenth month, to say:—

"Son of Adam, write the name of this day,—for upon this day's date the king of Babel arrived at Jerusalem.

So compose a parable to the rebellious family, and say to them,' Thus says the MIGHTY LORD, Set on the pot! set it on! and pour water into it!

Cut up for it every good cut,—the leg, and the shoulder,—fill it with the best bones! Take a fat sheep and also pile the bones with it. Boil it well, and stew the bones in it. For

thus says the MIGHTY LORD, Woe to the Murderers' city! Whose scum is in her! and whose scum cannot get out from her! Bring it out bit by bit, let no lump fall into her! for

her blood is in her,—she poured it on the dry rock! she did not pour it on the earth to cover it with dust! She

8

brought indignation upon her crime; I exposed her blood upon the dry rock without concealment!

- 9 "Therefore," thus the MIGHTY LORD says, "Woe to the City of Murderers! for I will pile on the fire! Heap on wood! Make the fire flame! Stew the flesh, and season it! But let the bones be burnt! and let it stand empty on the hot coals, so that it may be hot and burn the brass, until the foul scum in it is completely destroyed! She has boiled her scum well, but it has not come out of her! Her scum increases! The fire increases it, from your foul vices! Although I cleansed you,—you would not be clean from your filth. You will never be clean until I have satiated my indignation upon you!
- 14 "What I, the EVER-LIVING, have threatened will come,—and I will accomplish it. I shall neither shrink, spare, nor pity. I shall punish you according to your ways and conduct," says the MIGHTY LORD.

The Prophet's Wife Dies.

- 15 The command of the EVER-LIVING came again to me to say:—
- 16 "Son of Adam! I intend to take the desire of your eyes from you suddenly;—and you must neither grieve nor weep! nor allow your tears to flow. Groan in silence! Make no moaning for the dead! Arrange your turban on you and put your shoes on your feet; and cover not your lips, and eat no bread for your wife."
- 18 So I conversed with people in the morning,—and my wife died in the evening!—but I did the next morning as the EVER-LIVING commanded me.
- 19 Then the people asked me,—“Will you inform us, what this, that you are doing, means for us?”
- 20 When I replied to them, “The command of the EVER-LIVING came to me saying, ‘Proclaim to the House of Israel! Thus says the MIGHTY LORD! I will defile my Sanctuary! the pride, strength and desire of your eyes, and the darling of your life! and your sons and daughters left to you will fall by the sword! But they will make you do as I have done;—you will not be allowed to cover your lips, nor to eat the bread of men! but be forced to dress your heads,

and shoe your feet,—nor may you mourn or weep,—but waste away in your sufferings, and moan each to his companion! And Ezekiel has become a sign to you that all that he has done you will have to do;—then you will learn that I am the MIGHTY LORD!”

“So now, Son of Adam! In the day I take from them their confidence,—their joy,—their delight,—the desire of their eyes,—and the object of their life,—their sons and daughters,—that day will not the fugitives come to you to report it to your ears? At that time open your mouth to the refugees,—for you can then speak to them and be no more dumb as while you are a sign to them;—when they will learn that I am the EVER-LIVING.”

Again the command of the LORD came to me to say:—

The Doom of the Beni-Amon.

“Son of Adam! set your face against the Beni-Amon, and proclaim about them, and say to the Beni-Amon,

“Listen to the message of the MIGHTY LORD! Thus says the MIGHTY LORD: Because you shouted Hurrah! against My Sanctuary when it was violated, and against the soil of Israel when it was desolated,—and against the House of Judah when it went to captivity; I will in consequence give you to the sons of the East for a possession, and they shall settle on your downs and encamp on them, and eat your fruits, and drink your milk. I will also make Rabah a fold for camels, and the Beni-Amon a couch for sheep,—when you will learn that I am the EVER-LIVING.”

“For,” thus the MIGHTY LORD says, “because you clapped your hands and jigged on your feet, and rejoiced with all the spite of your soul against the soil of Israel, I have in consequence extended My hand against you, and have given you to be plundered by the nations, and cut off from the Peoples, and to perish from the countries;—I will destroy you;—when you will learn that I am the EVER-LIVING.”

The Doom of Moab and Sair.

Thus says the MIGHTY LORD:— “Because, because Moab and Sair say:—‘See! the House of Judah is

9 like other nations! Be sure I will open the gates of Moab from the cities,—from his frontier cities,—the pride of the country,—Beth-Jeshimoth, Bal-peor, and Kiriathaim,—to the sons of the East who assail the Beni-Amon, to whom I have given them as a possession, so that the Beni-Amon may not be remembered amongst the nations; and I will execute justice upon Moab;—when they will learn that I am the EVER-LIVING."

The Doom of Edom.

12 Thus says the MIGHTY LORD, "Because Edom has been revengeful against the House of Judah, and ravaged, and was spiteful to them,—therefore," the MIGHTY LORD says this, "I have extended My hand against Edom, and will cut off from Edom men and cattle, and make it a heap of ashes from Thiman, to Dardan,—they shall fall by the sword."
14 "I will also lay My punishment upon Edom by the hand of My People Israel, and they shall execute My anger and indignation upon Edom,—and they shall experience My punishments," says the MIGHTY LORD.

The Doom of Philistia.

15 Thus says the MIGHTY LORD: "Because the Philistim have been revengeful, and have revenged with a malicious spirit, and ravaged with perpetual spite:—therefore," the MIGHTY LORD says this, "I will stretch out My hand against the Philistim, and cut off the swordsmen, and destroy the remnants of the shore of the sea, and inflict great punishments amongst them;—when they will learn that I am the EVER-LIVING Who lay punishments upon them."

The Doom of Tyre.

26 It was in the eleventh year, on the first of the month, that the command of the EVER-LIVING came to me to say:—
2 "Son of Adam! Because Tzur said to Jerusalem, 'Hurrah! the gate of the nations is broken! Her ruin will turn wealth to me!'
3 Therefore the MIGHTY LORD says thus,—I am opposed to you, Tzur, and will bring many nations against

you, like the rollers come up from the sea! And they will wreck the 4 walls of Tzur, and raze her towers, and sweep the dust from her, and I will make her a dry rock. She shall 5 become in the midst of the sea a place for spreading—a place for nets in the midst of the sea,—for I have said it," the MIGHTY LORD declared, "and she shall become plunder for the nations. And her daughters who 6 are in the country shall be murdered by the sword,—when she will learn that I am the EVER-LIVING."

The MIGHTY LORD says this:— 7 "I will bring Nebukhadnezzar, king of Babel from the north against Tzur;—the king of kings, with horse and chariot, and cavalry, and the mass of a great force. Your daughters 8 in the country will be slain by the sword, and he will make a rampart against you, and heap up an embankment, and raise approaches against you, and erect batteries 9 against your towers and overthrow your towers with his pickaxes!

"The dust from his troops of horses 10 shall cover you;—your wall will shake with the roar from his horsemen and waggons, and chariots, when they enter your gates, as they enter the breach of a city! He will 11 tramp with the hoofs of his horses in all your streets,—he will slaughter your people with the sword,—and fling your fortifications to the ground! And they will plunder your wealth, 12 and loot your treasures,—overturn your walls, and pull down your charming palaces, and fling your stones, and timbers, and dust into the deep sea! And I will stop the 13 sound of your songs, and the music of your harps shall be no longer heard! for I will make you a water- 14 less rock,—you shall become a place to spread nets,—nor be rebuilt for ever!" for the MIGHTY LORD has spoken, the MIGHTY LORD declared it!

Thus says the MIGHTY LORD to 15 Tzur, "Will not the islands tremble at the sound of your fall? at the groans of the slaughtered in your streets? and all the princes of the 16 sea descend from their thrones, and strip off their brodered robes,—and clothe themselves with terror? sit on the ground, and lie down in silence and astonishment at you? Then 17 they will raise a lamentation over you and say:—

The Nations' Lament over Tzur.

"Has the Mistress of all the Seas perished?—
The glorious city made strong by the sea?
Who with her people terrified all who were in it!—
How the shores shake at the day of your fall!
And the Isles of the Sea are dismayed at your fate!"

16

19 For thus says the MIGHTY LORD!
"I will make your city a heap of
ashes, like the cities that are unin-
habitable, by bringing up the billows
against you, and covering you with
20 great seas, and will bring you down to
the lowest depth, to the men of old,
and you shall dwell beneath the
earth with everlasting desolation, in
the deepest pit,—for you shall never
be inhabited; because I will not let

you dwell, or give you plunder in the
land of the living! I will make you 21
a terror when you cease to exist,—
and when sought you shall not be
found, for ever and ever!" the
MIGHTY LORD declares.

The command of the EVER LIVING 27
came again to me to say:—

"You, yourself, also, Son of Adam, 2
raise a lament over Tzur, and say to
Tzur,

Lamentation over Tzur.

"You, who reside at the ports of the sea,—
Who trade with the Peoples of numerous isles,
Thus says the ALMIGHTY JEHOVAH to Tzur,
You boast—'I am perfect in beauty!'
Your bounds are the heart of the ocean,
Your builders have finished your charms!

3

4

"They built you with cypress from Senir,
For your decks they used Lebanon cedar,
And they took it to form your high masts,—
Bashan's oak trees supplied you with oars,
Your benches were ivory and box from Kithim,
Your gay flag was fine linen of Egypt,
Your sails were rich purple from Alishah's Isles!

5

6

7

"Your sailors were peoples from Zidon and Arvad,
Your Pilots were skilful;—they came, Tzur, from you;
The skill and the science of Ghebel were yours,
Constructing and building your ships for the sea,
And their sailors were with you to go on your voyage.

8

9

"Fars, Lud, and Fut were your troops,
Your soldiers with shield and with helm;
Which they hung up in you, to add to your pride!
And as troops round your walls were the sons of Arvad,
And brave fellows they were on your towers,
Who hung up their shields round your walls,
And perfected your charms!

10

11

"You traded with Tharshish for all kinds of wealth,
For silver, for iron, and for lead;
They purchased your mercantile wares.
Javan, Thubal, and Meshek all traded with you,
Giving bodies of men, and bronze goods for your stores.
The House of Tograham with horses and chargers,
And mules have all purchased your goods.

12

13

14

¹ NOTE.—Ch. 27, v. 7. "Alishah Isles," name of a region. Was it the British Isles, whose woad purple dyes were celebrated of old, as we learn from the Roman and Greek

poets and writers? The tint of woad is what we now call our Navy Blue, and was the colour of our National Flag of old, as it is still.—F. F.

- 15 " Sons of Dedan dealt with you, and many Isles traded,
Handing ebony, ivory, in change for your cash.
- 16 And Aram bought much of your factory products;—
With emeralds, and purple, and muslin, and lace,
And coral, and rubies, they paid for your wares.
- 17 Judah, and Israel's land were your dealers;
For fine wheat, and balms, and for honey and oil,—
And marbles, they purchased from you.
- 18 " Damask purchased much that you made,
With the rich wine of Helbon, and whitest of wool.
- 19 Dan and Javan bought cloth in your markets;
They sold you wrought iron, and cassia and spices;
Dedan sold you rich saddles for riding;
- 20 The Arabs and princes of Kedar dealt with you,—
Lambs, sheep, and fine goats were their goods.
- 21 The merchants of Sheba and Ramah were traders.
With the best of all spices, and all precious gems,
And gold which they paid for your wares.
- 22 " Haran, and Kanah, and Aden, with all Sheba's merchants,
And Ashur and Kilmad were trading,
- 23 They bought of you fine purple fabrics,
And laces, and braids of mixed hues,
And cables well twisted, and cedars they purchased,
- 24 " Ships of Tarshish transported your trade,
And extended your power in the heart of the seas.
But your sailors have brought you to breakers;
- 25 The eastern wind wrecks in the midst of the sea;
Your bullion, your cargoes, your merchants, and seamen,
And captains, constructors, shipbuilders and brokers,
With all the bold warriors about you,
With all those collected within you will fall,
In the depth of the sea on the day when you fall!
- 26 " At the sound of the shriek of your pilots,
The breakers will tremble;—
- 27 All who handle the ropes will descend from their ships,
The sea-captains and sailors will stand on the land,
And will send up their cries and will bitterly shriek,
Cast dust on their heads, and will roll on the sand-hills,
And strip themselves for you, and clothe them in sacks,
And weep with soul-anguish and bitterly grieve,
And raising their wail, they will chant over you,—
- 28 " Oh! Who was like Tzur in the midst of the waters?
Many nations were fed by your trade on the seas!
By your great wealth and traffic the kingdoms grew rich,
Now the breakers have wrecked in the trough of the sea!
Your cargo and crew sink with you to its bed!
All dwelling in islands are stupified at you!
And their monarchs quivering have terrified looks!
The mercantile nations scream at you in terror,—
' You were,—but you never shall rise up again! "

- The Lesson of Tzur's Fate.
- 28 Again the message of the EVER-LIVING came to me to say:—
- 2 " Son of Adam! proclaim to the Prince of Tzur and say; Thus says
- | | |
|---|--|
| the MIGHTY LORD, because of the pride of your heart, and your saying, | ' I am a god! I sit with the gods in the heart of the seas! ' Yet you are a man, and not a god!—although |
|---|--|

you have set your heart in the circle
 3 of the gods! However, you are wiser
 than the judge of the gods! They
 cannot hide any secrets from you!
 4 You have made yourself powerful
 by your sciences, and your know-
 ledge, and enriched yourself in
 treasures of gold and silver! You
 have, (traded with your many
 5 sciences, you have increased your
 power,—and your heart has risen
 6 with your power! Therefore," thus
 says the MIGHTY LORD, "because
 you have set your heart like the
 7 heart of GOD, I will bring cruel,
 tyrannical nations against you, who
 will draw their swords against your
 fine sciences, and spoil your splen-

dour! and you shall sink to death 8
 with a deadly wound in the heart
 of the sea! Will you assert before 9
 your murderers, I am a god? Yet
 you will be a man, and not a god,
 to the hand wounding you! You
 shall die in contempt:—you shall 10
 die by the hand of a foreigner;—
 for I, the EVER-LIVING, have decreed
 it!"

A Second Lament over Tyre.

Then the command of the EVER- 11
 LIVING came to me to say:—
 "Son of Adam! raise a lament 12
 over the king of Tzur, and say to him,
 Thus says the MIGHTY LORD,

A Lamentation for Tyre.

"You perfect seal! full of science and spotless in beauty!
 You once were in Eden the garden of GOD! 13
 Every stone that is precious was fastened upon you,
 Ruby, topaz, and diamond; the beryl and onyx;
 Sapphire, emerald, and opal; in chasings of gold,
 They were made, and set on you the day you were born!

"And you were the Kerub, the holy protector, 14
 And sat on the hill that was sacred to GOD;
 You walked in the midst of the bright flashing jewels;
 You were right in your path from the day of your birth! 15
 Until in yourself the corruption was formed;
 Till your trades filled your breast with extortion and wrong! 16
 So I flung you out from the mountain of Godhood,
 And sent your guardian Spirit from among the bright gems!
 From your beauty your heart rose; your science corrupted; 17
 Notwithstanding your splendour I flung you to earth;
 And before kings, I cast you, to show what you are!

"Your great passion for trade deeply wounded your virtues, 18
 So I bring fire from you, consuming yourself!
 And on earth lay your ashes, in sight of onlookers;
 All nations who knew you will shudder above you! 19
 You have been a terror; but shall be never more!"

The Doom of Sidon.

20 Then the command of the EVER-
 LIVING came to me to say:—
 21 "Son of Adam! Set your face
 against Sidou, and proclaim to her,
 22 and say, Thus says the MIGHTY
 LORD! Sidon! I am against you,
 and I will be honoured amongst you.
 Then they will know that I am the
 EVER-LIVING, when I execute justice
 on her; and I shall be respected in
 23 her. For I will send a plague to her,
 and bloodshed in her streets, and the
 slain shall fall in her from the sword
 that assails her around;—then they
 will learn that I am the EVER-LIVING.

And there shall not be again a 24
 irritation from them, or painful briar
 to the House of Israel, from any
 around, but they will learn that I am
 the MIGHTY LORD!"

The Lesson from the Fate of Israel's Enemies.

The MIGHTY LORD declares thus: 25
 —"When I collect the House of
 Israel from the Peoples among whom
 I have scattered them, and have been
 revered by them in the sight of
 the heathen, and they are restored to
 the soil I gave to My servant Jacob,
 upon which they shall dwell in safety, 26

and build houses and plant vineyards, and rest secure,—when I have executed justice on all around who despised them,—they will acknowledge that I am their EVER-LIVING GOD!"

The Fate of Pharaoh and Egypt.

29 In the tenth year, on the twelfth day of the tenth month, the command of the EVER-LIVING came to me to say:—

2 "Set your face against Pharaoh, king of the Mitzeraim, and proclaim 3 to him, and to all the Mitzeraim;—speak and say,—

" Thus says the MIGHTY LORD! I am opposed to you, Pharaoh, king of the Mitzeraim, you great reptile of the land between the rivers! who says to Me 'It is my river,—I made it for myself!' I, however, will put 4 hooks into your jaws, and make the fish of your rivers stick to your scales, and pull you up out of your rivers on 5 to the face of the fields where you will fall,—neither collected nor picked up, but I will give you as food to the beasts of the earth, and the birds of 6 the skies! Then all the population of the Mitzers will know that I am the EVER-LIVING, because they were a reed-like crutch to the House of 7 Israel! When they leaned upon your handle you split and gashed all their shoulder,—and when they leaned upon you, you broke, and shook all their waist!

8 "Therefore," thus the MIGHTY LORD declares, "I will bring a sword against you, and cut off from you 9 men and cattle, and the land of the Mitzeraim shall become a desolation and ash-heap; and they shall learn that I am the EVER-LIVING,—because they said, 'The river is mine! and I made it!' Therefore I oppose you and your river! and will make the land of the Mitzeraim a heap of ashes, a waste of ashes from the Tower of Sunah, to the borders of 10 Kush.¹ The foot of man shall not pass over it, nor shall it be inhabited 12 for forty years! For I will make the land of the Mitzeraim a waste in the

midst of desolate countries,—and her cities, in the midst of cities of ashes. They shall be deserted for forty years, and I will scatter the Mitzeraim among the Nations, and sow them among the countries.

"But," the MIGHTY LORD declares, 13 "at the end of forty years, I will collect the Mitzeraim² from the Peoples, where I have driven them, and restore the captive Mitzerites, 14 and return them to the district of Phathros,¹ to the land of their birth, and it shall become a low kingdom. It shall be lower than any kingdom, 15 and never again raise itself above the nations, for I will prevent it from trading in nations, and it shall no 16 more be trusted by the House of Israel,—a reminder of former sufferings to their face. Then they will learn that I am the MIGHTY LORD."

Nebukhadnezzar's Plan for Destroying Tyre.

It happened again in the twenty- 17 seventh year, on the first of the first month, the command of the EVER-LIVING came to me to say:—

"Son of Adam! Nebukhadnezzar, 18 king of Babel, has done a big work with his army at Tzur:—every head has been made bare, and every shoulder chafed, but neither he nor his army have had any pay from Tzur, for the work they have done against her. Therefore," thus says the 19 MIGHTY LORD, "I will give the land of the Mitzeraim to Nebukhadnezzar, king of Babel, and he shall carry off her wealth, plunder her plunder, and loot her loot, and it shall be the pay of his army. For 20 the work he has done at her I give to him the land of the Mitzeraim, for what he did for Me," said the MIGHTY LORD. "At the same time I will 21 produce a shoot from the House of Israel; and give you an open mouth amongst them,—when they will learn that I am the EVER-LIVING."

Word to many Nations.

The command of the EVER-LIVING 30 came again to me to say:—

"Son of Adam! Proclaim and say: 2

¹ NOTE.—Ch. 29, v. 10. "From the Tower of Sunah, to the borders of Kush." KUSH was the country extending from the Persian Gulf on the east to the Gulf of Suez on the west, that is now North Central Arabia.—F. F.

² NOTE.—Ch. 29, v. 14. "Phathros." Probably the Delta of the Nile—the "spreading out," to expand, explain, lay open, being the meaning of the word in Hebrew and Arabic.—F. F.

'Thus says the MIGHTY LORD—
 3 Howl, Alas for the day! For the day comes,—the day of the EVER-LIVING comes,—a gloomy day,—the day of
 4 the Nations comes! And a sword has gone to Mitzer,—and anguish has gone to Kush, at the fall of the wounded of Mitzer, for her wealth is seized, and her foundations are upturned!
 5 Kush, and Phut, and Lud, and all the Arab and Kub, and the men of the countries allied with them shall fall by the sword!
 6 "Thus," said the LORD, "they shall fall heavily with Mitzer, and her proud strength shall rush down. They shall fall with her by the sword from Migdol to Suneh," said the EVER-LIVING, "and be desolate amongst
 7 the desolate countries, and their cities amongst the cities shall become heaps of ashes! When they will learn that
 8 I, the EVER-LIVING, have put a fever in Mitzer which will shatter all her strength. Then messengers shall
 9 proceed from My presence to the deserts to cause terror to easy Kush, and anguish will reach them like that of Mitzer,—for look! it has arrived!"
 10 The MIGHTY LORD continued thus, "I will take away the wealth of Mitzer by the hand of Nebukhadnez-
 11 zar, king of Babel. He, and his People with him,—the terror of Nations,—advance to destroy the country; and draw their swords against Mitzer, and
 12 fill the land with slain. I also will make their rivers ash-heaps, and sell the country to the hands of the cruel, —and desolate the land, and its industry, by the hand of foreigners, I, the EVER-LIVING, have said it!"
 13 Thus says the MIGHTY LORD, "I will make the idols waste away,—and destroy the delusions from Noph, and a prince shall never again come from the land of the Mitzeraim,—but I will
 14 put fear in the country of Mitzer. I will also desolate the Delta, and set fire to Zaon, and execute justice on Noa,—and pour My indignation on Sin, the Fortress of Mitzer, and cut
 15 off the wealth of Noa. When I set fire to the Mitzeraim, Sin will be in torment, and Noph in daily misery!
 16 The warriors of Aven and Pi-beseth will fall by the sword, and they shall go to captivity. What a dark day for Taphenes when I break the supports of the Mitzeraim, and destroy the pride of her power! Gloom will cover
 17 her! when her daughters go into

slavery! and I execute justice on the 19 Mitzeraim; then they will learn that I am the EVER-LIVING."

The Doom of Egypt's Power.

It was in the eleventh year, on the 20 first of the seventh month, the command of the EVER-LIVING came to me to say:—

"Son of Adam! I have shattered 21 the arm of Pharaoh, king of the Mitzeraim! and it has not been bound with remedial appliances, or wrapped in bandages, to fix and strengthen it to grasp the sword. For," thus said 22 the MIGHTY LORD, "I am opposed to Pharaoh, king of the Mitzeraim, and have broken the arms of his power,—they are broken,—and have caused the sword to fall from his hand! And I will scatter the Mitzeraim 23 amongst the nations, and sow them in the countries, but will strengthen 24 the arms of the king of Babel, and put My sword into his hand; but break the arms of Pharaoh, who will groan the groans of the wounded before him! For I have strengthened 25 the arms of the king of Babel, and enfeebled the arms of Pharaoh,—and they shall learn that it is I, the EVER-LIVING, Who put the sword into the hand of the king of Babel, and extend it against the Mitzeraim; and Who 26 scatter the Mitzerites amongst the nations, and sow them amongst the countries,—where they will learn that I am the EVER-LIVING."

A Question asked of Pharaoh about a Cedar of Lebanon.

It was in the eleventh year, on the 31 third of the first month, that the command of the EVER-LIVING came to me to say:—

"Son of Adam! Ask Pharaoh, king 2 of the Mitzeraim, and all his crowd, Who are you like in your grandeur? You saw Ashur was a cedar in 3 Lebanon,—with beautiful branches, and silent shade, and lofty heights,—with his foliage like dark clouds! He grew by the brooks;—the deep 4 rose for him,—her streams ran round his roots, and sent their rills to all the trees of the field. So his stature 5 was higher than all the trees in the fields, and his branches increased, and his boughs multiplied from the plentiful water sent to him. All the 6 birds of the skies nestled in his

branches, and all the beasts of the field bred under his boughs, and many nations rested under his shade. And he was beautiful in his grandeur and wide-stretching leafage, for his roots were in plenty of water. The cedars in the garden of GOD could not hide him; the pines were not equal to his boughs; nor were the planes to his branches;—all the trees in the garden of GOD were not equal to him in his beauty. I made him beautiful with his many branches;—and all the trees in the garden of GOD envied him!

10 "However," the MIGHTY LORD says this, "because of excessive height,—and placing his foliage in the clouds, and lifting his heart in pride, I have given him to the Prince of Nations! He will deal with him! I have driven him off in his crime!

11 and foreign cruel nations shall cut him down, and abandon him on the hills, when all his glorious boughs will wither, and his branches be broken by the strong of the earth; and all the Peoples of the earth have fled from his shade, and left him!

12 Upon his wreck all the birds of the skies will settle, and all the beasts of the field come to his boughs. So let none of all the trees by the brooks exalt themselves on high, nor place their foliage in the clouds, nor station themselves above all the drinkers of water; for all will be

given to death, to the earth beneath,—amongst the sons of Adam, who go down to the pit!

"On the day he went to the grave," 15 said the MIGHTY LORD, "I mourned! I covered the deep for him! I stopped the rivers! I shut up many waters! I darkened Lebanon for him! And all the trees of the field fainted for him! At the sound of his 16 fall the nations shook! At his descent to the grave;—at his descent to the pit, the depths of the earth sighed;—all the trees of Eden,—the best and fairest of Lebanon,—all that drink waters! They went down with 17 him to the grave,—to the slain by the sword,—who lay scattered beside him among the nations!

"Are you like him in glory, and 18 grandeur, among the trees of Eden? You will still be brought down with the trees of Eden to the lower earth among the defiled,—lying with those killed by the sword,—you, Pharaoh, and all your companions," says the MIGHTY LORD.

A Dirge over Pharaoh.

It was in the twelfth year, in the 32 twelfth month, on the first of the month, the command of the EVER-LIVING came to me to say:

"Son of Adam! take up a lament for Pharaoh, king of the Mitzeraim, and say about him:—

Lament over Pharaoh.

"You were like a young lion to nations,
And you were like to a reptile in seas;
And you paddled your feet in the rivers,
And muddled about in your streams.

3 "But thus says the MIGHTY JEHOVAH!
Over you I will fling out My net,
4 And My toils, with a great crowd of men!
Leave on land, on the face of the field,
And the birds of the skies light on you,
5 And the beasts of the earth on you gorge.
On the hills I will fling out your flesh,
6 And the vales shall be full of your worms!
Flood the land where you swam with your blood,
And fill the dales up to the hills!

7 "When I quench you, I'll darken the stars,—
And cover the sun in a cloud,
8 And the moon shall not give out her light.
For you darken the lamps of the skies,
And spread darkness over your land,"
Thus the ALMIGHTY LORD has declared.

9 "Many nations will grieve at the heart,
When I wreck you along with the tribes,

In lands that you never had known,
 And waste many Peoples with you;
 And kings lie in trouble for you,
 When I brandish My sword in their face,
 And shrink back in terror each one
 For his life, in the day of your fall!"

10

11 For thus says the MIGHTY LORD!
 "The sword of the king of Babel
 12 shall come to you! I will fell you by
 the swords of his generals, the most
 cruel of the nations,—and they will
 plunder the pride of Mitzer, and
 13 destroy her wealth. And I will
 deprive her of all the cattle beside
 her many streams, nor shall the foot
 of man muddle them again, nor the
 14 hoof of cattle muddle them, when I
 cause your brooks to shrink, and
 your rivers to run like oil," says the
 15 MIGHTY LORD, "when I make the
 land of the Mitzeraim desolate, and
 deprive the country of its industry.
 When I strike its inhabitants,—they
 will acknowledge that I am the EVER-
 LIVING.

"This is the lamentation with which 16
 the daughter of the nations will
 lament her,—they will lament over
 Mitzer, and all her wealth,—they
 will lament her," says the MIGHTY
 LORD.

Another Dirge over Egypt and her
 Allies.

It was in the twelfth year, on the 17
 fifteenth of the month, that the com-
 mand of the EVER-LIVING came to
 me to say:—

"Son of Adam! Wail over the 18
 population of Egypt, and the
 daughters of the noble nations
 gone down beneath the earth,
 descended to the pit!

A Lament over Egypt, and all her Allies.

"You beauty! descend and lie down with the vile, 19
 In the home of the slaughtered who fall by the sword 20
 They give her a bed with her crowds;
 From the midst of the grave heroes call out to her, 21
 Where the mighty departed lie slain by the sword.

"There is Ashur and all his assembly with him,— 22
 They are buried, all slain, as they fell by the sword;
 Each is placed in his tomb, at the sides of the pit, 23
 And his troops still about him surrounding his grave;—
 They are all of them slain, and flung down by the sword;
 Who made themselves terrors when living on earth!

"Ailam is there with her friends all surrounding her tomb, 24
 Who were all of them slaughtered, and felled by the sword;
 Who departed, defiled, to the earth underneath;
 Who made themselves terrors when living on earth,
 But were loaded with shame when they went to the Pit!
 In the midst of the slain they have made her a bed; 25
 And with all her companions around her entombed;—
 They were slain by the sword, and the whole were disgraced,
 Tho' in life they had made themselves terrors to earth;
 And they bear their disgrace with those gone to the pit;—
 She is laid in the midst of her slain.

'There is Meshek and Tubal with great hosts around, 26
 All entombed in disgrace with the slain by the sword,
 Tho' in life they had made themselves terrors on earth.
 Lie they not with the heroes who fell in defeat, 27
 Who went down to the grave with their weapons of war?
 'Neath their heads are their swords, and their rags on their bones,
 Tho' in life they had made themselves terrors on earth!

- 28 " And yourself shall be broke in the midst of the vile !
 You shall lie down with those who are slain by the sword !
- 29 There is Edom, her king, and her princes are there,—
 Who are laid with their brave, but all slain by the sword,
 They sleep there with the vile, and are gone to the pit !
- 30 All the League of the North, and all Zidon are there ;
 Who fell slain, with their terrible heroes ashamed,
 And lie vilely disgraced with the slain by the sword,
 And bear their reproach with those gone to the pit !
- 31 " Pharoh sees them,—feels comfort for all his slain host,
 Pharoh, slain by the sword, with his powerful troops,
 Yes, Pharoh's whole host, says my GOD EVER-LIVING,
 Though his terrors he placed on the living on earth,
 I cause him to sleep in disgrace with those slain by the sword,
 Yes, Pharoh and all his great host," said JEHOVAH, my GOD !

A Warning to Israel.

- 33 The command of the EVER-LIVING came again to me to say :—
- 2 " Son of Adam, speak to the children of your people and say to them, ' When I bring a sword against a country, and take a man of that country to its borders, and appoint
- 3 him as a watchman for them, and he sees the sword coming to the country, and he blows his trumpet, and arouses
- 4 the People,—whoever hears the sound of the trumpet and does not take warning, but the sword approaches and seizes him,—his blood will be
- 5 upon his own head. He heard the sound of the trumpet, and did not take warning,—his blood will be on himself, since he had been warned to protect his life.
- 6 " But if when the watchman saw the sword advancing, he did not sound the trumpet, nor warned the people, and the sword came, and took a person from them, he will have been taken by his fault, and I will require his blood at the hand of the watchman.
- 7 " And you, Son of Adam,—I have appointed you as a watchman for the House of Israel :—therefore listen to the command from My mouth, and
- 8 warn them by it. If I say to the wicked that he shall die for his wickedness, and you do not speak to warn the sinner from his wicked way, he will die by his sin,—but I will seek
- 9 his blood on your hand. But when you warn the wicked to turn from his way,—and he does not turn from his course,—he will die for his sin,—but you will have delivered your soul.
- 10 " So now, Son of Adam, speak to the House of Israel, address them who say :—

" Because our sins and offences

are upon us, we waste away by them, —and there is no revival !'

" Say to them, ' By My life,' says the MIGHTY LORD, ' I do not delight in the death of the wicked ;—but wish the wicked to turn from his course and be revived. Turn ! Turn ! from your bad course ! Why will you kill yourselves, House of Israel ?'

" Therefore you, Son of Adam, tell the children of your people, ' The righteousness of the good will not rescue him at the time when he sins ;—and the wickedness of the wicked will not weigh against him when he turns from his wickedness :—nor the righteous be able to live by it when he sins !'

" When I tell the righteous that he shall live, and he relies in that righteousness, and does wrong, all his righteousness will not be remembered, but for the wrong he has done he will die by it.

" But when I tell the wicked he shall die,—and he abandons his offences, and practises justice and right,—if the wicked restores the pledge ;—returns the theft ;—follows the rules of life—ceases to do wrong ;—then he shall live, he shall not die. All the offences by which he had offended will not be remembered against him. He practises justice and right,—he will live.

" But the children of your people say, ' The path of the ALMIGHTY is not straight !' Your path, however, is not straight.

" By the righteous turning from his righteousness and practising evil,—he then dies by it. And by the wicked turning from his wickedness, and practising justice and righteousness,—he is revived by them. Yet x

you say, 'The path of the ALMIGHTY is not straight!' House of Israel, I will sentence every one of you by his own courses! "

The Fall of Jerusalem and a Message upon the Jews.

- 21 It was in the twelfth year, on the tenth of the fifth month, of our transportation, a refugee from Jerusalem came to me to say: "The city has been assaulted!" But the hand of the LORD had been upon me in the evening before the refugee came, and He had opened my mouth when he came to me in the morning, and I could speak, being no longer dumb.
- 22 So the command of the EVER-LIVING came to me to say:
- 23 "Son of Adam! The inhabitants of the ash-heaps in the land of Israel exclaim, and say: 'Abraham was an individual, yet possessed the country;—and we are many. Give us the possession of the country.' Therefore tell them, 'Thus says the MIGHTY LORD: Because of the blood you eat, and the raising of your eyes to idols, and the blood you have shed,—ought you to possess the country? You stand on your ruins practising depravities,—and each corrupts the wife of his neighbour!—yet you would possess the country?'
- 24 "Tell them this, 'Thus says the MIGHTY LORD: By My life, those in the ruins shall fall by the sword, and those in the open field I will give to the beasts for food! and those in forts and caves shall die of disease.
- 25 I will also make the country desolate and waste, and her proud power shall fail, and the hills of Israel be a desert without a passenger. Then they will learn that I am the EVER-LIVING when I make the country desolate and waste, because of all the depravities they practise.'
- 26 "And you, Son of Adam,—the children of your People make a talk about you in the shadow of the walls, and at the doors of their houses, and they say one to another, each to his friend, 'Let us go now and listen what message has come from the EVER-LIVING.' But they only come to you as a gathering crowd, and sit before you as a mob, and listen to your speech; but they do not practise it,—for they flatter with their mouth,
- 27 but their hearts follow villany! And

you are like a love-song to them, beautiful in sound, and cheering in tone, so they listen to your words;—but they do not practise them;—but when that comes which will come,—they will acknowledge that a Prophet has come amongst them! "

A Warning to Israel's Shepherds.

The command of the EVER-LIVING came again to me to say:

- "Son of Adam! Preach against the shepherds of Israel, and tell those shepherds: 'Thus says the MIGHTY LORD. Woe to the shepherds who shepherd themselves!—should not shepherds shepherd their flock? Who consume the milk, and wear the wool, and kill the fattened;—but shepherd not the flock! You have not strengthened the feeble;—and have not cured the wounded; and have not bandaged the broken, nor turned back the straying;—nor sought the lost; but brutally kicked and driven them off! So they were scattered without a shepherd, and devoured by all the wild beasts of the field, and chased! My sheep wandered on all the hills, and on all the high mountains, and over all the surface of the country the flock was scattered, and you never enquired or sought for them. Therefore, Shepherds! listen to my message from the EVER-LIVING! 'By My life,' says the MIGHTY LORD, 'it is because you let My flock be devoured by all the wild beasts of the field, without a shepherd;—and the shepherds never care about My flock;—but the shepherds mind themselves, and do not mind the sheep, therefore, Shepherds! listen to my message from the EVER-LIVING. Thus says the MIGHTY LORD, 'I am against you, Shepherds, and will demand My sheep from your hands, and will dismiss you from your shepherdship of the flock,—and you, Shepherds! shall shepherd yourselves no more;—but I will rescue My sheep from you, and you shall not devour them.'
- "For," thus says the MIGHTY LORD, "I will attend My sheep and look after them. As a shepherd looks after his flock during the time he is amongst the scattering sheep;—so I will look after My sheep, and rescue them from all the hollows where they have been scattered in the day of clouds and darkness, and will

bring them out from the Peoples, and collect them from the countries, and bring them to their own ground, and shepherd them on the hills of Israel, by the brooks, and near the inhabited country. I will shepherd them with good shepherding, and their folds shall be on the high hills of Israel, where they shall lie down in good pasture, and feed fat on the provender of the hills of Israel. I will shepherd My flock, and I will comfort them," says the MIGHTY LORD. "I shall seek for the lost; and will turn back to straying; and bandage the broken; and strengthen the feeble,—but kill the fat and strong. I will shepherd properly!" I will also give My flock," the MIGHTY LORD says this, "Myself justice between sheep and sheep, and rams and he-goats.

18 "Does it seem nothing to you to have fed on good pasture, and neglected your shepherding:—that you must trample it with your feet? And having been quenched with clear water,—but you must muddle the rest with your feet? so that My sheep must eat what your feet crushed, and drink what your feet had be-fouled?

20 "Consequently," the MIGHTY LORD says this, "I Myself will decide between the fat sheep and the lean sheep. Because you have pushed with side and shoulder, and struck with your horns all the weak, until you have expelled them to the outside, I will protect My sheep, and they shall not again become a prey, for I will decide between sheep and sheep, and will appoint a Perfect Shepherd, who will shepherd them,—My Servant David,—who shall pasture them, and be their shepherd. I, the EVER-LIVING, will also be their GOD, and My Servant David a prince to them. I, the EVER-LIVING have said it.

25 "Then I will make a treaty of peace with them, and expel cruel beasts from the country, so that they may reside in the open plains in security, and sleep in the woods. I will also endow those who surround My hills with a blessing:—and rain shall pour down in its season; and there shall be blessed showers.

27 Then the tree of the field shall bear its fruit, and the earth give out its produce,—and they shall be secure on their grounds. Then they will

know that I am the EVER-LIVING, when I have broken yokes off them, and delivered them from power of those who enslaved them; for they shall never again be a prey for the heathen, nor shall the wild beasts of the earth devour them,—but they shall rest in safety, and without fear. And I will raise for them a wonderful plant,—and they shall be no more destroyed by famine in the country, and no more bear the insults of the heathen; but acknowledge that I am their EVER-LIVING GOD, and the House of Israel are My People," said the MIGHTY LORD. "You, however, My sheep, the sheep of My pastures, are Men! I am your GOD!" says the MIGHTY LORD.

The Doom of Mount Seir.

The command of the EVER-LIVING shall come again to me to say:

"Son of Adam! Turn towards Mount Seir, and proclaim against it, and say to it,—Thus says the MIGHTY LORD! I am opposed to you, Mount Seir, and will extend My hand against you, and make you desolate and waste. I will lay your towns in ashes;—and you shall become desolate, and learn that I am the EVER-LIVING. Because you had a perpetual hatred, and poured out the children of Israel to the hand of the sword, at the time of Edom,—at the time of his passionate slaughter! Therefore, by My life," says the MIGHTY LORD, "I will prepare blood for you! and blood shall pursue you; since you did not hate blood,—therefore blood shall pursue you! So I will make Mount Seir desolate and waste, and will cut off from it travellers and resident. I will also cover his hills with his slain, and on your highlands, and vales, and plains, those slain by the sword shall fall! I will make you an everlasting desolation! Your towns shall not be rebuilt! then you will learn that I am the EVER-LIVING because you said, 'Both those nations, and those two countries will be mine, and I shall possess them!' But the EVER-LIVING was there; therefore, by My life," says the MIGHTY LORD, "I will act like the rage and envy that you displayed against them, and display Myself as amongst them, when I punish you! You also will learn that I am the EVER-LIVING,

and have heard all the insults you uttered against the mountains of Israel, 'They are desolated for us! They are given us to be devoured!' 13 And you inflated yourself against Me by your mouth, and boasted against Me by your words!—I heard!" 14 Thus says the MIGHTY LORD, "When all this country is glad,—I will make you desolate! You rejoiced over the injuries to the House of Israel, when desolate;—therefore I will do this to you: All Mount Seir, and all Edom shall become desolate, —and learn that I am the EVER-LIVING.

A Message to the Hills of Israel.

36 "But now, Son of Adam, preach to the Mountains of Israel, and say, Mountains of Israel! listen to a message from the EVER-LIVING. 2 Thus says the MIGHTY LORD! Because your enemies say, 'Ah, Ah,' at you, 'the everlasting hills will be our possessions,' therefore proclaim and say, Thus says the MIGHTY LORD! Although they have ravaged and worried you all round, to make you a province of broken nations, and to bring you on to the end of the tongue as a contemptible People,—therefore, Mountains of Israel! listen to the message of the MIGHTY LORD! The MIGHTY LORD says to the Mountains, and to the Hills, and to the Valleys and Dales, and to the Waste Heaps of Ashes, and to the Deserted Cities, that were plundered, and laughed at by the broken nations around you;" thus says the MIGHTY LORD, "I will promise in the fire of My indignation against the broken nations, and against Edom; all of them who assigned My land to themselves as a possession, with a delighted heart and a malignant mind, that they should be a subject 6 of plunder.—Therefore proclaim to the soil of Israel, and tell the Mountains, and Hills, and Valleys and Dales,—thus says the MIGHTY LORD, I promise you in My indignation and anger,—because you have borne the insults of the heathen,—therefore," thus says the MIGHTY LORD, "I have raised My hand,—that the heathen around you shall bear their own disgrace! But you, Mountains of Israel! shall grow trees and bear fruit for My People Israel, 9 when they are ready to come! For

I am with you, and will turn towards you, and you will be cultivated and sown, and I will increase a population 10 from all of the House of Israel, who will return to the burnt-up cities and rebuild them. For I will increase 11 men and cattle upon you, and you will increase and breed, to your ancient population, and I will benefit you more than formerly. Then you will learn that I am the EVER-LIVING, when I bring the men of My People 12 Israel to you, who will possess you, and you shall be their estates, and you shall never again be bereaved."

Thus says the MIGHTY LORD! 13 "Because they say to you, 'You devour men, and have been a destroyer of your population!' Therefore you shall not again 14 devour your population, nor again be bereaved of your population," says the MIGHTY LORD.

"And I will no more startle you by 15 the insult of the heathen, and you shall no more bear the reproach of the Peoples,—for you shall not be bereft of your population again," the MIGHTY LORD declares.

The message of the EVER-LIVING 16 came again to me to say:

"Son of Adam! when the House of 17 Israel resided in their own country they defiled it by their conduct, and idols,—their conduct before me was like that of a depraved loose woman; so I poured My indignation upon 18 them, because of the blood they shed upon the earth, and its defilement by idols. I also scattered them amongst the heathen, and littered them in the countries;—I punished them for their ways and practices. But upon 20 arriving amongst the heathen where they were sent, they degraded My HOLY NAME, by saying to them, 'These are the People of the EVER-LIVING! but they have been put out from His country!' I however have 21 regard to MY HOLY NAME, which the House of Israel have degraded amongst the heathen where they wander;—therefore tell the House of 22 Israel, Thus says the MIGHTY LORD! I will not effect this for your sakes, House of Israel, but for MY HOLY NAME which you have degraded amongst the heathen to whom you have come. I intend to sanctify My 23 greatly degraded NAME amongst the

heathen, which you degraded amongst them,—so that the heathen may learn that I am the EVER-LIVING," the MIGHTY LORD declares, "by My making Myself sacred in their eyes, through you! Then I will bring you from the heathen, and collect you from all the countries, and bring you to your own soil, and wash you with pure water, and purify you from all your corruptions, and cleanse you from your idolatries, and give you a new heart, and put a new spirit in your breast; and remove the heart of stone from your body, and place in you a heart of flesh, and put My spirit into your breast, and cause you to walk according to My institutions and regard and practise My Decrees. Then I will restore you to the country I gave to your ancestors, and you shall be My people, and I will be your GOD, and rescue you from all your corruptions,—and call to the corn, and increase it, and not lay famine upon you. I will also increase the fruit of the trees, and the products of the fields, so that the reproach of famine will no more be brought against you by the heathen. Then you will reflect on your wicked ways, and bad conduct, and be despicable in your own sight, because of your sins and depravities. I shall not do this for your sakes," the MIGHTY LORD declares;—"let yourselves know that;—and be ashamed and feel the disgrace of your conduct, House of Israel."

The MIGHTY LORD says thus, "In the time when I cleanse you from all your passions and restore you to your cities, and you rebuild the burnt ruins; and the desolate land that was a waste to the eyes of all who passed through it, is again cultivated, they will ask, 'How has this country, that was a desert, become like the Garden of Eden? and its burnt and desolate and broken-down cities inhabited fortresses?' Then the fragments of the heathen around will recognize that I, the EVER-LIVING, have rebuilt the ruins, and planted the waste. I, the EVER-LIVING, have promised, and will perform it!"

Thus says the MIGHTY LORD, "Yet I must be requested by the House of Israel to do this. Then I will increase population for them like sheep,—like blessed sheep they shall be,—like sheep in Jerusalem at

her fairs. The burnt cities shall be full of men like flocks,—and they shall learn that I am the EVER-LIVING!"

The Plain covered by Dry Bones.

The hand of the EVER-LIVING 37 came upon me and carried me out by the whirlwind of the LORD, and let me down on the Plain, and it was full of bones. Then it whirled me over them round and round, and I saw very many on the surface of the Plain, and I perceived they were very dry. Then He asked me, "Son of Adam, can these bones be revived?" And I replied, "You know, MIGHTY LORD."

When He answered, "Preach to these bones, and say to them, Dry bones! listen to the message of the LIVING LIFE! The MIGHTY LORD proclaims, I will bring a wind to you, and you shall revive! I will also put sinews on you, and cause flesh to cover you, and cover you with skin, and put breath into you, when you will revive,—and learn that I am the LIFE."

I consequently preached as He ordered me;—and as I preached a sound came, and I perceived an earthquake, and the bone approached to bone! Then I watched, and saw muscles come over them, and flesh rise and skin cover them over all,—but breath was not in them.

He then said to me, "Proclaim to the Wind,—proclaim, Son of Adam, and say to the Wind, 'Thus says the MIGHTY LORD,—Wind! come from the four winds, and blow into the throats of these,—and let them revive!'"

So I proclaimed as He ordered me, and the wind came to them, and they revived! and stood on their feet,—a very, very great army!

Then He said to me, "Son of Adam! these bones are all the House of Israel. You know they say, 'Our bones are dry, and our hope has faded: we are exterminated!' Therefore proclaim and tell them, 'Thus says the MIGHTY LORD, Be certain that I will open your graves, and bring you from your tombs, My People, and lead you to the soil of Israel! Then you will learn that I am the LIFE, when I open your graves and bring you, My People, from your tombs. And I will put My

breath into you, and revive you,—I, the LIFE, have promised, and I will perform it!" said the EVER-LIVING.

The Parable of the Twelve Sticks.

- 15 The message of the EVER-LIVING came again to me to say:—
- 16 "Now you, Son of Adam, select a stick for yourself, and write upon it, 'For Judah.' And for the Sons of Israel his companions, take another stick, and write on it, 'For Joseph!' A stick for Ephraim, and for all the House of Israel their companions.
- 17 Then join them for yourself one to another as one stick,—and make them one for your hand. And when the children of your People ask you, and say, 'Will you inform us why you do this?' say to them, Thus says the MIGHTY LORD, Look! I shall take the stick of Joseph which is next to Ephraim, and the staves of Israel his companions, and join them to the stick of Judah, and make them one stick, and they shall become one for My hand. Then hold the sticks you have written upon, in your hand
- 21 in their sight, and say to them, Thus says the MIGHTY LORD, 'Look! I will take the children of Israel from the hand of the heathen, where they have gone, and collect them from around and lead them to their own land, where I will make them one nation in the country, on the mountains of Israel, and they shall have a single king to govern them, and shall never more be two nations, nor be again divided into two kingdoms.
- 23 They will not defile themselves again with idols, and pollutions, nor any of their rebellions. For I will rescue them from all their faults in which they sinned, and purify them, and they shall be My people, and I will be their GOD. Then My Servant David shall reign over them and be their single Shepherd to them all, and they will conduct themselves by My decrees, and regard My institutions, and practise them, and rest in the country that I gave to My servant Jacob,—where your fathers dwelt. You shall reside in it, and your sons, and grandsons for ever,—and My Servant David shall be your prince for ever!
- 26 "I will then make a treaty of peace. It shall be an everlasting treaty that I will make with them,
- 27 —and I will increase them,—and fix

My Sanctuary amongst them for ever, and reside with them, and I will be their GOD, and they will be My People. Then the heathen will learn that I, the EVER-LIVING, sanctify 28 Israel, when My Sanctuary is amongst them for ever!"

The Doom of Gog.

The message of the EVER-LIVING 38 came again to me to say:—

- "Son of Adam! set your face 2 against Gog, of the land of Magog, the chief prince of Meshek, and Thubal, and proclaim to him, and 3 say:—" Thus says the MIGHTY LORD,—I am opposed to you, Gog, chief prince of Meshek and Thubal, but I shall control you by putting 4 My bit into your jaws and bringing you and all your army, horsemen and cavalry all of them fully armed; —a numerous host, with shields and bucklers, and trained to the use of swords;—and Pars, Kush, and Phut, 5 all of them with shield and helmet; —Gomer and all his hordes; the 6 House of Thorgarmah from the far north, and the whole of his hordes;—many Peoples with you,—drilled and 7 disciplined by yourself;—you and all your host,—and their hosts with you, — and you yourself shall be 8 their Commander. Prepared by yourself for a long time,—shall come at the end of the years to the country restored from its ruins; with your recruits from many Peoples, against the Mountains of Israel that were a continuous waste, but who have been brought out of the nations, and all of them dwelling in security,—until you 9 ascend like a storm! Coming on like a cloud to cover the land,—you and all your hordes, and many Peoples with you.—Then," thus says 10 the MIGHTY LORD; "At that time thoughts will come into your mind, and you will conceive a vile idea, and will say, I will attack a country 11 of unwallled villages,—I will advance to a quiet, secure population,—all of them without walls, or bars, and having no gates! to plunder and loot, 12 —to turn your hand against the rehhabited ruins, and against a People collected from the heathen, —practising commerce and trade, and residing on the top of the earth.
- "Sheba, and Dedan, and mer- 13 chants of Tharshish, and all her Young Lions, will ask you,—'Have

you come to plunder and rob? Have you collected your host to carry off silver and gold?—to seize commerce and trade? and to plunder a great plunder?'

14 "Therefore proclaim, Son of Adam, and tell Gog, ' Thus says the MIGHTY LORD, at the time when My People Israel rest secure, will you not know it? and come from your home in the far north,—you,—and many Peoples with you,—all of them riding on horses,—a great horde, and

15 a numerous army? And you will come against My People Israel, like a cloud to cover the country. It will be in future times that I shall bring you to My country, so that the nations may recognize Me when I have distinguished Myself upon you, Gog, in their sight! "

17 Thus says the MIGHTY LORD! " You are the one of whom I spoke in former times by means of My servants the Prophets of Israel! who proclaimed in the period of their life that I would bring you upon

18 them. But at that time;—at the period when Gog arrives at the soil of Israel," the MIGHTY LORD declares it, " My indignation will be raised in My face, and in My anger and fiery wrath I promise that at that time there shall be a great trembling

20 in the soil of Israel, when the fish of the sea, and the birds of the skies, and the beasts of the field, and all the things that creep on the face of the earth, shall tremble before Me, and the hills shall be overthrown, and the steeps shall fall, and every

21 wall in the country shall fall! I will then proclaim against him a sword on all My hills, and the sword of each will assail his companion," says the

22 MIGHTY LORD, "and I will execute justice upon him, by disease and slaughter, and pouring rain, and hail of fire; and rain brimstone upon him, and upon his hordes; and upon the many nations who are with him,

23 for I intend to magnify, and distinguish, and manifest Myself to the eyes of many nations, that they may learn that I am the EVER-LIVING.

39 " So now, Son of Adam, proclaim against Gog, and say, Thus says the MIGHTY LORD! I am opposed to you, Gog, Chief Prince of Meshek and Thubal! Therefore I will incite you, and induce you, and bring you up from the far north, and lead you to

the hills of Israel, where I will strike

3 your bow out of your left hand and your arrows shall drop from your right, upon the hills of Israel. You shall fall and I will give you and all your hordes as food for the ravenous birds of all kinds, and beasts of the field. You shall fall on the face of the fields,—for I have decreed it,"

5 says the MIGHTY LORD. " I will also send fire upon Magog, and the population of the secure coasts,—and they shall learn that I am the EVER-LIVING. Then My HOLY NAME

7 will never die;—when the heathen learn that I, the EVER-LIVING, am beneficent to Israel.

" Be sure it will come, and be in 8 existence," says the MIGHTY LORD, " that day of which I speak.

" Then the population of the cities 9 of Israel shall come out and burn, and fire the arms, and bucklers and shields, and bows and arrows, and maces and spears, and burn them for seven years as fuel. They will

10 not need to carry timber from the fields, nor to cut it from the forests, for they will burn the equipments as fuel, and plunder their spoil, and loot their loot," the MIGHTY LORD declares.

" And on that day I will give Gog a 11 place of burial in Israel,—the Vale of Passage,—alongside the sea, but it will make the travellers stop their noses, and they will bury Gog there with all his multitude, and call the spot Gog's Defeat. It will take the

12 people of Israel seven months to bury them, so that they may purify the country. All the people of the country

13 will be burying them, and it will be amongst them a day to celebrate My NAME," says the MIGHTY LORD. " They will also appoint men to regularly go over the country to bury those who have dropped in scatterings upon the face of the earth, to cleanse it. They will be burying for a period of seven months. When the searchers,

15 who examine the country, perceive a human bone, they will erect a beacon beside it, until the buryers bury it in the Vale of Gog's Host, and the city

16 also will be named Hamonah.¹ Thus the country will be cleansed.

" But now, Son of Adam," the 17 MIGHTY LORD commands thus, " call

¹ NOTE. — Ch. 39, v. 16. In Hebrew, "Hamonah" means "Mob-town."

to every kind of bird, and to every
 beast of the field, Collect yourselves,
 and come, and gather around to the
 sacrifice that I will sacrifice for you ;
 —the great sacrifice upon the hills of
 Israel ; and I will feed you with flesh,
 18 and quench you with blood ! You
 shall eat the flesh of Heroes, and
 drink the blood of the Princes of the
 earth,—rams, lambs, and magnificent
 19 bulls,—all of them fat-fleshed ! I will
 feed you to gorging with fat, and make
 you drunk with blood, at the sacrifice
 20 I shall sacrifice for you ! and will
 satiate you at My table with horse,
 and mounted hero, and common
 soldier," says the MIGHTY LORD,
 21 "when I display My Majesty to the
 nations :—and all nations see the
 decision that I execute, and the power
 22 with which I control them. Then
 the House of Israel will acknowledge
 that I am their EVER-LIVING GOD,
 23 from that day forward ! And the
 heathen will also learn that for their
 faults the House of Israel were trans-
 ported. Consequently when they
 deserted from Me I turned My face
 from them, and delivered them to the
 power of oppressors, and they all fell
 24 before the sword, on account of the
 corruption, and the sin they practised ;
 —therefore I hid My face from them.
 25 "Consequently," thus the MIGHTY
 LORD declares, "I will restore the
 Captivity of Jacob ; and have pity
 upon all the House of Israel, and be
 26 in earnest for MY HOLY NAME, and
 remove their degradation, and all the
 perversity with which they abandoned
 Me,—when they dwelt in their own
 country in safety and without fear,
 27 —when I bring them back from the
 Peoples, and collect them from the
 countries of their enemies, and dis-
 tinguish Myself in the sight of many
 28 nations. Then they will learn that I
 am their EVER-LIVING GOD, Who
 transported them to the heathen ;—
 but Who also will collect them into
 their own land, and never abandon
 29 them there again. Nor will I again
 hide my face from them, when I have
 poured out My spirit upon the House
 of Israel," says the MIGHTY LORD.

**Ezekiel carried to Jerusalem in a
 Vision.**

40 In the fifteenth year of our trans-
 portation, on the tenth of the first
 month of the year,—in the fourteenth

year after the city was captured,—on
 that very day, the hand of the EVER-
 LIVING came upon me, and brought
 me there. I was brought in the 2
 Divine Visions to the land of Israel,
 and was stationed on a very high hill,
 and opposite it, towards the south,
 was a city as if being built. When 3
 he brought me there I saw a man,
 whose appearance was like the appear-
 ance of brass, with a flaxen cord and
 a measuring rod in his hand, who
 stood at its gate. This man said to 4
 me, "Son of Adā ! look with your
 eyes, and listen with your ears, and
 fix in your mind all that I show you,
 because you have been brought for
 the purpose of having them shown.
 Therefore inform the House of Israel
 of all that I show you."

I observed there was a wall around 5
 outside the Temple.

But the man had a measuring rod
 of six cubits and of a cubit and a
 hand's breadth in his hand. That
 was its length. And he measured the
 entrance to the Temple, one rod, and
 its height one. Then he went to the 6
 gate which faced towards the East,
 and ascended the stairs and measured
 the threshold of the gate, one rod
 wide. That is, each threshold was
 one rod wide, with a lodge one rod 7
 long, and one rod broad, and the
 elevation of the lodges was five cubits ;
 —and the platform of the gate at the
 side porch of the gate opposite the
 Temple, was one rod.¹

Next he measured the porch of the 9
 gate eight cubits, with its panels of
 two cubits. This was the porch of
 the gate opposite the Temple. And 10
 the lodges at the East Gate were three
 on this side and three on that side.
 The three of equal measure, and each
 of the porches the same size on each
 side.

Then he measured the Broadway of 11
 the gate,—ten cubits wide, with an
 incline of thirteen cubits up to the
 gate, with a seat of one cubit on each 12
 side before the lodges, and a seat of
 one cubit at their sides. The lodges

¹ NOTE.—Ch. 40, v. 8—

(Then he measured the porch of the 8
 gate opposite the Temple, one rod.)

This verse is not found in several Hebrew
 MSS. It is probably a transcriber's blunder
 in writing twice the opening of verse 9. I
 therefore remove it to the page foot, to restore
 the purity of the original text.—F. F.

themselves were six cubits on this side, and six cubits on that side.

13 He next measured the gate from roof to roof of the lodges—a distance of twenty-five cubits from door to door.

14 Then he arranged a colonnade of sixty cubits;—with a colonnade all

15 round the court of the gate. And at the front of the entrance gate up to the front of the Porch of the Inner Gate, was fifty cubits.

16 The lodges and porches had latticed windows with verandahs around the gates, as well as verandahs around the porches and windows. But there were palms over the porches.¹

17 Then he brought me to the Outer Court. There I saw cloisters, and a worked tessellated pavement all over

18 the court. There were thirty cloisters in the court. And there was a tessellation at the sides of the gates,—

the tessellation extended the whole breadth of the gates.

19 Then he measured the breadth from before the Tower Gate at the

20 front of the court, with a verandah outside for one hundred cubits on

21 the East, and North. He also measured length and breadth of the

22 gate that faces to the north of the Outer Court, with its three lodges

23 on each side, and its porches and cloisters were of the same size as at

24 the first gate, fifty cubits long, and twenty-five cubits broad. With the

25 windows, and porches, and verandahs like the form of the gate that faces

26 towards the East, with seven steps ascending to it, with a verandah over

27 them.

28 There was also a gate to the Inner Court on the South, a gate to the

29 North, and to the East, and he measured from gate to gate a

30 hundred cubits.

31 Then he led me to the South, where I saw a gate towards the

32 south, and he measured its porches and verandahs the same measure of

33 the others, with their windows, surrounded by verandahs,—fifty cubits

34 long and twenty-five cubits broad, with stairs of seven steps, and verandahs over them with a Palm on each

35 side of the porch. And there was a 27 gate to the Inner Court, towards the South, and he measured from gate to gate towards the South a hundred cubits.

36 Then he led me to the Inner Court, 28 by the South Gate, and measured the

37 South Gate, the same as the others, with its lodges, and porches, and 29

38 verandahs, the same as them; and its windows with verandahs round

39 them,—fifty cubits long and twenty-five cubits broad. The verandah 30

40 also around was twenty-five cubits long and five cubits broad; with a 31

41 verandah towards the Outer Court, and Palms over the verandah, and

42 eight steps ascending to it.

43 Next he brought me to the Inner 34 Court towards the East, and measured

44 the gate, the same size as the others, with its lodge, and porch, and verandah 35

45 the same as them, and its windows with verandahs around,—fifty cubits

46 long, and twenty-five cubits broad, with verandahs towards the Outer 36

47 Court, and palms over the verandahs, on each side, and eight steps

48 ascending to them.

49 Then he led me to the North Gate, 37 and measured as he measured the

50 others:—its lodge and porch, and 38 verandah, and its windows around,

51 —fifty cubits long, and twenty-five cubits broad, with its porch towards 39

52 the Outer Court, on each side, and eight steps going up to it.

53 And near the porch of the gates 40 there was a chamber fixed, at the

54 side of the stairs, and near the porch 41 of the gate were two tables on one

55 side and two tables on the other side, upon which to slay the burnt-offerings,

56 and sin-offerings, and trespass-offerings. And on the outside of the 42

57 stairs at the entry of the North Gate, were two tables. And on the other

58 side, where the verandah of the gate is, were two tables,—four tables here, 43

59 and four tables there, at the side of the gate,—eight tables to slay upon.

60 There were also four tables of cut 44 stone for the burnt-offerings, of one-

61 and-a-half cubits long, and one-and-a-half cubits broad, and their height

62 one cubit, and the instruments with which they slaughtered the burnt-offerings were laid upon them. And 45

63 shelves were fixed around the house of a hand breadth, but the flesh of the gifts was on the tables.

64 And outside the Inner Gate were 46

¹ NOTE.—Ch. 40, v. 16. "Palms over the porches." Were these "Palms" not similar to the "groined arches" of the Saracenic architecture, miscalled Gothic? I think so.—F. B.

the chambers of the singers. They were opposite the Inner Court, on the north side of the gate, and faced towards the South. One was at the side of the East Gate, facing towards the North. "And," he said to me, "this chamber that faces towards the South must be reserved for the priests of the Temple. The chamber also which faces towards the north must be reserved for the Sacrificing Priests, who are of the descendants of Zadok, who approach to officiate to the EVER-LIVING from amongst the descendants of Levi."

Then he measured that Court a hundred cubits long, and a hundred cubits wide, a square, with the altar in front of the Temple.

Next he brought me to the porch of the Temple, and measured each jamb of the porch, five cubits on this side, and five cubits on that, and the width of the gate was three cubits on this side and three on that. The length of the colonnade was twenty cubits, and the breadth eleven cubits. And they ascended to its verandah by stairs, and pillars supported one side of verandah and pillars the other.

Then he took me into the Temple, and measured the verandah six cubits wide on one side, and six cubits wide on the other. The breadth of the tabernacle, and the breadth of the entrance was ten cubits, with shoulders to the entrance of five cubits on one side and five on the other. The length he measured as forty cubits, and width as twenty cubits.

He then went inside and measured the two jambs,—a cubit; but the approach was six cubits, and the breadth of the entrance seven cubits. Next he measured the length of twenty cubits, and the breadth of twenty cubits facing towards the Temple, and said to me:—"This is most sacred."

He afterwards measured the panelings of the Temple of six cubits, with a breadth of wainscotting of four cubits, all round the interior.

And the wainscotting was panel above panel by threes, and threes, repeated. But the panelling was laid close to the interior wall all round, so as to be supported by, but not be fastened to the wall of the Temple. So the panelings spread and encircled tier above tier:—for they clothed the Temple tier above tier

all round the interior,—consequently they spread over the interior by tiers, and so from the lowest went up to the higher, and to the summit. And 8 I observed that the interior was enclosed from the foundations with wainscotting, for a height of a full rod of six cubits at the side. 9 breadth of the wall that was wainscotted was five cubits; and there the House walls were completed,—the remainder was for the Tabernacle.¹

There was also an interval of twenty cubits wide all round between the House and the sleeping rooms. And through the wainscotting to give access there was a gangway towards the North, and an entrance towards the South, and a roadway left from the gangway of five cubits all round it, with a wall that faced the side lobby towards the west, of extent of seventy cubits, and the pathway of this wall was five cubits wide, and the length of its circuit ninety cubits.

Then he measured the Temple, as a hundred cubits long, with a lobby, and its enclosures, and its wall as a hundred cubits long. And the width of the front of the Temple towards the East, and the lobby with its enclosures, was a hundred cubits.

Then he measured the length of the enclosure, facing the lobby that is at the back of it, with galleries on each side, as a hundred cubits, and

¹ NOTE.—Ch. 41, vv. 1 to 9. This passage has puzzled all translators, from the Greek Septuagint to the Latin Vulgate, our own Old Version, the Revised one, and every other European one I have seen. My own effort to put consecutive meaning into it has rested upon abandoning the whole line of previous translators, and basing my own upon the Hebrew alone by the aid of the best Lexicographers, and my own practical knowledge of mechanics and structural facts. I believe the error of reading the word, זילץ (Tzila), as meaning "chamber," instead of "panel," "plank," or "wainscot," lies at the root of the utter nonsense all previous translators have made of this passage, which, as they render it, describes a physical and mechanical impossibility, especially in verses 5 to 7. But in addition to that blunder there is very strong reason to believe that some very early mistake of a transcriber has inextricably confused the Hebrew text of verse 9, in the last two clauses, unless my rendering of the last word לִבְיָתָא (L'beth) as "For the Tabernacle," instead of "To the House," is the correct one, as I am satisfied it is.—F. F.

the Inner Temple, and the porches of
 16 the court, with the thresholds, and
 latticed windows, and the surround-
 ing galleries in three tiers around,
 along with their platforms of smooth
 wood, and from the ground to the
 17 latticed windows. From the stairs
 at the entrance to the Inner Temple,
 he measured exactly both the roadway
 and all the surrounding walls—both
 18 of the Inner, and the Outer, which
 were constructed of Kerubim and
 Palms,—with a Palm between Kerub
 and Kerub,—and each Kerub had
 19 two faces, that is, the face of a man
 towards the Palm on one side, and
 the face of a lion towards the Palm
 on the other side. They were fixed
 all round the Temple.

20 The Kerubim and Palms were
 stationed on the ground up to the
 stairs of the entrance making an
 enclosure to the Temple. There
 21 were four doors to the Temple, and
 the front of the sanctuary shone like
 22 a mirror. There was an altar of
 wood,—three cubits high, and its
 length two cubits. There were also
 cornices, shelves, and cupboards of
 wood. "Here," he said to me,
 "must be the table that is before the
 EVER-LIVING."

23 There were double doors between
 24 the Temple and the Sanctuary, with
 two swinging leaves to the two doors,
 —two leaves to one door, and two
 25 leaves to the other door. And upon
 the doors of the Temple were dep-
 icted Kerubim and Palms, the same
 as were formed on the walls, with a
 wooden awning in front of the porches
 26 on the outside, with latticed windows,
 and Palms on each side, at the en-
 trance of the porches,—the Temple
 was also wainscotted with wood.

42 Then he took me out to the Outer
 Court towards the North, and brought
 me to the sleeping-rooms near the
 lobby, and near which is the Northern
 2 wall. The length of its front was a
 hundred cubits at the North side, and
 the width seventy cubits.

3 Upon the face the twenty that
 belong to the Inner Court, and over
 the pavement of the Outer Court,
 were three repetitions of gallery above
 4 gallery. And in front of the sleep-
 ing-rooms was a walk of ten cubits wide
 for the gangways,—a walk of a
 hundred cubits, and their doors were
 5 northward. The upper sleep-
 ing-rooms were narrower, for the galleries

diminished them more than the
 lower and middle stories, for they 6
 were in three stories, and were not
 upon columns, like the columns of
 the courts, consequently they were
 narrower than the middle, and lower
 ones on the ground.

But there was another screen 7
 opposite the sleeping-rooms, towards
 the Outer Court, in front of the
 dormitories of fifty cubits long, for 8
 the length of the dormitories of the
 Outer Court was fifty cubits, and
 they were a hundred cubits in front
 of the Temple. And beneath these 9
 chambers was the passage from the
 East as an entry to them from the
 Outer Court, in the extent of the 10
 enclosure of the court, towards the
 East, opposite the lobby, and opposite
 the building were the sleep-
 ing-rooms; and the walk in front of 11
 them was similar to the chambers
 which are to the North;—they were
 the same length and breadth; with
 all their passages and arrangements,
 and entrances. And the entrances 12
 of the chambers that were towards
 the South opened at the top of
 the walk, opposite the fence along- 13
 side the gangway of the east walk.
 And he said to me, "The Northern
 rooms and the Southern rooms
 that face the lobby, they are the re-
 served dormitories, where the priests
 who approach the EVER-LIVING
 shall eat the most sacred things.
 They shall store the most sacred
 things there,—the food-offerings, and
 the sin and trespass offerings,—for
 that part is sacred. When the priests 14
 arrive, they must not go to the Outer
 Court and place the robes in which
 they minister, there, for they are
 sacred,—but put on their other robes
 when they approach the People."

Then when he had completed the 15
 measurements of the Temple in the
 Inner Courts, he led me out by way
 of the gate that faces towards the
 East, and measured round it. He 16
 measured towards the East wind with
 his measuring rod, five hundred rods,
 by measuring rod length. He mea- 17
 sured towards the North wind five
 hundred rods, by the measuring rod
 length; he measured towards the 18
 South wind five hundred rods, by the
 measuring rod length; he measured 19
 to the West wind five hundred rods,
 by the measuring rod; he measured 20
 to the four winds for a wall five

hundred long, and five hundred broad, to encircle the Temple, to divide the Holy from the Defiled.

- 43 He then brought me to the gate,—
to the gate facing towards the east,—
2 and I saw the GLORIOUS GOD of
Israel come from the way of the East,
with a sound like the sound of many
waters, and the earth was enlightened
3 by His splendour. And the appearance
of the vision that I saw was like
the appearance which I saw when I
came to the destruction of the city,
and visions like the appearance that
I saw by the Great River;—and I fell
4 on my face. But the GLORIOUS LIFE
came to the Temple by way of the
gate that faces towards the East,
5 and the wind lifted me up and
brought me to the Inner Court, and
I saw the House full of the Splendour
6 of the LIFE. Then I heard from the
Temple an address to myself, and a
7 MAN came and stood beside me, and
said to me:—

"Son of Adam! The place for
My Throne, and the place for the
soles of My feet, where I will stay
amongst the children of Israel for
ever! For the House of Israel will
not again degrade My HOLY NAME:
—they and their kings,—by their
whoredoms, and the carcases of their
8 kings when dead; by placing their
threshold by My threshold, and their
doors by My doors, with only a wall
between Me and them;—by which
they degraded MY HOLY NAME, by
the depravities which they practised,
—therefore I consumed them in My
9 anger. Now let them remove far
from Me their fornications, and the
carcases of their kings, and I will
stay amongst them for ever.

10 "You, Son of Adam, inform the
House of Israel about this Temple,
and let them be ashamed of their
vices, and let them restore its beauties.
11 And if they are ashamed of all they
have done,—pourtray the Temple,
and its form, and exits and entrances,
and shape, and let them know its
arrangements, and ordinances, and
draw them for their observation, and
let them preserve all its plans, and
all its arrangements, and use.

12 "The foundations of the Temple
shall be the top of this hill; all round
its circumference, is sacred—these
13 are the foundations. And these are
the measurements of the Altar by
cubits, of a cubit and a hand breadth;

—the breast a cubit, and a cubit the
breadth, with a border around of
seven inches,—and the back of the
Altar the same. And from the 14
breast of the ground, to the lower
landing,—two cubits; and the width
one cubit; and from the lesser land-
ing to the larger landing,—four
cubits; and the breadth a cubit; and 15
the hearth four cubits, with four
horns rising up from the hearth; but
16 the hearth shall be twelve long by
twelve broad, — a self-contained
square. And the landing shall be 17
fourteen long, by fourteen broad, a
perfect square;—with a border
around it of half a cubit, with a
breastwork of a cubit around it, with
a staircase facing the East."

Then he said to me, "Son of 18
Adam! Thus says the MIGHTY
LORD! These are the instructions
for the Altar, when they make it, to
offer burnt-offerings upon, and
sprinkle blood upon.

"You shall provide for the priests 19
of the Levites, who are of the family
of Zadok, who approach to Me," says
the MIGHTY LORD, "to offer to Me a
bullock from the fold for consecra-
tion, and he shall take some of its 20
blood and put upon the four horns,
and upon the four faces of the land-
ings, and upon the surrounding
enclosure and consecration, and
consecrate it, and expiate for it.
Then you shall take the consecrating 21
bull and burn it in the precincts of
the Temple, outside the Sanctuary.
And on the second day, you shall 22
offer a perfect he-goat for consecra-
tion, and consecrate the altar, as
they consecrated with the bullock.

"When you have completed the 23
consecration, offer a perfect bullock
from the fold, and a perfect ram from
the flock. Present them before the 24
EVER-LIVING;—when the priest
shall scatter salt upon them, and
offer them as a burnt-offering to the
EVER-LIVING. Do this for seven 25
days,—consecrate a goat daily, and
a bullock from the fold, and a ram
from the flock, offer daily for seven 26
days, and expiate for the Altar, and
purify it,—and fill its hands. When 27
these days are completed, then upon
the eighth day and forwards, let the
priests offer upon the Altar the
burnt-offerings, and the peace-offer-
ings, and I will accept you," says
the MIGHTY LORD.

44 He then returned with me to the Outer Gate of the Sanctuary facing the east,—but it was shut! The LORD said to me, "This gate shall be shut! It shall not be opened, and no one shall enter by it,—for the EVER-LIVING, the GOD of Israel, has entered by it;—therefore it shall be shut. The Prince of Princes shall sit in it to eat bread before the EVER-LIVING. He can enter by the path of the porch gate, and go out by the same path!"

4 He afterwards took me to the North Gate in front of the Temple, when I looked and saw the Temple full of the splendour of the LIFE,—and inclined my face downwards,—when the LORD said to me:—

"Son of Adam! fix your heart, and observe with your eyes, and listen with your ears to all that I may say to you;—to all the rules of the EVER-LIVING'S Temple, and to all its forms, and fix in your mind the passages of the structure, and all the gangways of the Sanctuary, and tell the rebels of the House of Israel, Thus says the MIGHTY LORD:—You have added to yourselves, beyond all your depravities, House of Israel, the bringing in of foreigners of filthy mind, and filthy body, to reside in My Sanctuary, to defile My Temple! and you allow them to present My bread, and fat, and blood, and break My Covenant by all your depravities. You have also not guarded My Sacred Trusts,—but have appointed Guardians of My Trusts from yourselves in My Sanctuary!"

9 Thus says the MIGHTY LORD, "Any son of a foreigner of filthy mind, and filthy body, shall not enter My Sanctuary; or any son of a foreigner who resides amongst the Children of Israel;—for even the Levites who deserted from Me, in the desertion of Israel, when they deserted from Me to follow idols,—they shall bear their crime. They may, however, be appointed guards at the gates of My Sanctuary,—as guards of the gates of the Temple, and guards of the Temple. They may not, however, slay the burnt-offerings, and sacrifices for the People, or stand before them to administer, because they administered for them before the idols, and were a cause of sin to the House of Israel,—therefore I have lifted up My hand against them," the MIGHTY

LORD declared, "and they shall bear their punishment, and not approach, as priests to me, or approach to any of the sacred matters of the Holy of Holies,—but shall suffer for the shame and depravity they have practised. But I permit them to guard the trusts of the Temple; in any of its services, or anything that is done for it.

"But the Levitical priests, the descendants of Zadok, who guarded the Trusts of the Sanctuary when the Children of Israel deserted from Me, they shall approach to Me to administer, and stand before Me to present the fat and the blood," the MIGHTY LORD said, "but when they arrive at the gates of the Inner Court they must clothe in linen clothing, and no woollen must be on them, whilst they officiate in the Inner Court and the Temple. They must wear linen turbans on their heads, and linen trousers on their loins. They shall not gird themselves in sweat. And when they proceed to the Outer Court,—to the Outer Court of the People,—they shall put off their official robes, and place them in the Sacred Vestry, and clothe in other robes, that they may not be worshipped by the People because of their robes.

"They must not shave their heads, and shall not cultivate curls,—they must keep their heads tidy.

"Nor may any priest drink wine when going into the Inner Court.

"Nor may they marry widows, or divorced women as their wives, but only a maiden of the race of the House of Israel, or marry a widow who is the widow of a priest.

"They must also instruct the People in the difference between Holiness and Defilement,—and between Corruption and Purity. And in a dispute they shall stand to decide by My Decrees, and decide it by My Decrees, and My Laws, and Institutions, in every Court they hold, and they must respect My Appointments.

"And they shall not go and pollute themselves for the death of a man, but for a father or mother, or son, or daughter, or brother or sister who has not a husband they may pollute themselves. After it, however, they must seclude themselves for seven days. Then on the day he enters into the Inner Court to officiate in

the Sanctuary, he shall offer for his own pollution," the MIGHTY LORD commands.

- 28 "They shall, however, have an endowment,—I will be their endowment,—so a holding shall not be given to them in Israel,—I will be their holding. They shall eat the food-offerings, and the sin-offerings, and trespass-offerings, and everything dedicated in Israel shall be theirs;
- 30 with the first product of all cattle of all kinds, and every offering of all kinds,—from all of your offerings of every kind there shall be made offerings to the priests. You must also give the first fruits of your grain to the priests, to bring a blessing upon your house. The priests may not eat of any dead carcase, or what has been torn by bird or beast.
- 45 "And when you allot the country into estates, you must give to the EVER-LIVING as a sanctification from the country,—a length of twenty-five thousand rods long, and ten¹ thousand broad,—which shall be sacred all around its borders. From this there shall be taken for the Sanctuary a surface of five hundred by five hundred, with fifty cubits round it for a suburb. So by this measurement, measure a length of twenty-five thousand, and a breadth of ten thousand, and the Holiest Sanctuary shall be in it. It shall be dedicated by the country to the priests who officiate in the Sanctuary of the EVER-LIVING, and shall be a place for their homes, and be most sacred.
- 5 And twenty-five thousand rods long and ten thousand broad shall be assigned for the Levites who officiate in the Temple, for them to hold as twenty residential towns. And give as township holdings five thousand broad, and twenty-five thousand long; it must be alongside that consecrated by the Parliament of the House of Israel.
- 7 "And assign to the Prince, on each side of the consecrated endowment, and of the township holdings, on each side, at the front of the consecrated endowment, and at the front

¹ NOTE.—Ch. 45, v. 1. "Ten." Some readings have "twenty" thousand, which is probably the correct one, the "ten" being copied by the omission of two letters representing the plural, *i.e.*, תֵּן in Hebrew—"im," the double of ten.—F. F.

of the township holdings,—on the western side, westwards, and on the eastern side, eastwards, and along each side of the estates,—from the western boundary to the eastern boundary. That land shall be his estate in Israel, so that the princes may no more oppress My People, but they shall assign the country to the House of Israel by their tribes.

"Princes of Israel," says the MIGHTY LORD, "let this be enough for you! Reject oppression and violence; and practise the just and the right! Remove your confiscations from My People," says the MIGHTY LORD. "Let there be right scales, and right ephah, and a right bath; let the ephah and the bath be proportionate;—the bath to carry the tenth of a homer,—and the ephah the tenth of a homer. Let the homer itself be the standard.

"And the shekel shall be twenty grains. Your Manah shall be twenty-five shekels, and twenty shekels, and five shekels.¹

"And this is the taxation which shall be imposed. The sixth of an ephah from the homer of wheat, and the sixth of an ephah from the homer of barley.

"And the proportion from a bath of oil;—the tenth of a bath from a cor,—of ten baths, that is a homer,—because the baths are a homer.

"And one lamb out of a flock of two hundred, from the water meadows of Israel, for food-offerings, and burnt-offerings, and thank-offerings, to expiate for them," the MIGHTY LORD commands.

"All the population of the country shall be subject to this taxation to the Prince of Israel. And it shall be incumbent upon the Prince to provide the burnt-offerings, and thank-offerings, and drink-offerings, at the Festivals, and months, and on the Sabbaths; and at all the Assemblies of the House of Israel he shall provide the sin-offerings, and the food-offerings, and the thank-offerings

¹ NOTE.—Ch. 45, v. 12. Equal to fifty shekels, which were the accurate Manah (about 5*l.* 1*4s.*). The ordinary reading of the passage makes the enumeration 35 shekels—twenty and five shekels, and twenty shekels, and ten and five shekels=35 shekels—but this is a manifest error of some ancient Hebrew transcriber in writing the last "ten," by a slip of eye or memory.—F. F.

to expiate for the Parliament of the House of Israel."

- 18 The MIGHTY LORD commands thus: "On the first of the first month you shall provide a perfect bullock from the fold, and purify the Sanctuary. And the Priest shall take some of the blood and put upon the door-posts of the Temple, and the four corners of the landing of the altar, and upon the posts of the gates of the Inner Court, and do the same on the seventh of the month for general faults or errors, and expiate for them in the Temple.
- 21 "At the beginning of the fourteenth day of the month, you shall prepare yourselves for the Feast of the Passover for seven days, by eating unfermented bread. And the Prince shall provide on that day, on account of himself, and on account of the People of the country, a bullock for a sin-offering. He shall also provide, during the seven days of the feast, as a burnt-offering to the LORD, seven perfect bullocks, and seven rams, a day, for seven days, and as a sin-offering a he-goat daily, and as food-offering, he shall also provide an ephah for a bullock, and an ephah for a ram, and a hin of oil with the ephah.
- 25 "In the seventh month on the fifteenth day, he shall provide the same for seven days,—similar sin-offerings, similar burnt-offerings, and similar food-offerings,—with similar oil."
- 46 The MIGHTY LORD said also, "The gate of the Inner Court facing the east shall be closed for six working days,—but upon the Day of Rest it shall be opened, and upon the day 2 of new moon. Then the Prince shall come towards the porch outside the gate, and stand before the doors of the gate, while the priest prepares his burnt-offering, and his thank-offering, and he shall bow at the threshold of the gate. He may afterwards enter,—and the gate shall not be shut until the evening. But the people of the country shall worship in the square of the same gate before the LORD on the Sabbaths, and new 4 moons. And the burnt-offerings that the Prince shall present to the LORD on the Day of Rest, are six perfect 5 lambs, and a perfect ram; with a food-offering of an ephah with the ram: and with the lambs, a food fixed by his own hand, and a hin of

oil. And on the day of new moon a 6 perfect bullock from the fold, and six lambs, and a ram,—they must be perfect. He shall also provide an 7 ephah with the bullock, and an ephah with the ram, as a food-offering; and with the lambs whatever his hand suggests, and a hin of oil to the ephah.

"And when the Prince arrives opposite the porch of the gate, he shall enter and leave by the same way. But when the people of the country 9 come before the Lord of the Assemblies they must enter by the way of the North Gate to the services, going out by the way of the South Gate; but those arriving by way of the South Gate shall go out by way of the North Gate,—they must not return by way of the gate they entered, but depart by the opposite one. But the 10 Princes shall enter, and as they depart, they shall depart by the same way.

"At the Festivals, however, and at 11 the Assemblies, there shall be a food-offering of an ephah, with a bullock, and an ephah with a ram, and what his hand gives with the lambs, and a hin of oil with an ephah. But when 12 the Prince makes a vow of a burnt-offering, or has vowed a thank-offering to the EVER-LIVING, you shall open the gate facing the east for him, and he shall provide the burnt-offering, or the thank-offerings, as he provides on the Sabbath day. Then he shall depart,—and close the gate after him at his departure.

"And he shall provide daily, as a 13 burnt-offering to the EVER-LIVING, a perfect Lamb of a year old. It shall be provided morning by morning. And you shall provide with it, morning 14 by morning, the sixth of an ephah and the third of a hin of oil to mix the fine flour of the food-offering to the EVER-LIVING, as a regular rule for ever. They shall thus provide 15 the lamb and the food-offering, and the oil, morning by morning, as a regular burnt-offering."

The MIGHTY LORD also said, "If 16 the Prince gives some of his inheritance as a gift to any one amongst his sons, it shall belong to his sons,—they shall hold it as an estate. But 17 if he gives a gift from his property to one of his ministers, it shall only be his until the year of release, then return to the Prince, because his

estate is for his children, and shall come to them.

- 18 "The Prince, however, shall not seize any estate from the people, to deprive them of their property, but his children shall inherit his own property. Therefore he shall not tear away from My People their possessions."

The Prophet shown all the Courts of the New Temple.

- 19 He then took me through the passage at the side of the gate of the sleeping-rooms, reserved for the priests, facing the north, and I noticed there a space at the back, 20 towards the West. He then said to me:—

"That is the place where the priests must boil the trespass and sin offerings; where they must bake the food-offering, without going to the Outer Court to inconvenience the people."

- 21 He next took me to the Outer Court, and went with me to the four corners of the Court, and I perceived a Court at each corner of the Court; 22 —and to the four corners of the Court, Courts were attached,—of forty long and thirty broad,—they were the same measure at each of the four 23 corners;—and there was a colonnade round them, with boilers fixed around 24 under the colonnade. Then he said to me, "In this boiler house the officials of the Temple shall boil the sacrifices of the people."

Foretelling the Filling of the Dead Sea with Water, and Jerusalem to become a Seaport.

- 47 Then he took me back into the entrance of the Temple and I perceived water issuing from under the entrance of the Temple, eastwards,—for the front of the Temple was towards the east,—and the waters descended from under the right side of the Temple, on the south of the altar.

- 2 Then he led me towards the North Gate, and took me round by the way outside the gate along the road that faces eastward, and I observed the waters trickling from the right side, 3 as the man went eastward with the line in his hand and measured a thousand cubits. Then he passed me through the waters,—the increasing 4 waters. He measured a thousand

again, and passed me through the waters,—waters up to the knees. Then he measured another thousand and passed me through water to the waist; again he measured a thousand 5 of a river that I could not pass through,—the waters had risen, to a swimming river that could not be forded!

He then asked me, "Son of man, 6 have you seen?" and brought me back to the bank of the river. On 7 my return I perceived a very great forest on both sides of the river, and he said to me, "These waters will 8 come out from Galilee¹ to flow towards the East, and will run down over the Burnt Desert, and arrive at the sea,—the Sea of the Corrupted²—and will purify that sea. And it will 9 become a perfect living life, which will be productive in all to whom it may come. There shall be two living rivers; and they shall have very many fish, when these waters have come there, for they will restore to health and life all who come there to the river.

"Fishermen also will be stationing 10 themselves beside it from Gedidi to Eglaim,—casting their nets. There will be very many fish of every kind, like the fish of the Great Sea.³ But 11 its marshes and fens will not be rectified,—they will be abandoned to salt.

"And by the river up to its banks, 12 on both sides, every kind of fruit tree will spring up with unfading foliage, and unfailing fruit, produced monthly, for the waters proceed from the Sanctuary,—and the fruit will feed, and the foliage restore to health."

Division of the Restored Empire of Israel decreed.

Thus says the MIGHTY LORD: 13 "You shall divide the country into

¹ NOTE.—Ch. 47, v. 8. Galilee." This is not the common translation, but is undoubtedly the meaning of the Hebrew גליל, Galilah.—F. F.

² Dead Sea.

³ NOTE.—Ch. 47, v. 10. "The Great Sea." These words show that the Mediterranean and Dead Sea, and thence the Eastern Gulf of the Red Sea, the Gulf of Akabab, will be united by a canal. The late Capt. Cameron, R.N., made plans for it.—F. F.

estates, within these boundaries, to the twelve tribes of Israel.

"To Joseph two districts.

14 "And the others each equal to their brothers,—since I lifted up My hand to give it to your ancestors, you shall allot the country thus to yourselves by districts.

15 "And this shall be the boundary of the country on the Northern side: "From the Great Sea towards Hathlon to the Pass of Zedad, 16 Hamath, Berothah, Sibraim, which is between the border of Damask and the border of Ramath. Kazar-in-the- 17 nook, on the Pass of Hamram. And the boundary farthest from the sea shall be Hazer-Amon upon the borders of Damascus to the north of the border of Hamath. That shall be the north boundary.

18 "And the Eastern side shall be from between Horan and Damask, and Gilad, with the Jordan between the land of Israel. Measure for the border to the east of the lake of the Kadmonites. That is the Eastern side.

19 "And South side, on the right hand, from Thamar to the dividing brook of Kadesh, that flows to the Great Sea. This is the right hand side to the south.

20 "And the West side shall be the Great Sea, from the border stretching to the Pass of Hamath. That is the West side.

21 "And you shall divide this country for yourselves amongst the tribes of 22 Israel. And you shall divide it into districts for yourselves by lot, and for the foreigners who reside amongst you, who have begotten children amongst you, for they shall be the same as the natives of the sons of Israel. They shall be allotted properties amongst the tribes of Israel, 23 and in the tribe where the foreigner resides his estate shall be given." The MIGHTY LORD commands this.

24 "Now this is the muster-roll of the tribes.

"From the north end at the side of the Hethlon Road, to the Pass of Hamath, at Kazar-amon on the border of Damascus northward towards the side of Hamath,—they shall face east and west.

"Dan first: and the border of Dan shall face east and west. Dan one.

2 "And on the border of Dan, facing east and west,—Ashur one.

"And on the border of Ashur, facing 3 east and west,—Naphthali one.

"And on the border of Naphthali, 4 facing east and west,—Manasseh one.

"And on the border of Manasseh, 5 facing east and west,—Ephraim one.

"And on the border of Ephraim, 6 facing east and west,—Reuben one.

"And on the border of Reuben, 7 facing east and west,—Judah one.

"And on the border of Judah, facing 8 east and west, there shall be the Grant which you must grant of twenty-five thousand rods broad, and the length the same as the portion from east to west,—and the Sanctuary shall be the centre, of the Grant that you grant 9 to the EVER-LIVING of twenty-five thousand long and ten thousand broad.

"And alongside this shall be 10 Sacred Grant for the priests. On the north twenty-five thousand reeds long. On the west ten thousand broad. And on the east ten thousand, and on the south twenty-five thousand long. And it shall be consecrated to the EVER-LIVING amongst you, for 11 the consecrated priests of the descendants of Zadok, who guarded My Trusts,—who did not revolt to the depravities of the children of Israel, when the Levites revolted. Con- 12 sequently the boundaries of the Grant, granted from the land, shall be most sacred to you.

"And alongside the borders of the 13 priests, there shall be for the Levites twenty-five thousand reeds long, and ten thousand broad,—all the length shall be twenty-five thousand, and the breadth ten thousand, and they shall 14 not sell it from themselves, nor exchange nor transfer the first fruits of the land, for it is consecrated to the EVER-LIVING.

"And five thousand reeds in 15 breadth shall be left in the front of the twenty-five thousand. It shall be as common to build villages, and for pasture, and with a town in the centre, whose measurements shall be these. 16 The north face four thousand five hundred; and the south face four thousand five hundred, and the eastern face four thousand five hundred, and the western face four thousand five hundred. There shall 17 also be suburbs for the town towards the north two hundred and fifty,—and on the south two hundred and fifty,—and on the east two hundred and

- fifty,—and on the west two hundred
 18 and fifty. And the remainder of the length, alongside the consecrated Grant of two thousand eastward and ten thousand westward, that is connected with the consecrated Grant, its products shall be for the police
 19 expenses of the city, and the police of the city from all the tribes of Israel shall cultivate it. The whole that is
 20 consecrated shall be a square of twenty-five thousand by twenty-five thousand. You shall assign the Sacred Grants with the holdings for the city.
- 21 "And the portion for the Prince shall be on each side of the Sacred Grant, and of the holdings for the city, on the front of the Grant of twenty-five thousand from the eastern border, and on the opposite western face, twenty-five thousand adjoining the Grant for the Prince, shall be the sacred offering, and the Sanctuary of the Temple shall be in its centre.
- 22 However, the holdings of the Levites and the holdings for the city shall be in the centre of what belongs to the Prince,—what is between the borders of Judah and the borders of Benjamin shall also belong to the Prince.
- 23 "And for the rest of the tribes, facing from east to west,—Benjamin one.
- 24 "And on the border of Benjamin, facing east to west,—Simeon one.
- 25 "And on the border of Simeon, facing east to west,—Issakar one.
- 26 "And on the border of Issakar, facing east to west,—Zebulon one.
- 27 "And on the border of Zebulon, facing east and west,—Gad one.

"And on the border of Gad, on the 28 south,—towards the right hand,—the border shall be from Thamar on the brook dividing the vale of Kadish to the Great Sea.

"This is the country you shall 29 divide into districts for the tribes of Israel,—and these are their portions," said the MIGHTY LORD.

"And these shall be the dimensions 30 of the city:—

"The north side,—an extent of four thousand five hundred, with gates to 31 the city, bearing the names of the tribes of Israel.

"Three gates on the North,—the Gate of Reuben, one; the Gate of Judah, one; the Gate of Levi, one.

"And the Eastern face, four 32 thousand five hundred, with three gates; the Gate of Joseph, one; the Gate of Benjamin, one; the Gate of Dan, one.

"And the Southern face, four 33 thousand five hundred; in extent, with three gates;—the Gate of Simeon, one; the Gate of Issakar, one; the Gate of Zebulon, one.

"The Western face, four thousand 34 five hundred, with its three gates; the Gate of Gad, one; the Gate of Ashur, one; the Gate of Naphthali, one.

"It will thus be eighteen thousand 35 in circuit,—and from that day the name of the city, 'THE LORD'S HOME.'"¹

¹ In Hebrew, "Jehovah-Shamah."

END OF THE BOOK OF THE PROPHET EZEKIEL.

HOSEA.

The Period of Hosea's Prophetic Office was from 785 to 726 B.C.

The Prophet ordered to Marry a Prostitute.

1 THE message from the EVER-LIVING that came to Hosea-ben-Bari in the times of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah and in the days of Jerabam-2 ben-Joash, king of Israel.

THE FIRST MESSAGE OF THE EVER-LIVING TO HOSEA.

The EVER-LIVING said to Hosea, "Go! marry a wife from the whores and the child of whores, for the country whores away from the EVER-3 LIVING!" So he went and married Gomer the daughter of Diblaim, and she conceived and bore him a son. 4 Then the EVER-LIVING said to him, "Call his name Jezreel,—for before long I will fix the murders of Jezreel upon the House of Jehu, and abolish 5 the kingship of Israel; and at the same time I will break the bow of Israel in the valley of God's Harvest." 6 But she conceived again and bore a daughter. Then He said to me, "Call her name Lo-ruhamah, ('Merciless'): for I will not continue to have mercy on the House of Israel, 7 but I will drive them away. However, I will have mercy on the House of Judah, and save them because of their EVER-LIVING GOD. But I shall not save them by bow and sword and war, by horses, or horsemen." 8 When she had weaned "Merciless," she conceived again and bore a son. Then He said, "Call his name Lo-ammi, ('Not-My-People'), for you are not My people, and I will 2 not be with you. And although the Children of Israel were as numerous as the sand of the sea that cannot be measured or counted, yet in the place where it was said of them, you are Not-My-People,—they shall be called 2 the children of a LIVING-GOD! For I

will collect the children of Judah, and the children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest.

"Call to your brothers, 'My-3 People,'—and to your sisters who have been pitied; Plead for your 4 Mother—plead; for she is not my wife! and I am not her husband! Strip her whoredoms from her face, 5 and her adulteries from between her breasts, for fear I should strip her naked, and bare, like the day she was born, and banish her to the desert, where the land is waterless, and kill her with thirst; for I will not pity her 6 children,—for they are children of whoredoms.

"For their Mother prostituted 7 herself, she conceived them shamefully, for she said 'I will go after my paramours who gave me bread, and water, wool and flax, oil, and drinks.' Therefore I will fence up her path 8 with thorns, and weave a hedge, so that she cannot find her beaten path. And when she follows her paramours 9 she shall not overtake them, and when seeking them she shall not find. Then she may say, 'I will go and return to my former man, for it was better for me than now.'

"But she did not recognize that it 10 was I who gave her the corn, and wine, and oil, and silver, and increased her gold, which they used for Bal.

"I will consequently come home, 11 and take away my corn at its harvest, and my wine at its maturity, and shear my wool, and my flax, that would have covered her nakedness. And 12 then expose her shame to the eyes of her paramours, and none will rescue her from my hands.

"I will also deprive her of all her 17 pleasaut festivals, her New Moons,

- and Sabbaths, and all her Assemblies.
 14 And take away her vines, and figs that she said, 'These are mine; my paramours gave me them;' and make them a forest, and the beasts of the field shall eat them.
 15 "I will also punish her for the Balim days, on which she burnt incense to them, on which she adorned herself with rings, and necklaces, and went after her paramours, and forgot me," says the EVER-LIVING.
 16 "But, afterwards, I will entreat her and lead her out into the country and
 17 speak to her heart. And give her a vineyard there, and the Vale of Sorrow as an opening to Hope, and she shall sing there as in the days of her youth, and as in the times of

her girlhood, when she came from Mitzer. And then she will call Me 18 her Husband, and no longer her Master, and I will take the names 19 of her 'Masters,' from her mouth and she will no longer remember their names. I will also at that time 20 make a new contract for her, with the wild beasts of the field, and the birds of the skies, and the reptiles of the ground, when I will break from the earth the bow, sword, and war, and men shall dwell in safety. I will 21 also wed you to Myself for ever,—I will wed you to Myself in Righteousness and Justice, and Gentleness, and Mercy, and I will wed you to Myself 22 in Truth and Knowledge of the EVER-LIVING.

The Anthem of God and His Creation.

- "And then I will sing," says the LIFE, 23
 I will sing to the skies,
 They also shall sing to the earth;
 And the Earth herself sing to the Corn, 24
 And the Vine, and the Olive,
 And they, also, sing to the Harvest
 "I will plant her for me in the Land, 25
 An', have mercy on her who had none;
 Tho' I said 'Not My People,'
 My People you are;
 And she reply, 'You are My GOD.'"
- 3 But the LORD again said to me;
 "Go! Love your wife, the lover of wickedness, and an adulteress!—
 For the LORD loves the Children of Israel, although they turn to seducing gods,—and love raisin cakes!"
 2 So I bought her for myself for ten silvers, and a homer and a half of
 3 barley. But I said to her "You shall stay long without me,—you shall not prostitute yourself, nor offer yourself to men,—and then I will be yours."

In the same way the Children of 4 Israel shall stay for a long time, without a King; and without a leader; and without a sacrifice; and without a Capital; and without an Ephod or Teraphim!

At last the Children of Israel will 5 return, and seek the LORD their GOD, and David their King, and reverence the LORD and His beneficence, in the future ages!

A Message Denouncing Israel's Sins.

- Hear the LORD'S message, you sons of Israel! 4
 For the Land's people contend with the LORD.
 For there is no truth,—and there is no mercy,—
 And there is no knowledge of GOD in the country!
 But there is perjury, lying and theft! 2
 Adultery is rampant, and blood follows blood—
 Therefore the Country is weak and is languid, 3
 And the beasts of the field, and the birds of the skies,
 And even the fish in the waters all faint!
 Alas, no man warns! No man will reprove!
 And your people like priests who revolt! 4
 And you and your Preachers both stumble by day, 5
 So at night I will lock up both your mother and you.
 For want of reflection My people will perish;
 For you have rejected all thought from yourselves. 6

- So I reject you from the Priesthood to Me;—
 And having abandoned the Laws of your GOD,
 7 I will abandon your children Myself!—
 As against Me they sinned in their power,
 To contempt I will change all their honour.
 8 As on the sin of My people they feed,
 Those crimes they shall carry upon their own souls!—
 9 And as with the Mass, it shall be with the Priest,—
 On each will I lay the result of their ways;
 And turn back their paths on themselves.
 10 They eat, but they never are filled;
 They whore, but they do not increase!
 For they pay no regard to the LORD!—
 11 For whoredom, and wine, and strong drink
 Have seized upon all of their hearts.
 12 My People ask guidance of wood, and of sticks,—
 For the spirit of whoredom deludes,
 And they whore themselves far from their GOD!
 13 On the top of the mountain they offer up gifts,
 And they burn their perfumes on the Peaks!
 Under Oak trees and Poplars and Pines,
 For the sake of the cool shade they give;
 So your daughters are whored,
 And your brides are all foully defiled!
 14 Should I not punish your daughters as whores?
 And your brides as adulterous themselves!
 Who wander about with the whores,
 And with prostitutes offer up gifts?—
 So the stupified People must fall!
 15 But if Israel whores;—yet let not Judah fall!
 So come not to Gilgal, nor go to Beth-aven!
 Or else never swear, "By the life of the LORD!"
 16 For Israel bucks, like an obstinate cow,
 When the LORD would lead her like a lamb to the plain
 17 Let Ephraim alone;—for his idols seduce.—
 18 Their drink is drunk out; they have whored with their whore,
 And his Princes delight in their shame!
 19 A furious wind will enfold in her wings,—
 And their altars become their disgrace.

The Doom of the Apostate Priests.

- 5 You Priests listen to this, and Israel's house hear,
 And you, house of the King, for you must decide;
 Upon Mitzpah why set you a trap?
 And spread out a net upon Tabor?
 2 And plan how to whip to the slaughter?
 But I will exterminate all!
 3 Ephraim I know well;—nor is Israel hid,—
 For by Ephraim's whoredom is Israel defiled!
 4 That practice prevents your return to your GOD!
 For your breast holds the Spirit of whores!
 And you never acknowledge the LORD.
 5 And Israel's pride flashes up in his face;
 So Israel and Ephraim shall fall in their sin,
 And Judah shall stumble with them!—

With your flocks and your herds, go and question the LORD,— 6
 Yet they find not ;—He draws off from them !
 The LORD you betrayed when you bore bastard sons,— 7
 Now a month will eat them and their herds.

A Warning to Israel.

Sound the trumpet in Ghibeh, the loud gong in Ramah,— 8
 Rouse Beth-aven,—and Benjamin bring in with you !
 For Ephraim shall be waste in the day of reproof,— 9
 To Israel's Tribes, I proclaim the event.
 Judah's Chiefs are like breakers of bounds ! 10
 So on them I will pour out My rage like a stream !
 Ephraim is broken, and crushed by defeat, 11
 Because he consented to follow the lies.
 So to Ephraim I was like a moth, 12
 And to Judah's House like a decay.
 But when Ephraim perceived his disease, 13
 And when Judah discovered his wound,—
 Then Ephraim went off to seek Ashur,
 And set loose the Ravaging King ;—
 But he could not find you a cure,
 Nor could he take from you your sore !
 For to Ephraim I was like a lion, 14
 And a tiger to Judah's house, I !
 I will tear,—and be off,—
 I will snatch—and no man shall release.
 I will go and return to My den, 15
 Till they suffer and seek for My face ;
 About Me they will think in their grief !

Israel Talks of Repenting.

EPHRAIM SPEAKS.

" Let us go and return to the LORD, 6
 He has torn us, He only can heal ;
 He wounded, and He can bind up ;
 Can revive us from day on to day ;
 Can raise,—and make live in His presence,—
 Can teach and instruct to know LIFE. 2
 His progress is fixed like the dawn,
 And He comes to us like showers come ; 3
 Like the Harvest rain poured on the earth !"

THE LORD REPLIES.

" What can I do for you Ephraim ? 4
 And what can I Judah for you ?
 Your piety, like morning clouds,
 And like dew, at the dawn fades away !
 Tho' I sought you by Preachers,— 5
 And slew by their words from My mouth,
 And My judgments flashed on you like light ?
 I wish more for Mercy than Offerings, 6
 And for knowledge of GOD more than Gifts.
 But like Adam you broke from the contract, 7
 You always were faithless to Me !

" Gilad is a city of villains,— 8
 It is rich in the foot-marks of blood !
 And like gang-robbers hiding for men, 9
 Gangs of Priests on the Shekem road murder,—
 There they practise deliberate crime !

10 In Israel's home I see horrors!
Ephraim whoring, and Israel defiled!
11 And Judah is ready for reaping,
So I turn you, My people, to slaves!"

The Incurable Vices of Israel.

7 When Israel I would have cured,
The vices of Ephraim were found!
And Shomeron's sins that make falsehood;
For thieves are within;—robbers pillage outside!
2 Nor reflect in their heart I remember their crimes,
Tho' they wrap up their acts, from My face!
3 Their King loves their crimes, and their Princes are pleased!
4 They are like a baker, when heating his oven,
Only rest from their lust, as he rests from his kneading,
Until the dough swells up in ferment!
5 Daily fury of wine heats our Princes and King;—
He joins hands with the scoffers,
6 Whose heart like an oven is ready prepared,—
All night sleeps the Baker till morning,
But his fire still burns with a flickering flame.
7 So they burn as an oven, and devour their Judges,
Their Kings are all fallen,—none cried to Me for them!

8 Ephraim mixes himself with the pagans:
Ephraim is like to a cake never turned,—
9 Strangers suck out his strength, and he knows not!
He has sprinkled grey hairs, but he never perceives!
10 Israel's haughtiness shows in his face,
But they never will turn to the LIFE,
Nor for all this will seek for their GOD.

11 Ephraim has become like a dove,—
Without any heart in her fears;
To Egypt they cry, and to Ashur they go;—
12 As they fly I will throw My net for them,
Bring down like the birds from the skies;—
As their Senate has heard, I will punish!

13 Woe to them! wanderers from Me!
Alas for them! who revolted from Me!
When I rescued, about Me they lied!
14 They called not to Me from their hearts,
Altho' they have yelled on their beds!
They assemble for corn and for wine,
But rebel against Me!

15 If I weakened or strengthened their arms,
Yet they thought but of mischief for Me!
16 They do not rebound,—they are like worthless bows:
So their Princes shall fall by the sword,
Because of their swaggering tongues;
They are scorned in the country of Mitzer.

The Revolt of Israel from God.

6 Put the Horn to your lips!—
Fly over the House of the LORD like an Eagle!
They have broken My Bond,
And rebelled from My law!
2 Yet he called Me 'My GOD,'
So you, Israel, knew Me!

Israel cast off the Good ;— 3
 So his foeman pursues !—
 They made Kings to reign,— 4
 But it was not from Me !—
 They made themselves Princes,
 But I approved not !
 They made Idols of silver and gold
 By whom they have cut themselves off !

Shomeron ! cast off your calf !
 My anger is hot against you !
 Can you never succeed to repent ? 5
 The thing that was made by a smith, 6
 Can never be Israel's GOD !
 So Shomeron's Calf shall be smashed !
 And as they have sown only Wind,— 7
 The Whirlwind alone shall they reap.
 Without stalk,—the ear cannot make meal,—
 Or what it yields strangers devour !
 Thus Israel, you are gulped down,— 8
 Among nations like things they dislike ;
 For they went up to Ashur, a lonely wild ass — 9
 Ephraim paid him to bring paramours !
 Altho' they have hired the heathen, 10
 I will gather them, and they shall sigh,
 Depressed by the load of the Emperor-King !

Since Ephraim has multiplied Altars for Sin, 11
 His Altars shall bring him to grief !
 I wrote him a number of Laws,— 12
 But he thinks they are things that are strange,
 They sacrifice offerings to Me,— 13
 They sacrifice flesh,—and they eat—
 But the LORD will not take it from them,
 For He thinks of their vice,
 And will visit their sin.—
 So to Mitzer they now shall go back.
 For Israel, his Maker forgetting, 14
 Has Palaces built for himself ;
 And Judah increases strong cities,—
 But I will send fire to his towns,—
 And her Palaces I will consume.

Denunciation of Pagan Alliances.

Let not Israel joy in the dance of the Heathen ;— 9
 For you whore from your GOD,
 And make love here in every barn !
 Neither corn store nor wine bin will fill,
 And new wine shall be wanting to you. 2

No more dwell in the land of the Lord,— 3
 But, Ephraim, to Mitzer return,
 Or eat in defilement with Ashur,
 Pour no more wine to the LORD, 4
 Nor be pleasing to Him by your Gifts,
 For they shall be like funeral bread,
 All eating of them be defiled.
 Their food shall be like to their persons,
 Not enter the House of the LORD !

What will you do on the day of Assembly ? 5
 At the time of the feast of the LORD ?

- 6 Tho' they fly from destruction to Mitzer,
There Memph will collect and entomb,—
The nettles possess their bright silver,—
In their mansions the thorns shall spring up)
- 7 The day of the reckoning has come,
The day of repayment arrived !
And Israel shall know the reciters were fools,
That the man with a Spirit was mad !
And because of your manifold vices,
Your destruction be equally great.
- 9 Ephraim keeps a look against GOD !—
His Prophets lay traps in his paths
And destroy in the house of his gods
- 9 They are deeply corrupt, as in Gibeah's day ;—
He remembers their fault, and will punish their sin !
- 10 I met Israel like Grapes in the Desert,
I looked on your fathers like early ripe figs !—
They came to Bal-paor,—and fell in their shame !—
And became as corrupt as their laws !
- 11 Ephraim's Glory shall fly like a bird,—
Without child, or embrace, or conception !
- 12 If their sons should grow up,—I destroy them as men !—
Woe to them when I turn against them !
- 13 I see Ephraim like Tzur on a beautiful site,—
" But Ephraim produces his sons to be slain ! "
- 14 Give to them, LORD ;—Yes ! what will you give ?—
Give them a womb that will fail,
And the breasts that are dry !
- 15 For their sin is in Gilgal ; I noticed their plan ;
On account of their sin I will drive from My home ;—
I love them no more, for their Princes rebel !
- 16 Ephraim is felled ! and their root is dried up !
They cannot bear fruit, or, if they should bear,
I will kill the beloved of their breast !
- 17 My God will reject them,—they list not to Him ;—
And they shall be wanderers in Nations !

Israel's Progress in Wealth and in Sin.

- 10 A luxurious vine, Israel poured out his fruit,
As his fruits were increased, so his Altars increased ;
As his country excelled, so his Idols excelled !
- 2 Double-hearted, they now are condemned.—
- He will throw down their altars, their Pillars destroy,
3 " For, now," they exclaim, " there is no King for us,
For we fear not the LORD ;—and what can a King do ? "
4 They make to betray when they ratify bonds,
So justice springs up like a weed on a furrow !
- 5 And Shomeron's mob grieve for Beth-aven's Calf,
Its people faint for it, its Priests for it roll,—
On account of its glory,—now taken away ;—
- 6 To the proud King of Ashur it went as a gift !
- Blush Ephraim ! blush Israel ! because of your thoughts !
7 For Shomeron's King floats a chip on a stream !
- 8 Aven's Columns are wrecked,—they were Israel's sin ;
On their Altars the thorns and the thistles will grow !
And they cry, " Hide us Mountains ! and, " Hills on us fall ! "
- 9 From Ghibeah's days, you, O ! Israel, sinned !
There they stood !—

Should not war seize on the children of Sin in Gibeah ?
 " When I wish I will punish,—and bring on them Nations
 To punish them both for their sin." 10

For Ephraim was a heifer, delighting to thrash ;
 But I put a rider on Ephraim's fair neck ;— 11
 And she now ploughs for Judah, and harrows for Jacob,
 Sow for yourselves, and then reap perfect mercy ; 12
 Plough your fallows, in season to seek for the LORD,
 Until He may come and instruct you aright.—
 You have ploughed for revolt,—you have reaped only sin ;— 13
 And you ate falsehood's fruit ; for you trusted your course,—
 On your number of men !
 But a riot shall rise in your people and forts ;— 14
 And be plundered as Shalmon, and plundered Beth-arbel ;
 When mother and children were slaughtered in fight !
 Thus because of your crime shall be done you in Bethel,
 And Israel's King be destroyed in a morning !

Israel Called out of Egypt.

When Israel was young I loved him, 11
 And I called my Son out of Mitzer ;—
 They called them, so they ran off, 2
 To offer to Baalim, and incense to Idols !
 Although I gave Ephraim a Leader, 3
 Who lifted him up in his arms,
 They would not perceive that I helped them,
 I drew them by human affections, 4
 Came taking the bit from their jaws,
 And coaxed them along by My feeding.

To Mitzer he must not return ;— 5
 Yet Ashur rules, for refusing repentance !
 So the sword shall be whirled in his towns, 6
 Destroying their chiefs and devouring their statesmen !
 For My People persist in desertion ! 7
 Tho' called to their God, none exalt Him !

Yet, how can I leave you, Ephraim ? 8
 How can I abandon you, Israel ?
 How can I make you like Admah ;—
 And waste you till like to Zeboim ?
 My heart turns within Me at once,
 And now My affections are burning !
 So I will not act in My wrath,— 9
 I will not make Ephraim a desert !
 I am GOD,—I am not a mere Man,—
 So only be pure in your breast,—
 And I will not enter in anger.

Walk after the LORD, when He roars like a lion !— 10
 He will roar—and the Sons of the Westerns will tremble !—
 They will tremble like sparrows in Mitzer, 11
 And like doves in the country of Ashur !—
 When I bring you back to your Home, says Jehovah !

Reprobing the Deceptions of Ephraim.

Ephraim surrounds me with lies,— 12
 And Israel's household with falsehood
 But Judah yet runs with her GOD,—
 And with the faithfully Holy !

- 2 Ephraim browses, and follows the East wind!—
All day he multiplies lies and destruction!—
He makes a treaty with Ashur,—
And his oil is poured out to Mitz'raim!
- 3 But the LORD has a case against Judah,—
And will visit his ways upon Jacob!
He will pay him for what he has done!
4 In the belly he tripped up his brother,
And in his strength strove with an Angel!
5 He strove with the Angel, and won!
Wept, and prayed, when he met Him in Bethel,—
And so He will speak to ourselves there!
6 For He was the LORD GOD OF HOSTS;—
The LORD Who remembers!
7 So you now! Return to your GOD,
By the practice of Justice and Mercy!
And always rely on your GOD.
- 8 A trader, false balance in hand,
He always desires to be cheating!—
9 And Ephraim says, "Yes! I am rich!
I have found by my industry plenty!
I earned it,—and nothing is found
About me that I perceive sinful!"
- 10 But I am JEHOVAH your GOD,
Until now from the country of Mitzer;
And will send you to wander in tents,
As I did in old times that are ancient.
11 For I have declared by My Preachers,
And I have revealed it by Visions,
And by the means of the Prophets foretold!
12 For Gilad is guilty!—and infamy rest upon Gilgal!
They sacrifice bullocks on Altars,
Like clods in a plough-field!
- 13 Once Jacob fled to the wild-plain of Aram!
And Israel slaved for a wife,
And wearily watched in his sorrow!
14 And the LORD Israel led by a Preacher;
And by a Prophet He guarded from Mitzer;
15 Yet, now, Ephraim is bitterly vexed,
For he is all spattered with bloodshed!—
So his Judge will fix infamy on him!
- Ephraim once was Great;—and why he became Little.**
- 13 When Ephraim had spoken they trembled,
He was so high placed in Israel!
But he died—for his guilt about Baal!
- 2 Yet still they continue to sin,
And make themselves Idols!
Of fanciful silver made forms,—
Ideas put in shape by a blacksmith!
3 All who sacrifice men to the calves,
They order to kiss them!
- 4 So they shall be like the clouds at the dawn,
And like morning dew they shall vanish;
Like chaff a storm sweeps from a barn,
And smoke that comes out from a chimney!

But I am the JEHOVAH your GOD,
 Who brought from the country of Mitzer;
 You should know no GOD except Me,—
 And except Me, there can be no Saviour!
 I acknowledged you when in the Desert, 5
 In the land that possesses no water.—
 There, they were full pastured and gorged,
 But their heart then rebelled and forgot me! 6

So, I am a lion, a leopard, 7
 To them on the journey to Ashur!
 I will seize like a fierce raging bear;
 Who tears when bereaved of her young ones, 8
 And rip up the cage of their heart!
 The wild beasts of the field shall devour them!

Israel, you are a wreck! And it is only I that can help you!
 Where now is your King? Let him come, 9
 And help you in all of your Cities!
 And your Judges?—Against whom you said,
 Give me a king and his princes?
 In My anger I gave you a King!— 11
 But I took him away in My fury!—

Ephraim's sin is packed up;
 He hoards up his faults as his treasure!
 To him came the troubles of childbirth;
 To him as lad without sense, 12
 Not expecting the birth of his children;
 13

Shall I free from the hand of the Grave,
 Or shall I redeem you from Death?
 Where are your terrors O! Death?
 And where now O! Grave, your destruction? 14

Pity is hid from My eyesight;—
 Tho' he flourish in beautiful meads,
 An easterly wind shall arrive,
 A wind of the LORD, from the desert.
 And his spring shall be dry, and his mountain shall fail,
 And his store shall be robbed of all beautiful products!—
 And Shomeron will be repaid, 14
 Because it rebelled against GOD!
 Her children shall fall by the sword,
 And her pregnant be crushed, and be ripped up!

An Appeal to Israel to Return to his Duty.
 To your LIVING GOD, Israel return!— 2
 For by your own sins you have fallen!
 Choose your words and return to the LORD,— 3

PENITENT ISRAEL'S PRAYER.

Say, "Removing our errors, have mercy,
 For we offer the fruits of our lips;—
 For Ashur shall not be our Saviour,— 4
 And on horses no more will we ride,—
 No more will we call those our gods,
 That we, ourselves, made by our hands;
 Only You for the orphaned have pity."

THE LORD'S REPLY.

- 5 "I will nurse those returning, and love!
 For My anger has vanished from them;—
 6 And to Israel I will be like the dew,—
 And he like the lily shall bloom;
 And like Lebanon send out his roots;
 7 Like a bright Olive spread out his boughs,
 And Lebanon's fragrance be his,
 8 And those passing shall rest in his shade.
 He shall live like the corn, and spread out like the vine
 With a scent such as Lebanon's wine!"
- 9 "What, Ephraim, to Me were your Idols?
 I depressed you—but now will endow,—
 I am like to a flourishing pine tree;—
 Your fruit shall be found upon Me."

Hosea's Final Appeal to Israel.

- 10 Who is wise and can comprehend these?
 Will reflect, and endeavour to learn
 That the paths of the LORD are direct,
 And in them the Righteous can travel;
 But the wicked will stumble on them?

END OF THE BOOK OF THE PROPHET HOSEA.

JOEL.

(DATE ABOUT 800 B.C.)

T HE Message of the LORD that came to Joel-ben-Pethuel.	1
An Appeal to the Old Men.	
You Elders, come listen to this,	2
And attend, all who dwell in the land!	
Has this ever been in your lifetime?—	
Or occurred in the days of your fathers?	
About it relate to your children,—	3
And let your sons tell it to their sons,	
And they to the sons who succeed them.	
What the grub left, now the locust has eaten!	
And the Licker devours what the Locust had left!	4
And the orts of the Licker the Swarmer consumes!	
Awake, drunkard, and weep!	5
Howl, you drinkers of wine!—	
For the sweet drink is cut from your mouths!	
For a powerful people comes up to My land,	6
Who cannot be numbered;	
And with lion-like teeth;	
And jaws like a tiger are theirs!	
They have wasted My vine,	7
And have shattered My fig,	
And have stripped and exposed	
To the whiteness its twigs!	
I weep like a girl who is clothed with a sack,	8
For the loss of the love of her youth!	
The gift and the wine, from the LORD's house is gone!	9
The Priests perish, who wait on the LORD!	
The field grieves,—the ground mourns,—for the corn is destroyed!	10
The wine-bunch is dry, and the olive tree pines.	
Faint, ploughmen,—and vinedressers wail!	11
For the barley and wheat!—	
Harvest dies from the field!	
The Vine is scorched up,	12
And the Fig-tree droops down;	
And the Rimon, the Palm, and the Plum,	
With all trees of the field are dried up!	
And pleasure is burnt from the children of men!	
Come gird you, and mourn, all you Priests,	13
Let who serve at the Altar bewail!	
Go! lie down in sackcloth you servants of GOD,—	
From God's House is withheld bread and wine!	
Proclaim fasts! Preach restraint!	14
Let the elders collect,	
All who dwell in the land,	
At the House of the LORD,	
And cry to your GOD,—to the LORD!	

- 15 Alas! for the Day of the LORD has come near!
And from the ALMIGHTY destruction has come!
- 16 Are not our victuals cut off in our sight?
And laughter and joy from the House of our GOD?
- 17 The seeding is withered,
Pants under the clods,
The grain stores are ruins,—
The corn has decayed!
- 18 How the cattle are groaning!—
The flocks in the sheep pens are weeping!—
For they have no food,
And the sheep flocks are wasted!
- 19 So I cry to you, LORD,—
For fire burns up the grass on the pastures!
Flame has burnt all the trees of the land!
And to you low the cows in the field,
For the springs of the brooks are run dry,
And the fire has burnt up the grass of the pastures!

A *Wail* over *Quick-coming Days!*

- 2 Blow the Trumpet in Zion!
Arouse My Holy Mountain!
Let all tremble who dwell in the land;
For the day of the LORD marches on,—it comes near!—
A day of thick darkness and gloom,—
A day of black clouds and of blackness,
Like darkness spread out on the Hills;—
A numerous People and mighty!
Their like has not been from of old,—
Nor after them will be repeated,
To the years of the ages on ages!
- 3 Before them a fire consumes,—
And after them bright flames are blazing!
The land like a Garden of Eden before,
And after, a desolate desert!
And there is no refuge against them!—
What terrible horsemen they seem!—
Like chariots onward fierce rushing
- 4 With a crash on the top of the mountains!—
They crackle like roarings of flame,
Like fire devouring the stubble!
Like a powerful army when charging in war
- 5 The Nations before them all quiver,—
All faces before them are livid!
- 6 Like heroes they rush on their way,—
They mount up the wall as do warriors,—
Advancing each one in his rank,—
And who never break out from their line,—
Or anyone jostle his fellow!—
They boldly march straight on their way,
And from the artillery shrink not!
- 7 They charge to the walls of a town!—
They rush on approaching the buildings!
Like robbers they climb to the windows,
Before them earth trembles, skies shake;—
The Sun and the Moon put on mourning!
The Stars also cease from their shining
- 8
- 9
- 10

- Thus the LORD utters His voice
At the head of His army!—
His encampment is spread very wide,
And His order works very strongly;
And great is the Day of the LORD,—
And terrible!—Who can abide it? 11
- "But, now," says JEHOVAH, "return,—
And with all your hearts come near to Me.
With fasting, and weeping and grief;
Tear your hearts,—and not only your robes 12
And return to JEHOVAH your GOD."—
For He has compassion,—is kind,—
Slow to anger and great in His mercy;—
And it grieves Him to punish the sinful,—
Who knows but that He will turn back, 13
And leave us a blessing behind,
Of bread, and of wine for our LIFE-LIVING GOD? 14
- The Call to Repentance.
- Blow the Trumpet in Zion! 15
Fix a Fast, and proclaim a restraint,—
Let the Nation collect to a solemn Assembly,— 16
Bring up the old, and collect all the young;
Bring out the child at the breast,
With the Bridegroom and Bride from their chamber,
And weep at the Porch and the Altar,— 17
You Priests who attend on the LORD,
Let them cry, "O! LORD, pity Your people;
Give not Your estate to reproach,
For the Heathen to govern among them.
For why should they ask in the heathen,
'What has become of their GOD?'"
- Then the LORD will feel love for His country. 18
And for His poor people feel pity;
And answering the LORD will reply,— 19
"I will send you the corn and the wine,
And you of the oil shall have plenty;
You shall not be a scorn to the heathen,
But I will drive from you the Northmen, 20
And expel to a desert and waterless land,
With his van to the Sea of the East,
And his rear to the Sea of the West,
And his stink shall come up,
And his stink shall arise,
Although he has done mighty deeds!"
- Fear not, my country, but laugh and be glad, 21
For the LORD can accomplish great things!
Fear not, you herds of the field,— 22
For the herbs of the pastures shall spring,
And the trees shall be loaded with fruits,
And the fig and the vine give their wealth!
Let the children of Zion be glad 23
And rejoice in JEHOVAH your GOD,—
Who will give you the rain by its law,
And pour for you plentiful showers,
And the rain of the Spring, as before,
And fill up your garners with grain, 24

- 25 And pour out wine and oil for your cellars,
And repay you because of the years
That the locust, and licker, and gnawer,
And Grub have devoured,—
My Great Army I sent upon you.
- 26 And then you shall eat and be full,
And give thanks to the Name of the LIFE,
Your GOD Who does wonders for you,
That My people may never be shamed,
27 But learn that in Israel I dwell,
And that I am your LIFE-GIVING GOD;—
And that there is no one beside,
And My people need never be shamed |
- 3 And then after that I will pour My Spirit upon all mankind;—
And your sons and your daughters be glad;
And your Old Men be dreamers of dreams;
2 And at visions your young men shall look |
And also on servants and slaves,
3 My Spirit I then will pour out,
And fix signs in the sky, and on earth,—
4 Blood, and Fire, and Columns of smoke |
The Sun shall to Darkness be turned,
And the Moon shall be changed into Blood,—
Ere the Day of the Lord will arrive,
That Great and that terrible Day |
5 All who call on the LORD'S Name will escape,—
For on Zion's hill, and in Salem, a refuge shall be,
As the LORD has declared,—
And whom the LORD calls will be safe |
- 4 ¹ For be sure in those days, and that time,
When Jerus'lem and Judea's captives I free,
2 I will gather together the Nations
And bring to the plain of GOD'S land,
And there will deliver My judgment
On them on account of My race,
And Israel, My own, whom they scattered
To the heathen, who broke up My land,
3 And who played at their dice for My people:
And paid for a whore with a boy,
And bought wine with a girl, to be drunk |
- 4 What are you Tyre and Sidon to Me?
With the whole of Philistia's vales?
Would you take your vengeance on Me?—
If you try silly vengeance on Me,
I vengeance will send on your heads!—
5 Because you have taken My silver and gold,
And carried My beautiful things to your Temples!
6 And the sons of Jerusalem, and Judea's sons,
You have sold to the sons of the I'on,
7 To carry them far from their borders,
But I will rouse them from the place where you sold them,
And your vengeance will bring on your heads,
8 And sell of your sons and your daughters,

¹ NOTE.—Ch. 4, v. 1. In all versions which rest on the Vulgate Latin there are only three chapters in Joel, but I follow

the original Hebrew division, making four chapters.—F. F.

To the hands of the children of Judah,
 And they will sell them to Shabaim!
 To a Nation afar—for the LORD has declared it!

A Promise of Success.

Proclaim to the Nations, "Prepare for the war!	9
Arouse, heroes! come on,—advance all men to battle!	
Beat out your ploughshares to swords, and your scythes into spears!	10
Let the feeble exclaim, 'I am strong!'	
Quick! March! all you neighbouring Nations,	11
And collect to the spot where the LORD	
Intends you to conquer your foes!	
Nations! arouse and advance to the Plain of GOD'S Justice!	12
For there I will sit and will judge all the Nations around Me."	
Swing the scythe, for the harvest is ripe,—	13
Come! Tread! For the wine-press is filling!	
Make the vats overflow, for the reaping is great,—	
Crowds upon crowds on the Plain of the Judgment!	14
The day of the LORD has arrived on the Plain where He fixes their doom.—	
The Sun and the Moon are in black,	15
And the Stars are withholding their beams.	
For the LORD out of Zion will roar,	
And send from Jerusalem His voice!	
Then the skies and the Earth will be shaken;	16
But to His People the LORD will be kind,	
And give help to all Israel's sons	
Who acknowledge that I, Who AM LIFE, am their GOD;	17
Residing in Zion, on My Holy Hill.	
And Jerusalem then shall be sacred,—	
And foreigners no more oppress!	
Then the Mountains shall drop with sweet wine,	18
And milk shall flow down from the slopes,	
And Judah's brooks stream full of water;—	
And a spring shall flow from the LORD'S House,	
And water the Vale of Acacias!	
But Mitzer shall be like a waste,	19
And Edom a desolate pasture,	
For their crime to the Children of Judah,	
Whose innocent blood they have shed in their lands.—	
But Judah for ever shall last,—	20
And Jerusalem ages of ages!	
And I will requite for their unavenged blood;	21
For the LORD has His dwelling in Zion!	

END OF THE BOOK OF THE PROPHET JOEL.

TRANSLATOR'S NOTE.

This prophetic warning was uttered about 800 B.C. It takes the form of a didactic Psalm, as most other of the addresses of the Prophets did, their essential duty being to preach righteousness of life, not to foretell events, as now by a change in our language is popularly supposed. In the English language, as in ancient Hebrew, the word "prophecy" meant "to preach"; the restriction of it to the sense of "foretelling" was a perversion of the eighteenth century.—F. F.

AMOS.

(DATE 787 B.C.)

1 **T**HE Messages by Amos, who was among the herdsmen in Thekoa, when he meditated about Israel in the days of Uziah, king of Judah, and in the days of Jerabam-ben-Joash, king of Israel, two years before the earthquake, and he said;—

An Announcement to the People.

2 The LORD from Zion will roar,
And His voice from Jerusalem utter,
And the pasture of Shepherds will fade,
And the summit of Karmel will wither!

The Doom of Damascus.

3 The LORD declares thus;—
"For three sins of Damask, and for four,
I will not refrain to requite!
She thrashed Gilad with iron flails,
4 So to Hazael's House I send fire,
Which shall eat up the Hall of Benhadad,
5 And break all the bars of Damask,
And from Aven's Valley cut men,
And will seize on the Staff of Beth-Eden,
And drive off Aram's people to Kir,"
Says the LORD.

The Doom of Gaza.

6 The Lord proclaims thus;—
"For three sins of Gaza's, and four,
I will not refrain to requite!—
For she captured the captives in peace,
And to Edom delivered them up!
7 So to Gaza's walls I will send fire,
Which will eat up Her Halls,
8 And will cut off the people from Ashdod,
And Askalon's Ruler will slay,
And against Akron turning My hand,
All Philistia's remnant shall fall,"
Says the LORD!

The Doom of Tzur.

9 The LORD declares thus;—
"For three sins of Tzur, and for four,
I will not refrain to requite!—
They delivered the captives to Edom;—
10 Not remembering the treaty of friends!—
To the ramparts of Tzur I send fire,
And it shall devour her Halls!"

The Doom of Edom.

The LORD proclaims thus;— 11
 " For three sins of Edom, and four,
 I will not refrain to requite !—
 For his brother he chased with a sword,
 Stifled pity and tore in his rage,
 And continued his fury for ever !
 So I will send fire to Themen, 12
 And devour the Mansions of Bozrah."

The Doom of the Beni-Amon.

The LORD proclaims thus :— 13
 " For three sins of Ben-Amon, and four,
 I will not refrain to requite !
 In Gilad they ripped up the pregnant,
 That they might widen their bounds ;
 So I set Rabah's ramparts on fire, 14
 And devour his Halls with such roar
 As they hear in the day of a fight,
 Or a storm in the day of a wreck,
 And their King shall go out as a slave, 15
 Himself and along with his Chiefs,"
 Says the LORD !

The Doom of Moab.

The LORD proclaims thus ;— 2
 " For three sins of Moab, and four,
 I will not refrain to requite !—
 For he burnt Edom's King's bones to lime !—
 So I will send fire to Moab,— 2
 And burn up the Halls of Kirioth,
 And Moab shall die with a shout,
 And the loud blaring voice of a horn,
 When I cut off her Judge in his hall, 3
 And slay all his nobles around ! "
 Says the LORD !

The Doom of Judah.

The LORD proclaims thus ;— 4
 " For three sins of Judah, and four,
 I will not refrain to requite !—
 They abandoned the Laws of the LORD,
 And did not preserve His decrees ;—
 But wandered away to their Lies,
 As their fathers before them had gone ;
 So I will send fire to Judah, 5
 And devour Jerusalem's Halls."

The Doom of Israel.

The LORD proclaims thus ;— 6
 " For three sins of Israel, and four,
 I will not refrain to requite !—
 For they sell the Righteous for cash,
 And the poor for a new pair of shoes !
 Pant for the dust on the head of the weak, 7
 And the path of the weary destroy ;
 Son and father debauch the same girl !—
 Yes ! thus my HOLY NAME they defile !
 Pawned clothing they spread beside every altar, 8
 And drink mad'ning wine in the House of their Gods !

- 9 "Yet the Amorites tall as the cedars,
I formerly drove from their face.—
They were lofty and strong as the oaks,
Yet their fruit I destroyed from above,
And their roots from below.
- 10 And from Mitzer's country I brought you,
And marched forty years in the Waste,—
To conquer the Amorites' land.
- 11 And Preachers I raised from your sons,
And Nazarites from your young men :—
Sons of Israel did I not do so ?"
Asks the LORD !
- 12 But you gave to your Nazarites wine !
Have forbidden your Preachers to preach !—
- 13 Oh ! I am crushed underneath you,
As a cart that is loaded with sheaves !
- 14 But swiftness shall fail to the swift,
And the strong not prevail by his strength,
And the brave shall not rescue his life,
- 15 Nor the archer be able to stand,
Nor the light-footed able to fly,
Nor the horseman escape with his life ;
- 16 But the bold-hearted hero be stripped,—
He shall fly in that day," says the LORD.

A Warning to Israel.

- 3 Listen to the message which the
Lord commands to you,—Sons of
Israel !—to all the families I brought
up from the land of the Mitzeraim,
when He said,—
- 2 "I have only selected you out of all
the families of the earth, therefore I
will punish all your faults upon
yourselves."
- 3 Can two walk together unless they
4 are in agreement ? Does a lion roar in
a forest when he has no prey ?
Does a tiger howl from his den unless
5 he has game ? Can a bird fall into a
trap on the ground where there is
- not a snare set for it ? Do they take
a trap from the ground when it has
caught no game ? Can a trumpet be
blown in a town and people not
collect ? If there is misfortune to a
town, has not the EVER-LIVING
produced it ?
However the MIGHTY LORD will ;
not produce an event without dis-
closing His intention to His servants
the prophets.
The Lion has roared—who should
not fear ?—The MIGHTY LORD has
commanded,—who would not preach ?

The Proclamation against Shomeron.

I.

- 9 "Proclaim on the mansions of Ashdod,
And the Mansions of Mitzeraim's land !
Say ' Assemble on Shomeron's Mountains,—
And survey the great riots within,
And the outrages done in her breast !'
10 For they know not to practise the right,"
Says the LORD,
"They store up oppression and wrong,
In their Halls !

II.

- 11 "So," thus says the MIGHTY JEHOVAH,
"A Robber shall close round the land,
And pull down your power from off you,
And plunder your Halls."

A Plea with Israel to Repent.

- Thus says the LORD!— 12
- "As after a lion a shepherd picks up
Two feet, or the part of an ear,—
So shall the children of Israel be
At Shomeron hid in a nook,
Or laid in a bed in Damask.
- "Oh House of Jacob! rouse, listen and wake," 13
Says the MIGHTY LORD GOD of Sabaoth!
"For when I bring Israel's sin on himself,
And punish the Altars of Bethel, 14
I will cut off the horns of his altars,
And throw to the ground!
When I cut off the Palace of Winter, 15
Along with the House in the Park,
And abolish the houses of marble,
Then many buildings shall fall!"
Says the LORD!

A Warning to Corrupt Women.

- 4 Listen to this Message, you cows of Bashan, who are on the hills of Shomeron! Who oppress the weak, who crush the wretched, but say to your masters, "Come on! Let us drink!"—The MIGHTY LORD has sworn by His holiness that the times shall come upon you when you shall be hung on hooks and your followers 3 on fish hooks, and you shall be pulled out quivering,—and as an exposed woman,—and they will fling you to the public," says the EVER-LIVING.
- 4 "Come to Bethel and sin! To Gilgal and multiply sins!—Bring your sacrifices to the Morning,—and 5 your three yearly tithes, and incense with ferment,—give thanks and offer your vows in public,—for you love that, Sons of Israel! Therefore I, also, have given you cleanness of teeth in all your towns, and want of bread in all your homes, because you have not turned to Me," says the 7 EVER-LIVING. "And I have also held back the showers from you, in the third month at harvest, and have rained upon a village here, and not on a village there;—I rained rain upon one district,—but the district 8 not rained upon withered. So two or three villages travelled to the one village to drink water, but were not refreshed,—yet they did not turn to Me," says the EVER-LIVING.
- "Then I inflicted upon you blight,— 9 with mildew upon your plentiful gardens, and vine and fig, and olive yards. The grub devoured them.—But you did not return to Me," says the EVER-LIVING.
- "Is not your disease from the 10 direction of the Mitzeraim?—I slew your soldiers by the sword, with the loss of your heroes. I have brought the stink of your camps to your nose;—but you have not turned to Me," says the EVER-LIVING.
- "I have overwhelmed among you, 11 as when GOD overwhelmed Sodom and Gomorah, and you became like a stick snatched from a fire;—but you have not turned to Me," says the EVER-LIVING.
- Consequently I will do thus to you, 12 revolting Israel!—and because I do it to you, Israel, prepare to meet your GOD!—for be sure that the Former 13 of the Hills,—the Creator of the Wind,—the Reporter to man of what He decides—Who uses the wings of darkness, and walks on the heights of the earth,—His Name is the LORD OF HOSTS!
- Listen to this message that I bring 5 to you;—

The Punishment for the House of Israel.

- Israel's daughter has fallen and cannot arise! 2
She lies stretched on the ground without help!
- 3 For thus says the MIGHTY LORD,—
"To the City that brought out a thousand, a hundred are left; and
where a hundred came out, ten are left to the House of Israel."
Thus says the EVER-LIVING to the 4

- House of Israel—"Seek Me and you will live; but seek not Bethel, and go not to Gilgal, nor pass on to Bar-sheba,—for Gilgal will be carried off, and Bethel become empty."
- 6 Seek the LIFE and you shall live!—If not He will fall like fire on the House of Joseph, and consume and be unquenchable in Bethel!—You who turn Justice into distress, and fling right to the ground!—concocting clouds and stupidity, and pouring the shadow of death on the morning, and dark Night upon Day, and demand the waters of the Sea, and pour them on the face of the land!—
- 9 His Name is the LIFE, Who flashes destruction on Power, and brings destruction on the Mighty!
- 10 They hate the public reprove,—abhor the speaker of truth.
- 11 Therefore, although you trample upon the poor, and take a tax on his corn, to build yourselves houses of cut stone,—you shall not reside in them. You plant delightful vineyards, but shall not drink their wine. For I know your many vices, and your mighty sins!—you oppressors of right;—you takers of bribes;—and you wrong the wretched in the Courts of Justice. So the Prudent in this age is dumb!—for it is a bad period!
- 14 Seek Good and not evil! that you may live,—and then the LORD GOD OF HOSTS will be with you, as you assert.—Hate Evil and love Good,—Establish justice in your Law Courts!—Perhaps the LORD OF HOSTS will be merciful to the fragments of Joseph!
- 16 However, thus says the LORD GOD OF HOSTS, THE MIGHTY,—“There shall be mourning in all the squares! and they shall exclaim in all the streets, ‘Alas! Alas!’ and call the farmer to grieve, and the professors of wailing to mourn;—And all vine-dressers to lament, when I pass through your breast,” says the EVER-LIVING.
- 18 Woe to you, wishing for the Day of the LORD!—It will be darkness and not Light! As a man flying from the presence of a lion,—and a bear meets him, or entering a house, and laying his hand on the wall, and a serpent bites,—The Day of the LORD will be Darkness and not Light,—and Blackness and without splendour!

A Benunciation of Hypocrisy.

I hate, I reject your feasts! I am not pleased with your assemblings! When you offer burnt-offerings with 22 foods, I am not gratified!—and I will not look at your fat thank-offerings! Take away the drone of your songs! And let Me not hear the tone of your 23 lutes!—But let Justice flow like brooks, and right like a constant river! 24

Did you present to Me for the forty 25 years in the Desert, sacrifices and offerings?—House of Israel?—When 26 you erected your tent to Molok, and shrines for your Star-god, Kion—whom you made for yourselves?—So I will transport you from here to 27 Damascus, the EVER-LIVING declares,—Whose name is the LORD GOD OF HOSTS!

Woe to the luxurious in Zion, and 6 the idle in Shomeron! What worthless chiefs of the heathen you go to, House of Israel! You went to Kalnah and looked; and from there to Hamath the Great, and thence to the House of Philistia! Are these kingdoms better? Their boundaries than your boundaries?—You put off the 3 bad day,—but bring on destruction and ruin! You lie on ivory and 4 stretch yourselves on cushions and eat the fat lambs from the flock and calves from the stall.—You trill songs 5 like lovers to the tune of the harp, contriving the means of song.—You 6 quaff your cups of wine and dress your heads with the finest oils,—and grieve not for broken Joseph!—Therefore now they shall be trans- 7 ported with the first transports—and the sound of luxury cease!

The MIGHTY LORD has sworn by 8 His soul, says the LORD GOD OF HOSTS, “I loathe the pride of Jacob, and hate his palaces,—so I will abandon his city and its contents. And then if two men lodge in a single 9 house they shall die; and the man’s 10 relative will take him up from the house and burn his bones in the streets, and ask the others at the back of the house,—‘Are there any more with you?’ and they will reply ‘None,’ and add ‘Be silent,—for we did not remember the Name of the LORD!’”

For be sure the EVER-LIVING has 11 decreed it,—and will knock the Great House to pieces, and the Cottage to splinters!

- 12 "Can horses gallop up a precipice?
or bullocks plough it?—Yet you have
turned Justice to bitterness, and the
fruit of Righteousness into worm-
13 wood! You delighters in delusive
things, who say 'Have we not obtained
14 our horns by our own might?' Yet I
will rise against you, House of Israel,"
says the LORD GOD OF HOSTS, "a
Nation to afflict you, from the Pass of
Hamath, to the River of the Arbah."

The Vision of the Locusts.

- 7 The EVER-LIVING GOD showed me
the following:—
He formed locusts after the sprout-
ing of the aftermath which springs
2 up after the Royal mowing. And
when they had totally consumed the
grass from the earth I exclaimed,
"MIGHTY LORD! Pardon now,—can
Jacob endure it? for he is little!"
3 The EVER-LIVING had pity at that,
"It shall not continue," the LIFE
said.
4 Then the MIGHTY GOD enlightened
me, and summoned a great Fire,—
and it devoured the great deep and
would have consumed the land!—but
5 I exclaimed, "MIGHTY LORD! Stop
it. How can Jacob endure it? for he
is little."

- 6 The EVER-LIVING had pity for
that; "This also shall not continue,"
the MIGHTY LORD said.
7 Again he enlightened me, and I
saw a Prince stand on a wall to plumb
it,—with the plumb line in his hand.
8 And the EVER-LIVING asked me,
"What do you see now, Amos?"
And I replied, "A plumber."

- Then the Noble said to me—"I
will drop a plummet into the breast
of My People Israel. I will not en-
9 dure them longer, but the Mounds of
Isaac shall be desolated, and the
Sanctuaries of Israel burnt to ashes,
and I will rise against the House of
Jerebam with a sword."

The Priest of Bethel Denounces Amos.

- 10 Amaziah the Priest of Bethel con-
sequently sent to Jerebam, King of
Israel, to say:—"Amos is conspiring
against you in the centre of the House
of Israel;—the country cannot bear

the load of all his speeches. For Amos 11
asserts that the Family of Jerebam
shall be killed by the sword, and that
Israel will be transported from its
own country!"

Amaziah also said to Amos:—"Go, 12
you Visionary,—fly to the land of
Judah! and eat your bread there,
and preach there, and never return 13
to Bethel to preach;—for it is a Royal
Temple, and Royal Palace!"

Amos, however, answered and said 14
to Amaziah, "I was not a Preacher,
nor the Pupil of a Preacher,—but a
herdsman, and gatherer of wild figs!
But the EVER-LIVING took me from 15
the flocks, and the LIFE said to
me;—'Go! preach to My People
Israel!' Therefore now listen to 16
the message from the EVER-LIVING!
—You say 'Preach not to Israel,'
and 'Do not drivel against the House
of Jacob!' But the EVER-LIVING, 17
however, says, 'Your wife shall be
outraged in this city, and your sons
and daughters will fall by the sword,
and your estate be divided by lots,
and yourself shall die in the degraded
land, and Israel will be transported
from its own soil!'"

The Vision of a Basket of Fruit.

Then the MIGHTY LORD en- 8
lightened me, and I saw a basket
of fruit, and He asked me, "What 2
are you looking at, Amos?" And I
replied, "A basket of fruit."

Then the EVER-LIVING said to me,
"The harvest of My People Israel
has come! I will not cease until it
is gone through!—And the Songs 3
in the Temple shall be howling at
that time," said the MIGHTY LORD,
"with plenty of corpses flung in
every place!"

A Denunciation of Villains.

Hear this, you devourers of the 4
poor!—who exhaust the wretched of
this country! Who ask "When will 5
the New Moon be passed, when we
can sell corn!—and the Sabbath so
that we may expose grain?"—Who
lessen the Ephah,—and increase the
shekel, and swindle by small scales!
Who buy the bankrupts for silver, 6
and the helpless for a pair of
slippers! But refuse to sell grain!

The LORD has sworn by the pride of Jacob,
I will never forget your deeds!
Will not the land tremble for them?
And all of its residents mourn?—

7

8

- And rise and toss like a swelling stream,
 Then sink like the river of Mitzer?
 9 And in that day, says the MIGHTY LORD,
 I will take away the Sun at its noon,
 And darken the earth in daylight;
 10 And change your Feasts to Mourning,
 And all your Songs into Wailings!
 And put sacks upon all your loins,
 And baldness on every head,
 And make it like grief for a loved one,
 And its end be a bitter day!
- 11 "See! The days come," said the MIGHTY LORD,
 "When a famine I send to the land!—
 Not a rage for bread, or a water thirst,
 But for hearing the word of the LORD!
 12 When they will wander from sea to sea,—
 And fit from the West to the East,
 To seek the Word of the LORD,
 And shall not be able to find!
- 13 "In that day the beautiful girls
 And the youths shall faint with thirst,
 14 Those who swear by Shomeron's Sins,
 And assert 'By the Life of Dan's God!
 And 'the Life of the One of Barsheba,'
 Shall fall, and shall rise never more."

A Vision of *Usee*.

- 9 I saw the Prince standing upon the Altar and he said;—
 "Strike the tops of the columns,
 And then the bases will shake!
 And smash all their tops,
 When I will destroy with a sword,
 And none of them shall escape,—
 Nor to a refuge shall fly.
 2 And if they dig down to the Grave—
 Then My hand can take them from there!
 Or if they mount up to the skies,
 From there I can bring them all down.
 3 And if they should hide upon Karmel,
 I will search and will catch them there.—
 If they hide from my eyes in the South,
 To the depths of the sea I will go!
 And will order a serpent to sting!
 Or, if their foes take them as captives,
 4 Even there I can make the sword slay!
 Mine eyes will look on them for evil,
 And never for good!"
- 5 For the MIGHTY LORD OF HOSTS
 Will touch the land and melt,
 And all its dwellers waste;
 And rising like a torrent
 Will o'erwhelm like Mitzer's stream.
 6 He built the Heavens, His Chambers,
 And formed the vault o'er earth;
 He called the Sea of Waters,
 And spread them over the land;
 And His Name is the LIFE!

God's Remonstrance to His People.

7 "Are you not the same to Me as the sons of the Kushites, sons of Israel?" the EVER-LIVING asks.—"Did I not bring Israel up from the land of the Mitzeraim? and the Philistine from
8 Kaphtor? And Aram from Kir? Be certain the eyes of the MIGHTY LORD are upon your sinful Kingdom, and He will destroy it from off the face of the ground.—Except that I will not quite destroy the Family of Jacob,"
9 says the EVER-LIVING, "for though I have commanded to roll the Family of Israel amongst the Heathen as they roll things in a sieve, yet not
10 a seed shall fall to the ground. But

all the sinners of My People shall die by the sword, who say 'Misfortunes will not catch, or meet, or surround us!'"

God's Promise to His People.

"In a Time to Come, I will raise the
11 fallen Tent of David, and repair its rags, and will restore his ruins, and will rebuild them as in the olden times,
—so that they may possess the rem-
12 nants of Edom, and all the Nations who call with them on My Name," says the EVER-LIVING, Who will effect it!

The Psalm of Promise.

"Be assured the times come," says the LORD,
13 "When the ploughman shall follow the reaper,
And the presser of grapes follow sowers of seeds,
When the mountains shall drip with sweet wine,
And with it the Highlands shall melt.

"When Israel My People from slavery I bring,
14 To rebuild and dwell in their desolate Towns;
Plant vineyards, and feast on their grapes,
And make gardens, and eat of their fruits;—
And plant in the soil I gave as their own.
15 I will not pluck again from that ground
That I gave to them," says the LORD GOD.

END OF THE BOOK OF THE PROPHET AMOS,

OBADIAH.

(DATE 587 B.C.)

The Vision of Obadiah.

- 1 **T**HUS says the MIGHTY LORD about Edom;—
 We have heard a command from the LORD about Edom
 And a message is sent to the Nations;—
 " Arise! and go up to the war against Her!"
- 2 " Look! I will make you be small among Nations!
 And you shall be greatly despised!—
- 3 Your bold heart deceived you, who dwell on high cliffs,—
 Whose home is on high, and Who says to his heart,—
 ' Who can drag me to earth? '
- 4 " If with Eagles you soar, if you nest among stars,—
 I will drag down from there," says the LORD.
- 5 " If thieves come to you, or if burglars by night,
 Would they not cease when they'd stolen enough?
 If grape gatherers came to you, would they not leave gleanings?
- 6 " Is not Esau discovered? his treasures poured out?
7 Those men, your allies, to your borders have driven;
 They deceived you! Your friends have o'erwhelmed!
 Spread a net on your bread that you did not perceive!
- 8 " Will not I," asks the LORD, " now take Genius from Edom?
 And Talent from off Edom's Hill?
9 Make your Generals, Theman, be cowards,
 So that slaughter may cut off the men from Mount Esau?
10 Shame shall clothe for the wrongs done to Jacob your brother,
 And you shall be cut off for ever.
- 11 " At that time you stood near when the foreigners captured his army,
 And the strangers came into his gates, and tossed dice for Jerusalem,—
 You joined one with them!
- 12 You looked not, on that day, at your brother,—
 In that day you made him a stranger,
 You soothed not Judah's sons in the day of their loss,
 Nor opened your mouth in his day of distress;—
- 13 Nor came to the gate of My Race in the day of their grief;—
 Nor sent to his aid in the day of his sorrow;—
- 14 But you stood at the cross-roads to cut off his flight,—
 And hid not his escaped in their day of defeat.
- 15 " But the day of the LORD will come on every Nation;—
 And as you have done, He will do to yourselves;—
 Your crime will return on your head!
- 16 As you drank upon My Holy Hill,
 All the Nations shall drink upon you,—
 Deeply drink and will swallow you down,—
 You will be as if never in life.

" But Mount Zion will be a safe refuge, Jacob's House shall possess it in peace.	17
Then Jacob's House shall be the fire, And Joseph's House shall be the flame,	18
But Esau's House shall be like stubble, Which they shall ignite, and consume;	
And of Esau's House none be remaining,— As the LORD has decreed !	
" Then the Southernns shall hold Esau's hills, And his lowlands Philistia will seize ; And Ephraim will capture his valleys, With the fields that belong to Shomeron, And Benjamin conquer Gilad ! And Israel's sons seize the plain Which Canaan holds up to Zarephth And Jerusalem capture in Sefrad,	19
And possess all the towns of the South ;—	20
And Guardians shall come from Mount Zion, To govern upon Esau's hill,—	21
But the kingship shall be for the LORD ! "	

END OF THE BOOK OF THE PROPHET OBADIAH.

JONAH.

(DATE 862 B.C.)

Jonah's Call.

1 **A** MESSAGE came from the Lord to Jonah-ben-Amitha to say:—

"Rise! Go to Ninevah, the Great City, and preach to it, for its wickedness has come up before Me."

The Prophet flies away in Terror.

3 Jonah, however, arose and fled towards Tharshish from the presence of the EVER-LIVING, and descended to Jaffa, and found a ship going to Tharshish, and paid his fare, and embarked in her to go with them to Tharshish, from the presence of the EVER-LIVING.

The Great Storm.

4 But the EVER-LIVING raised a great wind upon the sea, and then came a furious storm, and the ship seemed about to be wrecked, so the sailors became terrified and cried everyone to his god, and threw out the cargo that was in the ship into the sea to lighten her. But Jonah had gone down to the berths, and lay fast asleep.

6 The captain of the ship however came to him and said, "Why are you asleep? Get up, and call upon your GOD; perhaps your GOD will save us,—then we shall not perish!"

7 But everyone said to his messmate, "Come on! let us throw dice, and find out on account of whom this danger has come on us." So they threw dice, and the dice fell against Jonah.

8 So they asked, "Tell us now on account of what this danger came to us? Where are you going? and where do you come from? What is your country? And to what People do you belong?"

9 And he replied to them, "I am a Hebrew. I reverence the LORD GOD of Heaven Who made the Sea and the Land!"

Then the men were afraid with 10 great terror, and asked him, "What have you done?" For the men understood that he was flying from the presence of the EVER-LIVING;—for he had told them.

They consequently asked him, 11 "What must be done to you? to lessen the sea around us? for the water and the storm gallop."

And he answered, "Heave me up 12 and fling me into the sea! and the sea will be abated about you, because I know that this great hurricane has come upon you on my account."

The men, however, worked hard to 13 return to the land, but were not able, for the sea galloped, and the storm was against them. So they cried to 14 the EVER-LIVING, and said, "We beg of You, EVER-LIVING, now, not to let the life of this man perish; and not to lay upon us innocent blood;—for You can do as You decide."

Then they hoisted Jonah, and flung 15 him into the sea. And the fury of the sea ceased!

But the men were terrified, and 16 revered the EVER-LIVING greatly, and offered a sacrifice to the EVER-LIVING, and vowed vows.

Jonah Rescued by "The Great Fish."

But the EVER-LIVING had appointed 2 "The Great Fish" ¹ to pick up Jonah. And Jonah was three days and nights in the hold of the "Fish," and Jonah 2 prayed to his EVER-LIVING GOD from the hold of "The Fish," and said:—

1 NOTE.—Ch. 2, v. 1. "Great Fish" was the name of the ship mistranslated "Whale" in the version of the Greek translators, whose blunder has been repeated by all subsequent translators, in all languages, to the perplexity of their readers, until I decided to go back to the original statement of the prophet in his own Hebrew.—F. F.

Jonah's Prayer.

In my misery I cried to the LORD, 3
 And He pitied in that hollow den,
 I cried,—and He answered my cry,
 When I was flung into the deep, 4
 In the heart of the sea,
 With your breakers and torrents around,
 And your gallopers rolling on me.

Then I said, "I am thrown from Your sight. 5
 Yet of Your HOLY NAME I will think.
 The waters sucked down to the soul of the Deep 6
 And my head was entangled in weeds!
 I sank to the clefts of the hills, 7
 The earth closed and barred me for ever,
 But You brought my soul up from the pit,
 My LORD GOD!
 When my breath fainted, I thought of the LORD! 8
 And my prayer went up to your Holy Abode!

"Those who trust in vain falsehood abandon their Hope; 9
 But I sacrificed praise with my voice!—
 What I vowed I will pay to the LORD."

10 The EVER-LIVING afterwards directed "The Fish," and it discharged Jonah on the land.

The Second Command to Warn Ninevah.

3 Then the command of the EVER-LIVING came to Jonah the second time to say:—

2 "Arise! Go to Ninevah, the Great City, and preach in it the sermon that I command you!"

3 Jonah consequently arose and went to Ninevah, as the EVER-LIVING commanded,—and Ninevah was a Great City to GOD, three days' journey

4 across. When Jonah had begun to enter the City, he travelled a three days' journey, and proclaimed, "Four days hence Ninevah will be over-

5 thrown!" And the people of Ninevah trusted GOD, and proclaimed a fast, and clothed in sackcloth from the

6 greatest to the least. The matter was also reported to the King of Ninevah, and he arose from his throne, and stripped off his robes and clothed himself in sackcloth, and sat in the

7 dust. And it was proclaimed, and commanded by a decree of the King and his Nobles, saying, "Let Men, and cattle of the fold, and sheep, not

8 taste of anything, either food or water to drink. But let men and cattle be clothed in sackcloth, and cry earnestly to GOD; and let everyone turn from his peculiar sin, and from the wrong

that is in his hands. Who knows 9
 but that GOD will turn and have pity, and restrain His anger, and not destroy?"

GOD saw their acts, how they 10
 turned from their bad course, so GOD showed mercy instead of the punishment which He had warned would be inflicted upon them, and did it not!

But Jonah was vexed with great 4
 vexation, and furious at it. So he 2
 prayed to the EVER-LIVING, and exclaimed,—"Now, LORD! is not this what I said whilst I was still in my own country? Consequently I determined to fly to Tharshish! For I knew that You were kind and merciful, very forbearing, and full of pity toward the sinful. So now, LORD, 3
 take my life from me! For it is better for me to die than live."

But the EVER-LIVING answered 4
 him, "What does it benefit you to be enraged?"

Then Jonah went out of the City, 5
 and sat opposite the east of the town, and made a hut there for himself, and sat under its shade, so that he might watch to see what the EVER-LIVING would do to the town.

But the EVER-LIVING had pre- 6
 pared a Gourd, and it grew over the hut of Jonah, and became a shade over its top to protect him from his passions; and Jonah was glad of the Gourd, with a great gladness. GOD, 7

however, had provided a worm, against the advance of darkness a few days after, and it pierced the
8 Gourd, so that it withered. And when the sun arose GOD prepared a rushing east wind;—and the sun struck the head of Jonah, and he fainted, and wished himself to die,—and exclaimed, "It is better for me to die than live."
9 The EVER-LIVING, however, said to Jonah, "Is it well for you to be grieved for the Gourd?"

When he replied, "It is well for me to be grieved to death!"

But the EVER-LIVING answered, 10
"You are sorry for the Gourd that you did not cultivate, nor caused to grow. It was the product of a night, and perished in a night;—

"Therefore, should not I have pity 11
for Ninevah,—that Great City, which has in it more than ten times twelve thousand of mankind who do not know their right hand from their left, besides multitudes of animals?"

END OF THE BOOK OF THE PROPHET JONAH.

MIKAH.

The Prophetic Office of Mikah was from about 750 to 710 B.C.

1 THE Message of the EVER-LIVING that came to Mikah, the Morasthite, in the times of Jotham, Ahaz, and Ezekiah, Kings of Judah. He saw this about Shomeron and Jerusalem.

The Appeal to the Nations to Repent.

Come listen all Peoples !
Let Earth and her products attend. 2

The MIGHTY LORD comes against you,
The LORD starts from His Holy Abode !
For look ! The LORD comes from His Home,
Descends, and proceeds on the heights of the earth ! 3
And beneath Him the hills are dissolved, 4
And the plains are like wax before fire,
As water poured down from a steep !

All this is for Jacob's revolt,
And Israel's house that has sinned. 5
" What is Jacob's sin ? " Shomeron.—
" And what Judah's revolt ? " Jerusalem !
So I make Shomeron a field full of ruins ; 6
And weeds will spread over her farm,
And uncover the stones laid beneath !
And her Idols shall all be destroyed, 7
And her whoredoms be burnt in the fire,
And her Statues be flung out to rot ;—
For by them she gained prostitute's hire,
So in hiring whores they will go !

Yet for this I will mourn and lament, 8
I will wander all naked and stripped,
I will mournfully wail like the Jackals,
And moan like the Daughters of Woe,
For her sores that can never be cured, 9
But have gone, and gave Judah disease !
O ! My People, at Jerusalem's Gates,
Tell not of your sorrow to Gath, 10
Weep not in the House of the Dust,
Nor say I have rolled on the ground.

Pass on, painpered Lady, alone, 11
Stripped bare, and exposed to your shame !—
Your crowd of Companions come not
To the sorrowful house of restraint.
From you they have taken the home !
Why looks the Lady of Sorrows for joy ?— 12
When sorrow comes down from the LORD,
To Jerusalem's Gates ?

- 13 Yoke the swift steeds to the chariot,
O! lady residing in Lakhish!—
You caused the first loss to Bath-Zion,
For in you were found Israel's sins.
- 14 Send divorce to the ladies of Gath,—
Those fair girls deceived Israel's Kings!
- 15 But yet I will bring you a Master,
Proud Lady, to govern you right.—
- 16 Shave, and shear, for the children you loved!
Like the bald eagle, make yourself bald,
For from you they are carried away!¹

A Denunciation of Swindlers.

- 2 Woe to the planners of mischief!
Who work out their sin from their beds,
And effect it when daylight appears,
Because they have power in their hand!
- 2 Who covet for fields,—and then steal!
And houses and seize them by force;
Who plunder a man and his house,
And defraud a man of his estate!
- 3 "Therefore," thus says the LORD,
"I plan for this family grief,
From which you cannot keep your necks,
Nor march along haughtily by!—
For now is the period for grief.
- 4 "Then a verse will be raised on yourselves,
With a wailing and piteous sigh;—
'We are spoiled,' they will say, 'we are spoiled—
The lot of our People is changed;—
Why has He departed from us?
And torn us away from our fields?'
- 5 So for you there is none casts the line,
To decide for the troop of the LORD."

THE CROWD.

- 6 "Stop drivelling, you driveller, spout not.
Cease to drivel to us of these things;—
Can you never abandon reproofs?"

THE PROPHET.

- 7 Is it said in the Household of Jacob,
That the LORD'S Spirit has been restrained?
Are not these things produced by Himself?
But would not my words do you good,
If you followed them right as you ought?
- 8 But my people now rise to assail,
They strip off the cloak with the coat,
Turn to fight with the peaceable walker;
- 9 Cast my people's wives from their sweet homes;
And dishonour their children for ever!
- 10 Arise and be gone! For this is not your Home!
For defilement corrupts, and corrupting destroys!
- 11 If a man in the spirit of falsehood and lies
Comes and patters to you of your wine and debauch,
For this People, he is the right Preacher!

¹ NOTE.—Ch. I, verses 10 to 16. My version reads many supposed names of cities of the old translators, as noun-adjectives

poetically describing the sorrows of Israel under the title of the "Lady of Sorrows"—
"Zethbeth Marosh."—F. F.

Restoration promised.

I will gather the whole of you, Jacob!— 12
 Will join Israel's fragments in one,—
 Will collect as the sheep are in Bozrah,
 As a flock in its fold make the murmur of men! 13
 The Opener shall go up before them,
 Unloose, and they pass thro' the Gate,
 They shall pass with their Leader before them:
 And the LORD at their head!

The Practices of Willains denounced.

I cry, Listen, now, Chiefs of Jacob!— 3
 And you, rulers of Israel's House,—
 Why have you no knowledge or judgment?—
 Hating the Good, but in love with the Bad, 2
 You tear their skin from them, and flesh from their bones!
 You devour the flesh of my People!—
 Stripping their skin, and then crushing their bones;— 3
 And chop up as they do for the pot;
 And like flesh to be mixed in a stew!
 When such cry to the LORD, He will never reply,— 4
 But then bide His presence from them,
 When their wickedness comes on themselves.

The Doom of Impositors.

Thus says the LORD to the Preachers, 5
 Who swindle my People by gnashing their teeth,
 And cry "Peace!"—
 And make ready to fight those who fill not their mouths!
 But you shall have night, and be sightless,— 6
 Have darkness,—but never divine!
 And the sun shall go down on such Prophets,
 And blackness spread over their day!
 And the Seers be ashamed; 7
 The Diviners shall blush;
 And all of them cover their lips;—
 For they have no message from GOD.
 But I am full of the spirit and power of the LORD, 8
 And judgment and strength to tell Jacob his sin,
 And to Israel tell of his crimes!
 Chiefs of Jacob's House! listen to this; 9
 And the Guides who hate Justice, in Israel's Home,—
 The oppressors of all who do right!
 Who build Zion with blood, and Jerusalem vice,
 Whose Judges decree for a bribe! 10
 Whose Priests only teach for their pay!
 Whose Prophets for money divine!
 Yet who lean on Jehovah, and say,— 11
 "The LORD! is He not in our midst?—
 No suffering can come upon us!"
 Yet Zion, for you, will be ploughed like a field! 12
 And Jerusalem turned like the clods,
 And the Hill of THIS HOUSE be knoll in a wood!

In spite of its Apostasy, the Church of God is promised Change of Mind
and Restoration.

- 4 But it shall be, at the End of the Times,
This Hill of the House of the LORD
Shall be fixed as the Chief of the Hills,
And higher shall be than the heights.
And to it all Peoples shall flow !
- 2 Many Nations advance and exclaim,
" Let us go to the Hill of the LORD,
To the Temple where Jacob's GOD dwells,
And learn of His way, and pursue"—
For from Zion the law shall proceed,
And the LORD from Jerusalem speak,
- 3 And govern among many Peoples,
And decree to Fierce Nations afar,
To beat out their swords into ploughshares,
And their spears into scythes,
Nor Nation raise sword against Nation,
Nor ever more learn to make war !
- 4 Then each shall rest under his vine,
And under his fig without fear,—
As the mouth of the LORD has decreed.
- 5 For then all the Peoples will walk,
Each one in the power of its GOD ;
And we also shall walk in the power of the LORD,
For ever and ever with our GOD !

The Divine Government Promised.

- 6 " At that time," says the Lord, " I will gather the maimed,
And cherish the mourner I grieved,
And make the disabled a Princedom,
And the banished a powerful Nation !
And the LORD reign with them on Mount Zion,
From then, and for ever and ever !
- 8 And you, Tower of the Flock,—
You fair Maiden of Zion !—
Produce your adornments, and come forth the Queen,
The Princess of Kingdoms, Jerusalem's daughter !
- 9 Then wherefore so bitterly wail ?
Have you no king ? Has your counsellor failed ?
That you writhe as in child-bearing pain ?
Rush and writhe, Zion's daughter, in child-bearing woes,
10 You must now leave the City and dwell in the field,
And go onward to Babel—until I release,—
Where the LORD will redeem from the hand of your foe !
11 Though now many Nations assembled, assail,
Who shout, " Ravish !—And let our eyes see it in Zion !"—
- 12 But they know not the plans of the LORD,
And cannot perceive His intents
Till He heaps them like sheaves in a barn !—
- 13 Arise, Daughter of Zion ! and thrash !
For I make your horn iron,
And I make your hoof steel,—
To break many Peoples to pieces,
And their splinters give up to the LORD,
And their dust to the Prince of the Earth !
- 14 Now you can rob me,—
You child of a robber !—
When besieging around me,—
You can strike Israel's Prince with a rod on the cheek !

The Prince from Bethlem.

But you, pretty Bethlem, tho' small in the thousands of Judah,	5
From you comes to Me the Great Ruler of Israel!—	
Who brought you, long ago, in old times from the East;	
So He fixes the time for the birth of her child,	2
And He will restore with the Children of Israel	
The rest of His brothers!	
He shall stand and control in the strength of the LORD,	3
In the power of the Name of JEHOVAH his GOD,	
And they rest, when tired, at the bounds of the earth.	
He will bring us deliverance from Ashur,	4
And will come to our land, and will walk on our Hills,	
And appoint Seven Shepherds above us,	
And eight who will Organize Men,	
And break with the sword Ashur's land,	5
And the gates of the land of Nimrod;—	
And will rescue from Ashur those brought from our country,	
And whom he took out from our bounds.	
But the fragments of Jacob shall be in Great Nations,	6
Like dew from the LORD, and like rain on the grass,	
Not contrived by man's mind.	
Thus the fragments of Jacob shall be to the Heathen,—	7
In the midst of Great Peoples,—	
A lion with cows in a forest,—	
A Tiger to sheepfolds,—	
Who passes to ravage and tear,	
And without an escape!	
Raise your hands on your tyrants,	8
And strike at your foes!	
" But at that time," says the LORD,	9
" I will cut off your chariot drivers,	10
And cut off the town of your land,	
And throw down your fortifications,	
And cut witchcrafts off from your hands,	11
And you shall have no more diviners;—	
And cut from you Statues and Idols,	12
And you shall no more serve the work of your hands:	
But abolish your shrines from your midst,—	13
When I have destroyed your assailants;	14
And execute Justice in anger and wrath	
On the Heathen who never would hear!"	

The Plea of the Lord.

Hear, now, what the LORD has commanded:	6
" Arise! plead to the Mountains,	
Let the hills hear your voice!"	
Hear! Mountains, the plea of the LORD!	2
And you firm foundations of earth,	
For JEHOVAH will plead with His people,—	
And with Israel He will discuss!	
" My People! What did I do to you?	3
How wearied you? Answer to Me!	
For I brought you from Mitzer's land out,—	4
From that House of Bondage I freed!	
And Moses I sent as your Leader,	
With Aaron and Miriam with him.—	
My People remember the question	5

Of Balak, the Moabite King,
And how Balam-ben-Baor answered,
At the Wood of Acacias and Gilgal,—
And thus learn how good the LORD is.

BALAK.

- 6 " With what shall I come to the LORD ?
How bow before GOD the MOST HIGH ?
Shall I approach Him with burnt-offerings ?
With calves, and the sons of a year ?
7 Please the Lord with a thousand of rams ?
With ten thousand of rivers of oil ?
Or give my First-born for my fault ?
The fruit of myself for the sin of my soul ?

BALAM.

- 8 " He has shown you, frail man, what is right ;—
And what does the LORD seek from you ?—
To administer Justice aright,
Love mercy, walk humbly with GOD ! "

A Warning to the Wicked.

- 9 In the City the Lord's voice is heard ;
And Wisdom will reverence His power,¹
And obey Him Who fixes the rule,
10 " Are the treasures of sin in the house of the bad ?
And is the short measure still there ?—
11 Will I pardon the falsified scale ?
On the bag full of weights that deceive ?—
12 When the rich are stuffed full of oppression,
And her populace speakers of lies,
Who deceive with their tongue and their mouth ?
13 " So I have inflicted disease,
And will waste you because of your sins !
14 You shall eat, but shall never be fed,
But feel emptiness still in your breast !
You shall fly but shall never escape ;—
What escapes I will give to the sword !
15 You shall sow, but you never shall reap,—
Dress the olive, but not use its oil,
And grapes, but not drink of the wine !
16 " For you keep to the Statutes of Gomri,
And all practices Ahab's House did,
And walk by the plans they contrived.—
I therefore will make you a ruin,
And your populace bring to contempt,
And you bear My people's reproach ! "

Mikah Belails his Solitude in the Midst of the Wicked.

- 7 Woe to me ! for the harvest is done,
The vintage all gone, there are no grapes to eat !
Nor ripe fig,—the desire of my life !
2 The gentle have wasted from earth !
And the upright has ceased among men !

¹ NOTE.—Ch. 6, v. 9. " His power." The Hebrew idiom is " Your (or thy) Name," but I render the phrase into our own English

equivalent, " power," as in some other places I also do.—F. F.

And they are all plotting to murder,—
 Each hunts for his friend with a net !
 Both hands are stretched out after crime,— 3
 The Prince and the Judge ask a bribe ;—
 And the great tells the wish of his life,—
 And thus are they woven together !—
 The best is a thorn and the straightest a briar ! 4

Look out for the day when your punishment comes,—
 Even now you are deeply perplexed !
 Trust not to a Friend ! Rely not on a guide ! 5
 From the wife of your breast shut the doors of your mouth ;
 For the son will dishonour his father, 6
 From her mother the daughter rebels,
 And the bride from her mother-in-law,
 And the foes of a man are the men of his house !

For myself I will watch for the LORD,— 7
 I will wait for my Salvation's GOD,—
 For my GOD will still listen to me.
 So let not my foeman rejoice, 8
 For if I fall down I shall rise,
 For my darkness the LORD turns to light.

I will fear the correction of GOD, 9
 Because I have sinned against Him,
 Until He examines my plea,
 And does justice and brings me the light,—
 I will await, till I feel He acquits,—
 My opponents will see, and be covered with shame,— 10
 'Those who taunt me with, " Where is JEHOVAH, your GOD ? "

The Restoration of Israel Promised.

I see her now as she is,—
 Trodden down like the dirt of the streets !
 But a day comes to rebuild your walls,— 11
 On the day the decree is revoked !
 To you they will come on that day, 12
 From the district of Ashur and cities of Mitzer ;—
 From the Border of Mitzer as far as the River :¹
 And from Sea to the Sea, and from Mountain to Hill !—
 Though the land has been wasted of people, 13
 The result of their crimes !

The Prophet's Prayer and the Lord's Reply.

THE PROPHET.

" Guide Your race by Your staff, the flock You possess, 14
 Who lie lost in the forest of Carmel,
 Who in olden times pastured in Gilad and Bashan ! "

THE LORD.

" I will show to you wonderful things, 15
 As when I brought from the country of Mitzer !—
 The Heathen shall see them and blush ! 16
 All their Heroes lay hand on their mouth !—
 And their ears shall be strained.
 They shall lick up the dust like a snake ! 17
 Like earth worms crawl out from their holes,
 In dread of the LIVING, your GOD,—
 And in terror of You ! "

¹ NOTE.—Ch. 7. v. 12. " The River "—the Euphrates.

THE PROPHET.

- 18 What GOD would forgive sin like You?
Pardon faults that have broke His estate,
Not retaining His anger for ever;—
For He feels it delight to be kind!
- 19 He returns and has mercy on us,
Who will our frailties subdue,
And cast all our faults to the depths of the sea
- 20 Giving truly to Jacob the promise to Abraham,
As He swore to our fathers, in days long ago!

END OF THE BOOK OF THE PROPHET MIKAH

NAHUM.

The Period of Nahum was about 713 B.C.

T HE burden of Ninevah. The book of the vision of Nahum the Elkoshite.	1
A jealous GOD! avenging LORD! The ruling LORD of avenging wrath, A LORD who visits His opponents, And keeps watch over all His foes! A patient LORD of mighty power, Who will not strike those struck before.	2 3
The LORD rides on the whirling storm,— Clouds are the dust about His feet! When He reproves the sea it dries, And all the rivers waste away; Then Bashan and Karmel languish, And the flowers of Lebanon faint!	4
The Mountains shake before Him, And the Highlands are dissolved; The Earth stands up in His Presence, With the World and all it contains! Who can stand before His anger? Who endure in His burning wrath? His fury pours like a fire, And before it the rocks are split!	5 6
The Good LORD helps in the day of distress, And knows those who trust in Him But makes a sweeping destruction, And rolls His powerful foes to gloom.	7 8
Why plot you against JEHOVAH? He will so completely destroy, That Oppressors will rise not again,— Though like thorns they are plaited together, And like drunkards confused in their drink, He devours you like the dry straw, Who against the LORD brought out a scheme,— The vile thought of unbridled Crime!	9 10 11
For thus has JEHOVAH decided; "Tho' they are powerful and many, Yet they shall be shorn and shall pass; Having punished, I no more afflict, But I now break his yoke from your neck, And loose you away from your bonds." For the LORD will command about you, Not to scatter the race of your name; From the House of your GOD cast your Idols, And cover your fault like a shameful grave.	12 13 14

The News of Peace.

- 2 See! on the Mountains the feet of the herald,—
Who publishes Peace!
Feast, Judah! feast! Pay your vows,
For no more shall the lawless pass through you!
For all are destroyed!
- 2 The Breaker is gone from your face!
Guard the Fortress and watch on the road,
Strengthen your loins, and brace up your strength.
- 3 For the LORD has restored Jacob's pride,
And Israel's splendour!
Though the ravagers threw down and cut up their vines!
- 4 The shields of his heroes are red,
His Mighty Commanders in scarlet,
His chariots flash fire in the day of review,
And they brandish their spears!
- 5 The chariots rush on in the streets,
They charge in the Squares like the flames,
And like lightning they leap.
- 6 He calls to his Generals who halt in their march.
"Haste on to the wall and prepare for defence;"—
- 7 But the River Gate bursts and the Fortress dissolves!
- 8 Thus her course was decreed to arrive;
When her maidens should mourn with the voice of a dove,
And go beating their breasts.
- 9 For long Ninevah was a calm pool;—
Yet they fly!—"Stand! Stand!" but yet none will turn back!
- 10 Plunder silver! rob gold!
For her store never ends,
Of the wealth of all things one desires!
- 11 Make her empty, abandoned, and waste;—
Her heart melts, and her knees strike together;
For anguish takes hold of all loins,
And the faces of all become pale!
- 12 Where is the Den of their Lions?
And the feeding ground of their young Tigers?
Where the lion and lioness walked,
And the Lion's whelp went without fear?
Where the lion tore limbs for his cubs,
And enough for his she-lions slew,
And filled all his caverns with prey,
And with plunder his Dens?
- 13 "I will oppose," says JEHOVAH OF HOSTS
"And will burn up your chariots in smoke;
And the Sword shall devour your tigers,
And cut off your prey from the earth,
Who no more hears the voice of your hounds!"

Ninevah's Crimes Described.

- 3 Woe to the whole City of Murders!
Full of rapine and lies,
And that never would ease from her prey,
Or the noise of the whip and the roaring of wheels,
The prancing of horses, the chariots' rush,
And the cavalry's charge

With the bright sword and the glittering spear!
 And many were slain, and the dead were piled up,
 So that there was no end to the slain.
 They stumble and fall on the dead!—
 Because of her whorings,—The beautiful harlot!— 4
 The fair lady of witchcrafts,—
 Who traded in Nations by whoredom,
 And Tribes by her charms!—

"See! now," says THE GREAT LORD OF HOSTS, 5
 "I will turn up your skirts to your face,
 At the Nations shall look on your shame,
 Kingdoms see your disgrace!—
 I will fling on you filth the most vile, 6
 And will take you about as a show!
 All who see you shall fly and exclaim,— 7
 'Now is Ninevah ruined; '—
 But who will be grieved?—
 None will try to be mourning for you."

Were you fairer than was Amon's Na? 8
 Who dwelt by the Brooks,
 With the river around?
 Whose wealth was the River,—
 Her rampart the Streams?

Kush and Egypt endowed her with wealth, 9
 Phut and the Lubim became her allies;—
 Yet she was transported, and went as a slave, 10
 And her children were dashed at the top of her streets!
 And her Nobles were played for with dice,
 And her Princes were shackled in chains!
 Go! hide yourself! you shall be mad,— 11
 You also seek caves from your foes!
 All your Forts are as fig trees full ripe, 12
 If shaken, they fall to devouring mouths!

The Men in your midst shall be women! 13
 Your Gates are set wide for your foes!
 With fire the bars of your land are consumed!—
 But draw water! Prepare for the siege, 14
 To strengthen the ramparts bring clay,—
 Seize clay, and press in the brick kiln!
 Yet fire shall devour,—the sword will cut off,— 15
 It shall eat you like grubs,
 It will load you like grubs, it will load you like locusts!

Your merchants were more than the stars of the sky;— 16
 But like cankerworms spread out—and fly!—
 Your Commanders are locusts,—your Generals are flies, 17
 Who in cold days will encamp by a hedge,—
 But who fly on the outbreak of sun,
 And the spot never knows them again!
 King of Ashur! Your Princes have slept! 18
 Your People have fled to the Hills,
 And with none to collect!
 There cannot be cure for your wound! 19
 For your terrible gash!
 All who hear the report will clap hands over you,—
 For to whom passed you not, with perpetual wrongs?

END OF THE BOOK OF THE PROPHET NAHUM.

HABAKUK.

Habakuk's Ministry was about 626 B.C.

- 1 **T**HE burden that Habakuk, the Preacher, saw,
- His Appeal to God.**
- 2 How long, LORD, shall I shout,—
And You not attend to my cry?
To You I shriek out when oppressed
But You listen not!
- 3 Why do I see passion and sin?
With bribery and wrong in my presence —
And contention, and strife rising up?
- 4 For the law is relaxed, and the right never wins,
But the wicked encircle the good,
So the criminal gains the decree!
- 5 Nations! look and reflect, and observe
For a work I will do in your days,
You will not believe it if told!
- 6 I will raise up the Kasdim, a nation ferocious
Who will march from a country afar,
To seize dwellings that are not their own
- 7 And with them are Terror and Fear,
They make law and rules for themselves;
8 Their horses are swifter than leopards,
And fiercer than ravening wolves!
Their proud cavalry rich from afar,—
They come,—they fly on like an Eagle
That rushes along to devour!
- 9 All of them came on for plunder!—
Greedy faced as the wind of the east,
10 And they gather up slaves like the sand!
They scoff at the Kings, laugh at Princes,
And they jeer at all fortifications,
For they take them by heaping up dust!
11 As the tempest sweeps by, and it passes.
He attributes his power to his God!"
- 12 But are YOU not LORD from of old?—
My HOLY GOD! we shall not die,—
You appointed him LORD by Decree,
And, My Rock, You empowered him to punish!
- 13 Your pure eyes never sanction the wrong,
And oppression You will not endure,—
Then why do You look on the traitors,—
And are dumb when the bad rob the good?
14 And make men like the fish of the sea,

And like reptiles with no one to rule ?
 He pulls them all out with his hook, 15
 Sweeps his net or collects in his drag,—
 He therefore can laugh and rejoice,
 So worships his net, burns sweets to his drag, 16
 For he prospers by them on good food.
 Should he not therefore spread out his net, 17
 And continually Nations destroy ?

The Prophet Watches.

I stationed myself on my watch, 2
 And I stood on the tower and looked,
 To see what He might say to me,
 And what would return to my prayer.
 And the LORD gave an answer and said, 2
 " Write the vision quite plain on a board,
 So that to it the reader may run,
 For quickly the vision will come,
 And pants to its aim, nor deceives;
 If it lingers, yet wait, for it comes,
 It advances—it will not delay !

" Look ! Inflated his soul is not true ; 4
 Though the righteous should live by his faith,
 And as treacherous wine elates man, 5
 And lets him not rest in content,
 But stretches his greed like the Grave,
 And like death he can never be filled,
 And collects to himself all the nations,
 And heaps up all peoples to him ;
 Will not they all make a satires on him ? 6
 And enigmas to turn to contempt,
 And say, ' Woe to him, who is great upon loans !—
 How long can he carry his debts ? '—
 Will they not suddenly rise for their interest ? 7
 And awake with their terrors for you ?
 And you will become like their prey ? 8
 Because you have spoiled many nations,
 All the remnants of Peoples shall spoil ;—
 For the murder of man and oppressing the land,
 And the City, and all who dwell there !

" Woe ! He brought wicked gains to his house ; 9
 To build up his nest on the height !
 But can he escape Sorrow's hand ?—
 You prepare only shame for your House, 10
 Cutting off many Peoples, with loss to your soul ;
 For the stone from the wall has cried out,
 And the beam of the timbers replied ;—
 ' Woe ! He has built up his City by blood, 12
 And constructed its bulwarks by crime ! ' "

It is not from the LORD of Sabaoth,
 That the Peoples are worn by the fire,
 And the Nations exhausted in smoke,—
 But so that the earth may be filled 14
 With the knowledge and glory of GOD,
 As the waters spread over the Sea !

Denunciation of Templers.

Woe ! to you who give drink to your friends ! 15
 You who pour out your poison to them,

16 With the purpose that when they are drunk,
 Then you may look down on their shame!
 You gorge on disgrace more than honour!—
 Drink also yourself, and discover your shame,
 The LORD's right hand cup will come also to you.—
 And bring deep disgrace on your glory,—
 17 Then Lebanon's horror will clothe,
 And the fear of its beasts will affright,
 For men murdered, and wrongs to the land,
 To the City, and all who dwelt there.

A Denunciation of Idols.

18 How profits the Idol you made?
 The cast Form, with its teaching a lie?
 That the maker trusts what he has formed.—
 The dumb Idol he shapes for himself?
 19 Why! he says to the timber, "Awake!"
 "Arise" to the dumb block of stone!
 Can silver and gold lacquer teach,
 When no Spirit exists in its breast?
 20 But the LORD is in His HOLY HOME;
 Let the earth in His presence be still!

A Psalm of Habakuk in his Sorrows.

2 LORD, I have heard of your fame—and I fear;—
 Revive LORD your work in the midst of the years,
 In the midst of the years You revealed,—
 And in anger Your mercy remember.

A Psalm on the Power of God.

3 The LORD advanced from Theman,
 And the HOLY from Mount Paran;
 His glory clothed the Skies,
 And his grandeur filled the Earth,
 4 And bright rays of light were the darts in His hand;
 And in them was hidden His might!
 5 Command before Him marched,
 And flame beneath His feet.
 6 He stood, and He spanned the earth,
 He looked,—and the Nations rose;
 And the lofty Peaks were shattered,
 And the ancient Hills laid low!
 His Paths are everlasting,
 Eternal paths are His!
 7 I saw Kushan's tents in sorrow,—
 Midian's land in terror shook!—
 8 LORD, with Rivers were You angry?
 Was Your fury against the Streams?
 Were You wroth against the Sea?
 That Your horsemen rode on it?
 With Your Chariots of Salvation,
 9 And Your bow exposed to the light?
 At Your promise made the Tribesmen,
 The rivers burst from earth!
 10 The Mountains saw and quivered,
 The raging Sea ran back,
 The Deep raised up its voice;
 The Height raised up its hand.

Sun and Moon stood still in their circuit, As Your arrows flew like the light, And Your spear with lightning flash !	11
You marched through the land in fury, The Heathen thrashed in rage !	12
You came to save Your People ; With Your Messiah to win ;—	13
Crushed the Chief of the House of Rebellion, Trode on the base of his neck !—	14
Stabbed with their darts his squadrons, Who to scatter rushed like a storm, Who loved to devour the poor in secret !	
Your horsemen marched on the Sea, On the foaming watery waves !	16
I heard and my bowels shivered, My lips were convulsed at the sound ! And weakness subdued my vigour, And disturbance succeeded rest ! At the day the Tyrant advanced To assail our Race with troops !	16
Yet, though the Fig-tree bloom not,— And the Vine give no increase,— Though the Olives' product ceases,— And the Fields produce no food,— And the flock be cut off from the fold,— And no bullock is seen in the stall,— Yet I will rejoice in Jehovah, Rejoice in my Saviour, GOD !	17
The MIGHTY LORD will support me, And make my feet like a stag's, And I will march on the Mountains.	18

A Psalm.

To the Leader of My Singers.

END OF THE BOOK OF THE PROPHET HABAKUK.

ZEPHANIAH.

Zephaniah's Office as Prophet was about 630 B.C.

1 **T**HE Message from the EVER-
LIVING that came to Zeph-
aniah - ben - Kushi, — Ben - Gedaliah, | Ben-Amariah, Ben-Hezekiah, in the
days of Josiah-ben-Amon, King of
Judah.

The Message of the Ever-living.

2 "I will reap! I will reap all the fat of the land "
Says the LORD,
3 "I will reap both the Man and the Beast.
I will reap all the birds of the skies and the fish of the sea,
With the vice of the vile!
And men will cut off from the face of the ground,"
Says the LORD;
4 "And stretch out My hand against Judah,
At Jerusalem and all her people!
And cut off from his high place the Master of Bal,
And the fame of his Nobles and Priests,
5 Who bow on the roofs to the Host of the skies,
And who worship, and mix with the LORD'S,
And all who swear by Milkom!
6 And those who revolt from the LORD,—
Who seek not the LORD, nor desire Him!"

7 Be still before the Great LORD,
For the day of the LORD is at hand;
The LORD has arranged for His feast—
And has chosen His guests.

8 In the day of the feast of the LORD,
I will punish the Princes the Sons of the King,
And all wearing foreign attire!
9 And punish all leaping the threshold,—
Who fill their LORD'S House with oppression and wrong!

10 "And then," says the LORD, "a | the men settled on their dregs, who
sound of shrieking will come from | say in their hearts, 'The LORD can
the Fish-gate, and a howling, and | do neither benefit nor hurt.' But
a great crash from the highlands. | their wealth will be plundered, and
11 Howl, people of Maktesh! because | their houses desolated! When they
all the Merchants are destroyed! All | build houses they shall not inhabit
who earn money are cut off! | them. or plant vineyards, they shall
12 "And at that time I will search | not drink the wine!"

The Day when God Punishes.

14 The great day of the LORD approaches,
Approaches and comes on quick!
The sound of the Day of the LORD!—
When the heroes will bitterly cry;

A furious day is that day, 15
 A day of distress and of grief,
 A day of wide wasting and ruin,
 A day of deep darkness and black,—
 A day of thick clouds and of gloom,
 A day of the trumpet and drum 16
 In the cities and fortified towns,
 And in all the towers of the hills,—
 When I bring destruction on men, 17
 And they walk like the blind,
 Because they offended the LORD,
 And shed blood, and spread corpses like dung!

Nor their silver or gold can redeem, 18
 In the day of the wrath of the LORD,
 When His burning anger devours the ground,
 When He wakes to a terrible end
 Of all who inhabit the land!

An Appeal to Repentance.

Assemble yourselves!—Oh! assemble! 2
 You nation, who are without shame!
 Before the Decree is proclaimed,— 2
 Before the Day passes like chaff!—
 Before comes on you the LORD'S anger,
 Before comes on you the LORD'S day,—
 Let all the Good men of the country 3
 Who have practised the right, seek the LORD.
 Seek you Righteousness,—seek you for Mercy—
 Perhaps they may turn in that day the LORD'S wrath;
 For Gaza will then be forsaken, 4
 And Ashkalon ruined and waste,
 Ashdod be plundered at noonday,
 And Akron uprooted!
 Woe you who dwell on the banks of the Sea, 5
 The Tribe of the Krithim!
 The LORD'S Message comes against you.

Philistia's mercantile land!—
 I will waste you and your people,
 And the Sea-coasts shall come to be pastures,— 6
 Huts for shepherds, and foldings for sheep!
 And that coast will be broken to fragments; 7
 And Judah's house pasture on them;—
 Couch in Ashkalon's houses at evening
 For there the LORD GOD will collect,
 And bring their captivity home!

A Denunciation of Moab and Edom.

8 "I have heard of the insults of
 Moab and the jeers of the Beni-
 Amon;—How they insulted My
 People, and have jeered at their
 bounds!
 9 "And, therefore, by My life," says
 the LORD OF HOSTS, the GOD of
 Israel,— "Moab shall become like
 Sodom, and the Beni-Amon like
 Gomorah,—the possession of nettles,

and salt-pits, and a desolation for
 ever.—The fragments of My People
 shall plunder them, and the remnant
 of the Nation inherit them. This is 10
 for them,—because of their pride;
 because they insulted and cursed
 against the People of the LORD OF
 HOSTS.—The LORD will be venerated 11
 by them,—for all the GODS of the
 earth will waste away and they will
 worship Him, every one from his
 home, in all the Isles of the Heathen.
 "You Kushim, also, will be assailed 12

- 13 by the sword yourselves, and He will extend His hand against the North and enfeeble Ashur, and make Ninivah a desolation,—waterless like the Desert!
- 14 "And herds shall lie down in the

midst of it, animals of every kind. The Pelican and Hedgehog shall lodge in her porticos; their voice will sing in her windows. Desolation shall sit on her threshold,—when her wainscot is stripped!

The Lament of the Beasts over Edom.

- 15 This was the City of Delight!
The dweller in ease!
Who said in her heart, "I Am,
And there is none like me!"
How has she become a desolate couch for beasts?
Every by-passer sighs, and shakes his hand!

Woe to Jerusalem.

- 3 Woe! to the rebellious, polluted,
2 oppressing City! Who would not listen to the voice, nor accept correction from the EVER-LIVING! nor trust on her GOD, nor approach!
- 3 The Princes in her, are roaring lions,—her Judges wolves,—do they not gnaw from evening to morning? Her Preachers are profligate, treacherous men!—Her Priests profane the sanctuary and pervert the Law!
- 5 The LORD of Righteousness in the midst of her does not do wrong;—He brings His Justice to light, morning by morning;—but the corrupt knew neither disgrace nor shame.
- 6 "I cut off Nations.—They were desolated. I burnt up their towers. Their streets were without passengers. Their Cities were destroyed, destitute of men,—without inhabitants.
- 7 "For I reflected, 'Surely you will fear Me;—you will accept correction; so that you may not have executed within you all I shall inflict upon you.' However they rose early and corrupted all their ways.
- 8 "Therefore look out for Me," says

the EVER-LIVING, "on the day I assail,—on the day when I execute Justice! When I collect the Tribes, and assemble from the Kingdoms, to pour on them My indignation,—all My burning anger,—when the fire of My wrath will consume all the country!

"Then, afterwards, I will convert 9 the Nations to a pure lip;—for all of them to call upon the name of the EVER-LIVING, to serve Him with united shoulder. From beyond the 10 Rivers of Kush, the rich Daughter of the DISPERSION shall bring Me tribute.

"At that time will you not be 11 ashamed of all your rebellious ways against Me? For I will then expel your presumptuous pride from your breast, and you will not swell with grandeur again on My Holy Hill. For I will select in your breast a 12 gentle and meek People, who shall trust in the Name of the EVER-LIVING. The remainder of Israel will not 13 practise evil nor speak lies, nor shall a deceptive tongue be found in their mouth,—but they shall feed, and lie down, and have no terror."

Zion's Song of Victory.

- 14 "Shout, Daughter of Zion,
Israel cheer with delight;
Exult with full heart, Jerusalem's Daughter!
- 15 The LORD has revoked your conviction,
And turned back your foes!
The LORD, Israel's King, is within you!
Fear no misery again!
- 16 "Then say to Jerusalem, 'Fear not,'
To Zion, 'Relax not your hand!'
The LORD your GOD is within you,
The mighty to save,—
He joys over you with delight!
Gentle in love He delights you with song.

" Once I expelled you ;—I now will restore,—	18
They laid it on her as reproach,—	
But be sure I will deal at this time	19
With all who laid insult on you I	
The lame I will help,	
And recover the strayed,	
And make the despised rule the earth,	
In Glory and Fame !—	
" At that time I will lead,	20
At that period collect,	
When I make you a Fame and a Glory,	
Among all the Peoples of earth,—	
When I have removed your enslavement,	
In their sight," says the LORD!	

END OF THE BOOK OF THE PROPHET ZEPHANIAH.

HAGAI.

The period of Hagai's Prophetic Ministry was about 520 B.C.

- 1 **I**N the second year of King Darius in the sixth month, on the first day of the month, the Command of the EVER-LIVING came by the medium of Hagai the Preacher to Zerubabel-ben-Shalathiel, Governor of Judah, and to Joshua-ben-Jhozadak, the High Priest, to say;—
- 2 "Thus says the LORD OF HOSTS! This people say, 'It is not the time to go to the House of the EVER-LIVING to rebuild it!'"
- 3 The command of the EVER-LIVING, however, came by means of Hagai the Preacher to say;—
- 4 "Is it a time for you to rest in your wainscoted houses,—when this
- 5 HOUSE is in ashes? So now," thus says the LORD OF HOSTS, "fix your
- 6 hearts on your proceedings. You sow much, but it produces little. You eat and are not satisfied. You drink, but are not quenched. You clothe, but are not warm. And the workman earns for a purse with holes!"
- 7 Thus says the LORD OF HOSTS. "Fix your hearts on your proceedings!
- 8 Go up to the hill and bring timber and build the HOUSE, and I shall be pleased and honoured by it," says the EVER-LIVING.
- 9 "You went for much, and found little; you brought that home, but I blew it away!—Why?"—the LORD OF HOSTS asks, "Why?—Because My House is a heap of ashes, while you all run to your own homes!
- 10 Therefore the skies withhold dew from you, and the earth withholds her produce. So I proclaimed a drought upon the land, and upon the hills, and on the corn, and on the wine, and on the oil, and on whatever grows from the ground, and upon man, and upon beast, and on the works of your hands."
- 12 Then Zerubabel-ben-Shalathiel and Joshua-ben-Jhozadak the High

Priest, and all the fragments of the People, consequently listened to the voice of their EVER-LIVING GOD, and to the address of Hagai the Preacher, which their EVER-LIVING GOD had sent to him. And the People paid reverence to the EVER-LIVING.

Then Hagai the Messenger of the 13 EVER-LIVING spoke about the Messages of the EVER-LIVING to the People, and said,—"The LIFE says I am with you."

The EVER-LIVING also roused the 14 spirit of Zerubabel-ben-Shalathiel, the Governor of Judah, and the spirit of Joshua-ben-Jhozadak, the High Priest, and the spirit of all the fragments of the People, and they went and did work at the HOUSE of the LORD OF HOSTS, their GOD, on the twenty-fourth day of the sixth month, in the second year of the King Darius.

On the seventeenth, of the first 2 month the command of the EVER-LIVING came by means of Hagai the Preacher, to say;—

"Speak now to Zerubabel-ben- 2 Shalathiel, Governor of Judah, and Joshua-ben-Jhozadak the High Priest, and the fragments of the People, and ask;—

"Who remains amongst you who 3 saw this house in its former splendour?—And how does it look now? Is it not as nothing in your sight?—So 4 now support Zerubabel," says the EVER-LIVING, "and support Joshua-ben-Jhozadak the High Priest, and support all the people of the country," says the EVER-LIVING, "and work, for I am with you," says the LORD OF HOSTS,—"with the promise I made to you on bringing you out from the Mitzeraim. My Spirit also stands 5 amongst you. Fear not!"—For thus 6 says the LORD OF HOSTS;

Song of the Restoration.

- "Once again, in a little while I will shake the Heavens,
And the Earth, and Sea, and the Desert,
And when I shake all the Nations, 7
The Desired of All Nations will come,
And I will fill this House with splendour,"
Declares the LORD OF HOSTS.
- "The silver is Mine, and the Gold is Mine," 8
Declares the LORD OF HOSTS,
- "And the splendour of the House be more, 9
Of this, the last, than was the first!"
Declares the LORD OF HOSTS,
- "And from this Place I will give Peace,"
Declares the LORD OF HOSTS!

A Question of Right and Wrong.

- 10 On the fourteenth, of the ninth month, in the second year of Darius, the command of the EVER-LIVING came by the means of Hagai the Preacher to say:—
- 11 Thus says the LORD OF HOSTS,
"Ask the Priests about the Law,
12 and say, 'If a man carries consecrated food in the skirts of his robe, and his robe touches, either pottage or wine, or oil, or any kind of provisions,—will they become consecrated?'"
And the Priests answered and said "No!"
- 13 Then Hagai asked, "If a defiled person touches any of those will they become defiled?"
The Priests replied, "They would be defiled."
- 14 Then Hagai answered and exclaimed,
"So is this Nation, and so is this People, before Me," says the EVER-LIVING, "and so is all the work of their hands; and what they present
15 is defiled!—Therefore now reflect in your hearts from this day and forwards;—Before the time when a stone was turned upon a stone to rebuild the House of the Temple of
16 the EVER-LIVING,—When you used to go to a heap for twenty, there were only ten; going to the cellar for fifty drafts, there were only twenty!—
17 Because I struck you with blight, and

mildew, and hail, on all the work of your hands,—yet you came not to Me," says the EVER-LIVING.

"Reflect in your hearts,—from this 18 day and forwards—from the twenty-fourth day of the month;—from the day when you laid the foundation of the Temple of the EVER-LIVING;—reflect in your hearts.—The grain is 19 not at present in the granary, or at present the vine, and fig, and pomegranate, and olive trees have not borne;—from this day I will bless you!"

A Message to Zerubabel.

The command of the LORD came a 20 second time to Hagai, on the twenty-fourth of the month to say:—

"Speak to Zerubabel the governor 21 of Judah and say;—'I will shake the 22 Heavens and the Earth, and will overthrow the Throne of Kingdoms, and destroy the strength of the Kingdoms, of the Heathen; and overturn the Charioteer and his chariot, and throw down the horsemen and charioteers every one by the sword of his messmate!'

"In that day," says the LORD OF 23 HOSTS, "I will take Zerubabel-ben-Shalathiel, My servant," the EVER-LIVING declares, "and make you like a seal-ring, for I have chosen you," says the EVER-LIVING.

END OF THE BOOK OF THE PROPHET HAGAI.

ZAKARIAH.

The period of Zakariah's Prophetic Office was about 520 to 517 B.C.

A Call to Listen to God.

1 **I**N the seventh month of the second year of Darius, the Command of the EVER-LIVING came to Zakariah-ben-Barakiah-ben-Ado, the Preacher, to say;—

2 "The EVER-LIVING was angry with your fathers, angry; so say to them. Thus says the LORD OF HOSTS, 'Return to me,' says the LORD OF HOSTS, 'and I will return to you,' says the LORD OF HOSTS. Be not like your ancestors, when the former Preachers addressed them, to say,—' Thus says the LORD OF HOSTS turn from your evil paths and bad practices,—for they would not listen, nor would they seek Me," says the EVER-LIVING.

5 "Your fathers,—Where are they? And do the Preachers live for ever?

6 "But, however, My words, and My decrees, and My commands to My servants the Preachers, did they not catch your forefathers, who repented and said, 'As the LORD OF HOSTS decided to do to us, He has done to us, in accordance to our ways and practices.'"

Zakariah in Vision shewn a Red Horse and its Rider amongst the Myrtles.

7 On the twenty-fourth day of the eleventh month, that is the month of Shebat, in the second year of Darius, the command of the EVER-LIVING came to Zakariah-ben-Barakiah-ben-Ado the Preacher;—

8 And I was enlightened in the night, and saw a man mounted on a red horse, who stood amongst the shadow of the Myrtle trees; and red, bay, and white horses followed him. So I asked, "What are these, sir?" When the Messenger who conversed with me replied, "I will show you what these are."—

10 Then the man who was stationed

amongst the Myrtles answered and said, "These are those whom the EVER-LIVING sends to patrol the earth."

Then they addressed the Messenger of the EVER-LIVING who was stationed amongst the Myrtles, and said, "We have patrolled the earth and all the earth rests and is still!"

The Messenger of the EVER-LIVING, however, replied and exclaimed, "For how long, LORD, will you not have pity on Jerusalem? and the Cities of Judah, with which you have been angry for these seventy years?"

And the EVER-LIVING responded to the Messenger who spoke with me in kind words, consoling words, when the Messenger of the EVER-LIVING who conversed with me said, "Proclaim and say,

"Thus says the LORD OF HOSTS, I am jealous for Jerusalem, and for Zion with a great jealousy; and I am angry with a great anger against the wanton Heathen!—When I was a little angry, they helped themselves to sin!—Therefore," thus says the EVER-LIVING, "I will return to Jerusalem with mercies. My House shall be rebuilt in it," says the LORD OF HOSTS, "and a Hope shall be extended to Jerusalem!"—Proclaim again, and say, "Thus says the LORD OF HOSTS; My City shall again expand with prosperity, and the EVER-LIVING again pity Zion, and choose Jerusalem again!"

The Vision of the Horns and Smiths.

Then I raised my eyes and looked, and saw four horns! So I asked the Messenger who was conversing with me, "What are these?" When he replied to me, "Those are the horns that scattered Judah, and Israel, and Jerusalem."

3 The Noble¹ then showed me four smiths, and I asked, "What have these come to do?" When he replied by saying, "Those horns scattered Judah, so that hardly a man could hold up his head, but these come to terrify them, to depress the horns of the haughty Heathen, who toss up the land of Judah on their horns."

The Man with a Surveyor's Line.

5 I again raised my eyes and looked, and saw a man with a measuring line in his hand, so I asked, "Where are you going to?"
6 When he replied to me, "To measure Jerusalem, to ascertain what is its breadth, and what is its length."
7 And then I saw the Messenger who was conversing with me go away, and another Messenger came to
8 speak with him, and said to him; "Ruu and tell this young man, and say, 'Jerusalem shall overflow with population,—with the crowd of men and animals in it, and I will be a wall of fire to it around,' says the EVER-LIVING, 'and as a splendour in her heart.'"

A Call to Israel to Return.

10 "O-ho! O-ho! fly from the land of the North!" says the EVER-LIVING, "for I spread you like the four winds of the skies," says the EVER-LIVING.
11 "A-hoy, Zion, who dwells with the
12 daughter of Babel, escape!"—For thus says the LORD OF HOSTS, "I will send a Sun-set splendour to the Heathen who plundered you;—for whoever injures you, injures the
13 ball of his own eye. For I will shake My hand against them, and they shall be plundered by their slaves, and learn that the LORD OF HOSTS has sent me!
14 "Shout and rejoice, Daughter of Zion!—for I will come and reside in your midst," says the EVER-LIVING,
15 "and many nations will join them-

selves to the LIFE, at that time, and they shall become My People.—But I will reside amongst you, and you shall know that the LORD OF HOSTS has sent me to you, when the EVER-LIVING possesses Judah as His portion in the Holy Land, and again chooses Jerusalem!"

Let all existence be silent before the LORD, for He is awake on His Holy Hill!

The High Priest and the Messenger.

I afterwards saw Joshua the High Priest standing before the Messenger of the EVER-LIVING; but Satan stood at his right hand to accuse him.—The Noble, however, said to Satan, 2 "The EVER-LIVING reprove you Satan! Yes! the EVER-LIVING Who has chosen Jerusalem, reprove you! Is not he a brand snatched from out the fire?"

Joshua, however, was clothed in 3 filthy clothes as he stood before the Messenger, so he spoke to his attendants present and said; "Strip those filthy clothes off from him." And then said to him, "You perceive I have removed your frailties from you, and clothed you in a splendid robe!"

Then I said, "Let them put a 5 beautiful turban on his head!"

So they put a beautiful turban on his head, and clothed him in robes.

Then the Messenger of the EVER-LIVING stood up:—and the Messenger 6 of the EVER-LIVING addressed Joshua and said;—"Thus says the LORD OF 7 HOSTS—If you walk in My paths and if you guard My trust; then you shall rule My House; and then you shall guard My Court, and I will permit you to walk amongst these officials.—Listen now, Joshua the 8 High Priest, you and your companions, who continue in your presence,—for they are witnessing men,—that I will bring out My SERVANT the BRANCH. Now look at the Stone 9 which I place before Joshua,—on that peculiar Stone there are seven eyes,—I have engraved the engraving," says the LORD OF HOSTS, "and will remove the frailties of the earth at that special time.—At that time," 10 says the LORD OF HOSTS, "men will speak with their friends under the vine, and under the fig tree."

The Messenger then turned to 4 converse with me, and roused me

¹ NOTE.—Ch. 2, v. 3. "Noble." In the Hebrew *Jehovah*—יהוה; which is seen at times in the Bible to be used in the sense of "Noble," and is not always to be understood of the Supreme Being. The common error of translators and commentators in restricting in their works the title as alone to belong to God, has introduced great confusion into many passages.—F. F.

2 like a man awakened from sleep, and asked me, "What are you looking at?"

When I answered, I have been looking, and saw a lamp all of gold, with a cup on its top, and seven lights on its seven uprights, with seven branches for the lights, that were on its top. Two Olive trees also stood one on the right and the other on the left."—And I continued, and asked the Messenger who was conversing with me, and said,—“Tell me, Sir, what are these?”

5 The Messenger who conversed with me accordingly replied, and asked, “Do you not know what these are?” And I answered, “No, Sir!”

6 So he said to me, “Say, Thus the EVER-LIVING commands to Zerubabel,—Say, Not by wealth and power, but by My Spirit.” The LORD OF HOSTS asks, “What are you, Great Mountain? Before Zerubabel you will be smooth, and he will bring up the great stone with cheers of ‘Good luck! Good luck to it!’”

On Zerubabel laying the Foundation of the Second Temple.

8 The command of the EVER-LIVING came to me again to say;—

9 “The hands of Zerubabel have laid the foundation of this HOUSE, and his hands shall finish it,—you will thus know that the LORD OF HOSTS has sent me to you. And who should despise the day of small things? So rejoice, and see, there are on the Stone chosen by the hand of Zerubabel,—those Seven Eyes of the EVER-LIVING that traverse all the earth.”

11 But I continued and asked him, “What are those two Olives on the right and left of the lamps?” And I again enquired and asked him, “What are the two Olive branches that are on each side of the two golden feeders that extend from the golden standards?”

13 And he replied to me asking, “Do you not know what they are?”

14 So he said, “Those are the two Sons-of-oil who stand near the Master of all the Earth.”

Wickedness put into a Ship.

5 Then I turned, and raised my eyes and looked, and saw a flying

roll, and he asked me, “What are you looking at?” And I answered, “I am looking at a Flying-roll of twenty cubits long, and ten cubits broad.”

When he said to me, “That is the DIVINE POWER that will go out over the whole face of the earth, when every thief will be reformed by it, like this, and every perjurer will be reformed by it, like that. I will expand it,” the LORD OF HOSTS has declared, “and it will enter into the house of the thief, and into the house of the perjurer from My Name, and lodge in his house, and purify its timbers and stones!”

The Messenger also proceeded to talk with me, and told me, “Now, raise your eyes and see what will come out from these.” And I asked, “What is it?” When he replied, “That is the Ephah which will go out, and,” he continued, “this is the Wickedness of all the land!” Then I saw him lift up a talent of lead, and that a woman sat inside the Ephah! “This,” he said, “is Wickedness!” and flung her into the Measure, and threw the lump of lead on its mouth!

I again raised my eyes and looked, and saw two women come up with a wind in their wings,—and their wings were like the wings of a stork, and they carried the Measure up between the earth and the skies. So I said to the Messenger, “Will you inform me where they are carrying the Measure to?” When he replied, “To build a House in the land of Shinar, and when it is ready she will be fixed there on her own seat!”

The four Chariots between two Hills of Steel.

I turned again and raised my eyes and looked, and saw four chariots come from between the two mountains,—but the two mountains were hills of steel. In the first chariot were red horses, and in the second chariot bay horses, and in the third chariot white horses, and in the fourth chariot dark grey horses. So I spoke, and asked the Messenger who was conversing with me, “What are these, sir?”

When the Messenger answered and said to me, “These are the four winds of the Skies that travel out from the Court of the Master of all

- 6 the Earth. The one with the Red Horses, proceeds to the land of the North; and the White proceed to the West; and the Bay proceed to the land of the South." And the Grey advanced and enquired the journey they were to go on the earth? when he said, "Go! and travel up and down on the earth!"—
- 8 He then called to me, and said, "Look! Those going to the land of the North, will allay my wind in the land of the North."

The Prophet Ordered to Crown Joshua-ben-Jhozadak as the Branch.

- 9 Again the command of the LORD came to me to say;—
- 10 "Take some of the Transported, some from Huldi, some from Tobiah and some from Jedaiah, and at the same time enter the house of Joshiah-ben-Zephaniah, who has come from Babel. You must also take silver and gold and make a turban and set them on the head of Joshua-ben-Jhozadak, the High Priest, and say to him, 'Thus says the LORD OF HOSTS—Proclaim this is the Man whose Name is THE BRANCH! and under it they shall grow who will build the Temple of the EVER-LIVING!' For he will build the Temple of the EVER-LIVING, and carry honour, and sit, and govern on his throne, and become an enthroned Priest, and peaceful council will be amongst them. Here are also the turbans for Huldi, and Tobiah, and Jedaiah, for Ken-ben-Zephaniah, as a memorial in the Temple of the EVER-LIVING, for they came from afar to build the Temple of the EVER-LIVING." And they recognized that the LORD OF HOSTS sent me to them. "And it will be done, if you listen to the voice of your GOD."

Darius's Ambassadors sent to Enquire of the Lord.

- 7 It also occurred, in the fourth year of King Darius that the command of the LORD came to Zakariah, in the fourth day of the ninth month,—in Kislú, when Beth-el sent Sharazer, and Reghem Melek and their people to worship in the Presence of the LORD, and to ask the Priests of the House of the LORD OF HOSTS, and

the Preachers, enquiring, "Should I weep in the fifth month in Remembrance as I have done for so many years?"

Then the command of the LORD OF HOSTS came to me to say,—"Address all the People of the Country, and the Priests, and say, When you fasted and mourned in the fifth, and in the seventh, during these seventy years, did you fast to Me?

"And when you ate and drank;—did you not eat and drink for yourselves? What were the Messages that the EVER-LIVING proclaimed by means of the former Preachers, when Jerusalem was inhabited, and prosperous, with villages around her, and the pastures and the slopes were peopled?"

Further the EVER-LIVING'S command came to Zakariah to say;—

Thus says the LORD OF HOSTS;—

"Practise Justice, Truth, and Right, with mercy, and kindness, each to his Neighbour; and oppress not widow, orphan, and foreigner, and the helpless; and do not each contrive wrong in his heart against his brother.—But they refused to attend, and presented a stiff shoulder, and deadened their ears to the sound;—and put adamant on their heart rather than listen to the Laws, and the Commands which the LORD OF HOSTS sent by His Spirit, by the hands of the earlier Preachers, consequently great anger came from the LORD OF HOSTS. And as when I proclaimed they would not listen; so when they called to Me I would not listen," says the LORD OF HOSTS, "but scattered them over all the Nations whom they knew not, and this country was deserted after them both of passengers and inhabitants, for this lovely land was desolate."

The Lord's Love for Zion.

The command of the EVER-LIVING 8 came again to say;—

Thus said the LORD OF HOSTS, "I 2 have an affection for Zion,—a great affection,—I have an ardent affection for her!"

Thus said the EVER-LIVING, "I 3 will return to Zion and reside in Jerusalem, when Jerusalem shall be, 'The City of Truth,' and the Hill of the LORD OF HOSTS, 'The Hill of Holiness!'"

Thus said the LORD OF HOSTS,— 4 "Old men and old women shall again

reside in Jerusalem, and men with sticks in their hands because of the number of days! And the squares of the City shall be full of children, laughing in its squares."

6 Thus said the LORD OF HOSTS;—"If this is wonderful in the eyes of the fragments of this People, in these times,—should it also be wonderful in My eyes?"—the LORD OF HOSTS asks.

7 Thus said the LORD OF HOSTS;—"I will rescue My People from the land of the East, and from the land of the Setting-sun, and will bring them back, and they shall settle in Jerusalem and they will be My People, and I will be their GOD, by truth and right!"

9 Thus said the LORD OF HOSTS;—"Strengthen your hands to listen,—in these days, to the messages from the mouth of those who preached on the day of laying the foundation of the House of the LORD OF HOSTS, on which to build the Temple, for before those times, there were no wages, and no hire for cattle;—and there was no safety in going or returning because of robbery; and I permitted all the country to be each against his neighbour. But now, I am not to the fragments of this People as in those former times," says the LORD OF HOSTS. "For, sowing in peace, the vine yields her fruit, and the earth gives its produce, and the skies give their dew, and I cause the fragments of this People to possess all these. And although you became a curse to the Heathen, House of Judah and House of Israel;—when I rescue you, then you shall become a blessing! Fear not! but strengthen your hands."

14 Thus said the LORD OF HOSTS;—

9 *The Burden of the Message of the Lord to the Country near Hamath.*

"Let it rest;—

For the LORD'S eyes are over Mankind,
And on all the Tribes of Israel;
1 And also Hamath and her district;—
And on Tzur, and on Zidon,
2 Though she had great skill.
3 For Tzur built a fort for herself,
And heaped up the silver like dust,
And fine gold like mud in the streets.

4 "But look! the LORD will seize her,—
Will strike her power on the sea;
And fire will consume her!—
5 Ashkalon also will see and will fear,—
And Gaza, and Akron in anguish.

"As I decided to punish you, and was angry with your fathers," says the LORD OF HOSTS, "and did not spare; so I will reverse My intention in the present time, and benefit Jerusalem, and the House of Judah need not fear. These are the rules that you must practise. Speak truth each to his neighbour. Practise Truth, Justice, and Peace, in your gates, and do not devise wrong every one against his neighbour in your hearts,—and love no false oath. For all that is what I hate," says the EVER-LIVING.

A Promise to Judah, and its Conditions.

The command of the LORD OF HOSTS came again to me to say;—

Thus says the LORD OF HOSTS, "The Fast of the fourth and the Fast of the fifth,—and the Fast of the tenth,—shall become to the House of Judah a joy and delight, and cheerful Feasts, when they love Truth and Peace."

Thus said the LORD OF HOSTS, "Nations will come, and many Cities turn, and Populations will go to another and say, 'Let us march and pray in the Presence of the EVER-LIVING, and enquire of the LORD OF HOSTS,—I myself will go.' For many Peoples, and powerful Nations, will seek the LORD OF HOSTS at Jerusalem, and pray in the Presence of the EVER-LIVING."

Thus said the LORD OF HOSTS;—"In those times ten men of various languages of the Heathen will encourage themselves, and seize the hand of a Jew, and say, 'We will go with you,—for we hear that GOD is with you!'"

For her hope will fade away,
 And the king will fail in Gaza,
 And Ashkalon be deserted,
 And the bastard rule in Ashdod, 6
 And Philistia's pride will fall ;
 His mouth be stopped from blood, 7
 And his prey torn from his teeth,
 And it given to our GOD ;
 And Kalut shall be Judah's,
 And Ekron be like the Jebusi ;
 Then I will encamp in My House, 8
 As a guard against wandering thieves,
 And blackmailers shall no more extort,
 For now I can see with Mine eyes.

" Daughter of Zion be greatly delighted ! 9
 Shout O ! Jerusalem's Daughter !
 Look ! for your King comes to you,
 He is righteous, has power to save,
 Is humble and rides on an ass,—
 On a colt,—on the foal of an ass !
 Will abolish the chariot from Ephraim, 10
 From Jerusalem cavalry drive,
 And will break up the bow made for War !
 Proclaiming full peace to all Nations,
 And will rule from the sea to the sea,
 From the flood to the bounds of earth ! "

The Rescue of Israel.

" Also you, for the blood of your Covenant, 11
 I will let you go free from your chains,
 And, released from the waterless dungeon,
 Return to your fortress, you prisoners of Hope !
 For to-day I declare that to you I return ! 12
 For Judah I bend for Myself ; 13
 And with Ephraim I fill up my bow
 And will waken up Zion, your sons,
 And oppose to your children, O ! Javan,
 And will fly like the sword of a hero ! "

Then the LORD will appear above all, 14
 And His arrows will dart like the light,
 And the MIGHTY LORD sound with a trumpet,
 And march on a storm from the South ;
 The LORD OF HOSTS then will defend them, 15
 When repelling and quelling sling stones,
 And will drink and will roar as with wine,
 And like bowls at the Altar be full !—
 For the LORD GOD effects the salvation 16
 Of the flock of His Race on that day,
 Like bright gems for a crown on His land !
 For how great is their Goodness, 17
 How great is their Beauty !
 When corn and fruit gladdens
 The youths and the maids !

An Exhortation to Pray for Rain.

10 Ask rain from the EVER-LIVING | —and to everyone grass on his
 at the season of the latter rain,—from | farm.
 the LORD who makes the lightnings, | For the Teraphim have spoken 2
 —and He will give you rain showers, | folly, and the Diviners seen falsehood.

and related vain dreams,—they comforted in vain! Consequently they depart like sheep who suffer from having no shepherd.

- 3 "My anger burns against the Shepherds, and I will punish the Leaders of the flock! For the EVER-LIVING visits His flock of the House of Judah, and will place them like
4 horses arranged for battle. From him comes the LEADER,—from him the DIRECTOR; from him the BOW of WAR; from him every RULER,—
5 who are like heroes trampling in the mud of the streets in battle, and fighting because the EVER-LIVING is with them, so they throw down the
6 riders and horses. For I will strengthen them, the House of Judah, and the House of Joseph, and will establish them, because I pity. So they shall not be as castaways, for I
7 am their EVER-LIVING GOD, and will help them. And Ephraim will become

a hero. Then their hearts will rejoice as with wine, and their children will look on and be glad.—Their hearts will laugh to the EVER-LIVING!

"I will whistle for and collect 8 them. When I visit them they shall increase as they used to increase. Although I sowed them among the 9 Peoples, to a distance, they will recollect Me, and revive with their children, and return. For I will restore them from the Mitzeraim, and collect from Ashur, and bring them to the land of Gilad, and Lebanon, and they shall not thirst."

Then He will cross the Sea of 11 Distress, and conquer the Sea of Willows, and all the channels of the River shall be dried, and the pride of Ashur rush down, and the Sceptre of Mitzer be abolished, and they 12 shall be strong in the EVER-LIVING, and march in His Name, says the LORD.

Israel's Song of Victory.

- 11 Open your doors, O! Lebanon,
That the fire may devour your cedars.
2 Howl, you Pines!
For the Cedars have fallen;
Because their splendour is gone!

- Yell, you Oaks of Bashan!
For the guarded forest has fallen,
3 The wail of the shepherds is sounding,
Because their flocks are spoiled.
The voice of the young lions roaring,
For the Pride of Jordan has gone!

The Doom of the Faithless Shepherds.

- 4 Thus says the EVER-LIVING GOD!
"Feed the flock for slaughter,
whose Guardians murder and do not consider themselves guilty, and whose
5 seller says, 'Thank the LORD! I am rich!' for their shepherds pity them
6 not! Therefore I will no more pity the inhabitants of the country," says the EVER-LIVING, "but I will abandon the men each to the hand of his neighbour, and into the hand of his leader, and they shall harry the land, and I will not deliver it from their hands."
7 I consequently fed the flock for Slaughter,—who were miserable sheep,—and took myself two wands.—I called one "Beauty," and the other I called "Bonds,"—and pastured
8 the sheep. But I destroyed one of the sheep every month,—for my life

was tired of them, and their lives also were hateful to me. I then said, 9 "I will not attend to you,—let the dying die,—and that for slaughter let it be slaughtered and let the rest devour—each the flesh of the other!"

So I took my staff "Beauty" and 10 cut it in two, to break by that the Treaty I had made with all the People, and it was broken that same 11 day, and thus the poor of the flock who kept with me knew that it was the command of the EVER-LIVING.

Then I said to them, "If it is good 12 in your opinion, pay me my wages:—but if not, refuse." They therefore weighed my wages—Thirty pieces of silver!

But the LORD commanded me to 13 cast into the Treasury, the splendid valuation at which I was valued by them!—So I took the thirty pieces of silver, and flung them into the

House of the EVER-LIVING at the Treasury!

- 14 Then I cut my staff "Bonds" in two, to break the other! Treaty with
 15 Judah and Israel.—The EVER-LIVING, however, again said to me, "Take for yourself again the requisites of a simple
 16 shepherd,—for be sure I will now raise up a destructive Shepherd, who will not visit the young, nor seek the wounded, nor care for the sick, nor provide fodder;—but will eat the flesh of the fat, and break their hoofs!"
- 17 Woe to that worthless Shepherd who forgets the flock! The Sword shall assail his right arm and eye;—his arm shall wither; and his right eye be totally blind!

The Burden of the Lord to Israel.

- 12 The EVER-LIVING, Who extended the heavens, and founded the earth, and formed the spirit of man in his breast, says,—“Look!—I will make Jerusalem a cup of staggering to all the Peoples; and they will be also against Judah when besieging Jerusalem.
- 3 Yes! at that time I will make Jerusalem a heavy stone for all the Peoples, whoever carries it will be totally crushed;—yet all the Heathen of the earth will collect against it.
- 4 “At that time,” says the EVER-LIVING, “I will strike every horse with madness, and his rider with frenzy; and will open My eyes upon the House of Judah, but will strike all the horsemen of the Nations blind. Then the Chieftains of Judah will reflect in their hearts, ‘The people of Jerusalem are my strength, through the LORD OF HOSTS their GOD.’
- 5 “At that time I will make the Chieftains of Judah like a fire-grate to wood, and like a torch of fire to sheaves, and they shall consume on the right and left the whole of the Peoples around; and Jerusalem shall again reside under herself, in Jerusalem.”
- 7 But the EVER-LIVING will first rescue the Tents of Judah, so that the House of David may not exalt its beauty, and the beautiful site of Jerusalem, above Judah. The EVER-LIVING will at the same time defend the population of Jerusalem, and their feeble shall become at that time like David; and the House of

David shall become like a DIVINE-POWER; like a Messenger of the EVER-LIVING before them. And at 9 that time I will seek to destroy all the Heathen, who come against Jerusalem, and I will pour out upon the 10 House of David, and upon the population of Jerusalem the spirit of kindness and compassion, and they shall look upon HIM¹ Whom they pierced, and mourn over Him, as if mourning over a loved one; and grieve over Him, as over the first-born!

There shall then be a great mourn- 11 ing in Jerusalem, like the mourning at Hadad-rimon, in the vale of Megiddon, and the country will mourn, 12 family by family alone; the House of David alone; the family of Bethnathan alone; and their wives alone! The family of the House of Levi 13 alone; and their wives alone; the family of Shimai alone; and their wives alone! all the families of the rest, family by family, alone; and their wives alone!

The Fountain for Cleansing from Sin.

At that time a fountain will be 19 opened for the House of David, and for the people of Jerusalem, for sin and uncleanness. “And then,” says 2 the LORD OF HOSTS, “I will destroy the names of their Idols from the country, and they shall no longer be remembered; and I will remove their Preachers, and their foul spirit from the country.—And then whenever a 3 person preaches, his father, and his mother who bore him will say, ‘You shall not live. For you utter lies in the name of the EVER-LIVING!’ And his father, and the mother who bore him, will stab him, when he attempts to preach!

“And at that time the Preachers 4 will be ashamed, every one of his visions, when he preaches, and will not wear mantles of hair for the sake of deception, but will 5 say, ‘I am not a Prophet. I am

¹ Note.—Ch. 12. Verse 10, “Upon Him”—Some manuscripts read “On Me—Whom they have pierced.” Both letters in the Hebrew alphabet are very much alike, i.e., ך “I,” and ך “Me.” So that it is difficult to decide which is absolutely the correct one, as the slightest stroke of a pen transforms one into the other. In a theological sense both might be right.—F. F.

a man who cultivates the ground. For I have been a working man from my youth! And if he is asked, 'What are those tattoos then upon your hands?' he will reply, 'I was marked with them in the house of my friend!'"

The Sword called to Assail the Shepherd.

7 "Sword! arise against My Shepherd! And against the man who is My Companion!" says the LORD OF HOSTS. "Strike the Shepherd, and scatter the sheep; when I turn My hand against the young! And then it will follow that two parts in all the country will be cut off and die," says the EVER-LIVING, "but the third shall remain in it. Then I will pass that third through the fire, and refine it as silver is refined, and test them as gold is tested. It shall call on MY NAME, and I will answer it;—I will proclaim, 'It is My People;' and it will exclaim 'MY EVER-LIVING GOD!'"

The Coming Day of the Lord.

14 "Then the day of the LORD will come, and your spoil will be divided in your midst. For I shall collect all the Heathen against Jerusalem to war, and they will capture the City, and plunder the houses, and ravish the women; and half the city shall go out to captivity, but the rest of the People shall not be cut off from the City."
3 Then the EVER-LIVING will go out to fight with those Heathen, as in a time of war, and fix His feet at that time on the Mount of Olives, which is before Jerusalem, on the East, and the Mount of Olives shall split in its centre from East to West,—a very great valley,—and half of the Mount will remove to the North, and half to the South, and you will fly by the vale of My Hill,—for the vale of the Hill's dale will reach to Azal,—and you will fly as you fled before the earthquake in the days of Uziah, king of Judah, when the EVER-LIVING GOD comes with all His Saints.
6 And when that time arrives there will not be the cold light of stars, but there will be continuous day, appointed by the EVER-LIVING,—neither day nor night,—and when

the period of darkness comes there will be light!

And in that period living waters 8 will extend from Jerusalem,—half to the Eastern sea, and half to the Western sea, both in summer and winter, and the EVER-LIVING will be 9 King over all the earth in that period.—There will be ONE LORD, and His NAME ONE!

All the country south of Jerusalem 10 will be changed like the plain from Geba to Rimmon, and be valuable and inhabited below it, from the Gate of Benjamin to the point of the Foregate, up to the Towers, and the Fort of Hananel, to the Royal Cellars. It 11 will be inhabited, and there will be no more destruction,—but Jerusalem shall be inhabited in security.

And this will be the disease with 12 which the EVER-LIVING will afflict all the Peoples who have warred against Jerusalem; their flesh will waste away whilst they stand upon their feet, and their eyes shall waste away in their sockets, and their tongue waste away in their mouth, and then a great disturbance from 13 the EVER-LIVING will come upon them, and each will seize the hand of his neighbour, and rise up hand to hand to injure him; and Judah 14 also will fight against Jerusalem.

Then all the Heathen will collect their armies around, with gold, and silver, and with very many accoutre- 15 ments. But then a plague will come upon the horses, and mules; and camels and asses, and all the cattle that are in their camps, like the above disease.—

Conversion of all Nations foretold.

Afterwards, all the remainder of 16 the Nations, who came against Jerusalem, will regularly go up, year by year, to honour the King,—the LORD OF HOSTS,—and will keep the Feast of Tabernacles. And whoever will 17 not go up to Jerusalem from their land to worship the King, the LORD OF HOSTS, no rain shall fall upon them! And if the families of the 18 Mitzeraim do not arise and come,—it will not fall on them. The EVER-LIVING will afflict with a plague those of the Nations who do not ascend to keep the Feast of Tabernacles. This 19 will be the punishment of the Mitzeraim, and the punishment of every

Nation which does not ascend to keep the Feast of Tabernacles.

- 20 At that time they will put on the bells of the horses, "Sacred to the LORD;" and the cauldrons in the LORD'S House will be like the bowls
21 before the Altar; for every pot in

Jerusalem will be consecrated to the LORD OF HOSTS, and all the sacrificers can take them and boil in them, and in that period there will be no more trading in the House of the EVER-LIVING.

END OF THE BOOK OF THE PROPHET ZAKARIAH.

MALAKI.

The time of Malaki's Prophetic Office was about 397 B.C.

1 **T**HE Burden of the Message of the EVER-LIVING to Israel, by the hand of Malaki.

2 "I loved you," says the EVER-LIVING, "but you ask, 'In what have You loved us?'—Was not Esau brother to Jacob?" the EVER-LIVING asks,—"yet I befriended Jacob and disliked Esau, and have laid his mountains to waste, and his homestead to the snakes of the Desert."

4 Although Edom says, "We are broken down, yet we will return and rebuild the ruins," the LORD OF HOSTS says thus, "You may build, but I will throw down, and they will be called the 'Bad-border,' and the 'People of the LORD's anger' for ever!—And your eyes shall see it, when you will exclaim, 'The LORD is Great over all the borders of Israel!'"

A Warning to Unfaithful Priests.

6 "A son should honour his father, and a servant his master; so if I am a Father,—where is My honouring? and if I am your Master, where is the fear of Me?" asks the LORD OF HOSTS, "by you, Priests, who degrade MY NAME?"

"But, you may ask,—

"By what do we degrade Your NAME?"

7 "You present polluted bread on My Altar!

"But you may ask, 'By what have we insulted You?'

8 "By your saying, 'The Table of the EVER-LIVING is contemptible!' and when you sacrifice the blind, 'It is not bad!' and when you present the lame and diseased, 'It is not wrong!'—If, however, you presented such to your Governour,—would he be pleased

with you? or would he promote you?" —the LORD OF HOSTS asks.

But, however, turn now to GOD, for 9 He may be kind to us.—

Those came from your hand. Will He accept anything from you?—"Change yourselves," the EVER-LIVING says.

"Who amongst you will shut the 10 doors, and not light the Altar in vain?—I feel no pleasure in you!" says the LORD OF HOSTS, "nor will I accept an offering from your hand!

But from the Sun-rise to its Setting 11 MY NAME will become GREAT to the Heathen, and in every place will be presented incense and offering to My NAME, with a perfect gift,—for My NAME will become GREAT among the Heathen," says the LORD OF HOSTS. "But you, you degrade it 12 by your saying, 'The Table of the EVER-LIVING is worthless, and its product contemptible food!'

You 13 also say, 'How tiresome!' and sneer at it!" says the LORD OF HOSTS.

"So you bring the stolen, and the lame, and the diseased,—that is the Offering you bring!—Will I accept it from your hand?" the EVER-LIVING says. "I will punish the swindler, 14 who, when there is a male in his flock that he has vowed, afterwards sacrifices a diseased one to the ALMIGHTY, for I am a GREAT KING," says the LORD OF HOSTS, "and MY NAME is revered by the Nations.

"So now, Priests! this Command 2 is for you.—If you will not listen, and 2 you will not lay it to heart, and give honour to MY NAME," says the LORD OF HOSTS, "I will send a curse upon you, and blast your blessings. Indeed I have already blasted them, for you will not fix them on your heart. I 3

will cramp your arm, and sprinkle
dung on your faces,—the dung of
your festivals, and you shall be
attracted towards it. Then you
will learn that I sent this order
to you, that My Covenant should

be with Levi," says the LORD OF
HOSTS.

"My Covenant was with him, for 5
Life and Peace,—and I gave it to him
openly, and he revered Me, and
bowed before MY NAME.

"The Law of truth was in his mouth. 6
No lie was found within his lips;
He walked with Me in Peace and Right,
And turned away from sin."

So the lips of the Priest should guard knowledge, 7
And the Law should be sought from his mouth;
For the LORD OF HOSTS' Herald is he.

"But you have deserted the path, 8
And made many sick of the Law;
Corrupting the Treaty with Levi,"

The LORD OF HOSTS says,

"So I have made you a contempt and scorn to the mass, 9
Because you have kept not My paths,
And hated to look at my Law."

A Denunciation of National Dissensions.

- 10 Have we not all ONE FATHER?
Did not ONE GOD create us all? Why
do we each deceive his brother, break-
ing the covenant of our forefathers?
11 Judah has betrayed, and depravity is
practised in Israel, and in Jerusalem.
For Judah has profaned the Sanctu-
ary of the LORD, which He loves, for
Baal, the Stranger of Bethel!
12 The LORD will strike blind the
person who does that! But will
answer from the Tents of Jacob him
who presents an offering to the LORD
OF HOSTS.
13 Then you again make this pre-
tence; you weep at the Altar of the
Lord with tears and sighs, because
He accepts not the gift, and does not
accept pleasure from your hand.
14 And you exclaim "Why?"—Because

the LORD was a witness between you
and the wife of your youth whom you
deceived, although she is your com-
panion, and the wife of your bond.
But not one has done it with a share
of spirit in him. But why any one?
GOD sought an heir. So take care of
your spirit, and do not deceive the
wife of your youth. For dismission
is hateful, says the LORD GOD OF
ISRAEL, and to cover wrong with a
cloak, says the LORD OF HOSTS.—So
take care of your spirit, and do not
deceive.

You have wearied the LORD by your 17
speeches! But you may ask, "In
what have we wearied Him?"

By your saying of all who do wrong,
"They are right in the sight of the
LORD, and He will be satisfied with
them,—or where is the justice of
GOD?"

The Forerunner of the Lord.

I.

- Behold! I send My Messenger 8
To make a path before Me.
The LORD that you seek, unexpected will enter into His Temple!
"The Herald will come," says the LORD, "of the Treaty you love;
But who can endure his entry?
Who stand, when he searches?" 9

II.

- "Like a fire He is to refiners, and like the soap to a fuller. 9
He sits down to fuse and refine thereout the dross from the silver,
And Levi's sons he will cleanse,
And refine like to silver and gold!"

Then they can approach to the LORD,
And offer up gifts that are perfect.
4 Then Jerusalem's and Judah's oblation
Shall be sweet to the LORD as of old time.

III.

- 5 " Then I will bring to you justice, and quickly decide against lies and
adultery,
And those who rob men of their wage,
And wrong widow, orphan, and stranger;—
Will they not have fear of Me then ? " asks the LORD OF THE ARMIES.
6 " For I, EVER-LIVING, change not, or you sons of Jacob would perish.
7 You left My Decrees, nor regarded My Laws from the times of your
fathers.
Yet now turn to Me and I will accept," says the LORD OF THE ARMIES.

IV.

- 8 But you ask, " With what be returning ? "
" Could Adam hide up from GOD ?
Yet you would be hiding from Me ! "
Ask you, " What have we hidden from You ? "
" The tithe and offering of harvest.
9 You are cursed with a curse, for you rob Me.
The whole Nation hides up.
10 So bring all the tithes to My garner,
And let there be food in My House :—
Now try Me by that," says the LORD OF THE HOSTS,
" And ask to uncloseth you the sluice of the skies, and to pour you a blessing ;
11 To fill stores and drive wasters away from destroying the fruit of your
labours,
Nor your vine shed her fruit in the field,"
Says the LORD OF THE ARMIES.
12 " And all nations then call you the blessed,
For your land will become a delight,"
Says the LORD OF THE ARMIES.

A Remonstrance against Rebolt from God.

- 13 " Your words are bold against Me,"
says the LORD OF HOSTS; " yet you ask,
' What have we said against You ? '
14 " You have said, ' It is folly to serve
GOD ! ' And, ' What profit is there
for our guarding His Trust ? and for
our having walked in black before
15 the LORD OF HOSTS ? So now we
congratulate the cruel, for they
prosper. The practisers of vice are
prosperous. The despisers of GOD
also are safe ! ' "
16 However, those who revered
the LORD, spoke to one another,
and sought the LORD, and listened,
and signed an agreement of remem-
brance before Him to reverence the
LORD, and think upon His Name.
17 Then the LORD OF HOSTS said to
me;—" These shall be Mine at the time
I collect a treasure, and I will be kind

to them, as a man is kind to his son
who serves him.

" Then you will turn and distinguish 18
between the righteous and the wicked,
between who serves GOD, and who
serves Him not. For be assured the 19
day comes that will burn like an
oven, when all the cruel, and all who
practise vice, will be stubble, and
will be burnt in that coming day,"
says the LORD OF HOSTS, " nor root
nor branch shall be left. But the Sun 20
of Righteousness will shine forth to
you with restoration on his wings,
and you shall be brought out, and
sport like a bullock from the stall,
and tread down the wicked, for they 21
will be dust under your feet, on the
day when I perform it," says the LORD
OF HOSTS.

" Remember the Laws of My ser- 22
vant Moses, which I communicated to
him in Horeb, and the Institutions
and Decrees for all Israel. I will 23

assuredly send to you Elijah the Prophet before that Great and Terrible Day of the Lord arrives, and he will turn the hearts of the fathers towards

their children, and the children towards their fathers; lest I should come and strike the earth with a ban."

END OF THE BOOK OF THE PROPHET MALAKI

NOTE BY THE TRANSLATOR.

With Malak, the Books of the Prophets, as they stand in the original Hebrew order, which I have followed, are completed, and with that ends my Third Volume and the Third Division of the Hebrew arrangement of the Sacred Scriptures.

The Fourth Section of the Hebrew portion of the Bible includes the Psalms and all the other Sacred Writers to the end of II. Chronicles.—FERRAR FENTON.

THE
COMPLETE BIBLE IN MODERN ENGLISH.
SECTION IV.

THE
BIBLE IN MODERN ENGLISH.

SECTION THE FOURTH.

THE COMPLETE BIBLE IN MODERN ENGLISH.

CONTAINING THE

PSALMS, SOLOMON, AND SACRED WRITERS

IN THE ORIGINAL HEBREW ORDER OF THE BOOKS.

TRANSLATED DIRECT FROM THE HEBREW AND CHALDEE
TEXTS INTO ENGLISH

BY

FERRAR FENTON, M.R.A.S., M.C.A.A.,

AUTHOR OF "THE NEW TESTAMENT IN MODERN ENGLISH," "ST. PAUL'S EPISTLES IN
MODERN ENGLISH," "THE FIVE BOOKS OF MOSES," "THE BOOK OF
JOB IN THE ORIGINAL METRE," ETC., ETC.

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TABLE OF CONTENTS.



SECTION IV.

PSALMS, SOLOMON, AND SACRED WRITERS.

	PAGE		PAGE
THE PSALMS	1	ECCLESIASTES, OR THE	
PROVERBS OF SOLOMON	117	PREACHER.	217
BOOK OF JOB	157	BOOK OF ESTHER	226
THE SONG OF SONGS	196	BOOK OF DANIEL	234
BOOK OF RUTH.	206	EZRA	250
THE LAMENTATIONS OF		BOOK OF NEHEMIAH	261
JEREMIAH	210	FIRST BOOK OF CHRONICLES	277
		SECOND BOOK OF CHRONICLES	309



THE BOOKS OF PSALMS.

TRANSLATED DIRECT FROM THE HEBREW TEXT.

The period when David wrote was from 1063 to 1015 B.C.

THE FIRST BOOK OF PSALMS.

CHIEFLY WRITTEN BY DAVID THE KING.

PSALM 1.

On the Righteous Man.

Blest is the man who has not walked beneath the sinners' groves	1
And not stood on the path of vice, nor sat where scoffers sit;	
Who in JEHOVAH'S Laws delights,	2
And seeks His rules by day and night.	
Like trees beside the flowing stream,	3
Which bear their fruit in season due,	
Their leaves fade not, and they succeed,	
In all they undertake to do.	
Not so the bad, they are like chaff,	4
Which winds, will drive away;—	
The bad will not attain to rule nor sinners hold the good.	5
For good men's path the LORD prepares, but breaks the bad men's road.	6

PSALM 2.

On the Folly of Opposing God.

Why do the heathen rage? and Tribes contrive in vain?	1
The Kings of earth collect, and Princes plan as one,	2
Against the LORD'S Messiah?	
"Let us break from His bands, and strip His cords away."	3
But Heaven's dweller laughs; my Prince will smile at them.—	4
Then speak to them in wrath, and, angry, fill with dread.	5
"Stay! I will seat my King on Zion's Holy Hill."	6
And I proclaim the fact, the LIFE declared to me,	7
"To-day I have brought out yourself who are my son;	
Ask me, and I will make the Heathen your Estate	8
And Earth's bounds you shall hold.	
"You wield an iron staff, that forms or breaks the pots;—	9
So, now you Kings, attend,—earth rulers now reform,—	10
With reverence serve the LORD, and tremblingly rejoice,	11
His Son kiss, lest He grieve, and thus your path be lost."	12
If His face lights a spark all trusting Him are blest.	

PSALM 3.

- 1 A Psalm of David when he fled from his Son Absalom.
 2 LORD, how many are my foes,
 How many rise on me!
 3 How many say about my life,
 "He has no help from GOD."
 4 But You, LORD, are my shielding helm,
 My pride and rising plume;
 5 My voice will call the LORD,
 Who from His Holy Hill replies.
 6 I lay me down to sleep,
 I wake for GOD is Guard;
 7 I fear no human hosts,
 Though round me they arise.
 8 Rise up, LORD; save, my GOD,
 For You can strike my foes;
 And break their fierce jaw teeth.
- The Assured Promise.
 9 The LORD will bring you victory,
 And blessings on your Force. Amen.

PSALM 4.

- 1 To the Conductor of the Lutes.
 A Psalm of David.
 2 Reply to my crying, my pitying GOD,
 In suffering accompany me;
 Be gentle, give ear to my prayer;—
 3 How long shall men libel my honour,
 Who love falsehood and seek for a lie?
 4 But know the LORD's love to the lowly.
 The LORD hears when they cry to Him.
 5 Then tremble, and practice not sin;
 In silence reflect on your beds;
 6 Give of pure offerings, and trust on the LORD.—
 7 Many ask us,—“Will that show us good?”
 8 LORD, lift o'er us Your shining face;
 And give to our hearts delight,
 9 As when the corn and grapes increase.
 I can lie down with peace and sleep.
 With you, Lord, my only Guard!

PSALM 5.

- 1 To the Conductor of the Flutes.
 A Psalm by David.
 2 Listen, LORD, to my words, and attend to my thoughts,—
 3 Hear the voice of my cry, my King and my GOD.
 For to you I will pray.

STANZA 1.

- 4 LORD, at dawn hear my voice; I wait watching for dawn;
 5 For You, GOD, love not wrong, so the wicked hate You.
 6 The Proud cannot endure the approach of Your eyes;
 You hate slaves of Vice; You destroy liars' paths.
 7 Men of blood and rebellion JEHOVAH abhors.

But I, for Your mercy will enter Your House; 8
 In Your Holy Temple will reverently bow.
 So, LORD, in Your righteousness, lead me along. 9
 Yes, my travelling direct on the face of Your path.

STANZA 2.

For there is no trust in their mouths; 10
 Their breast is a wide open grave,
 With their tongue they but utter deceit!
 O'erthrow them, O LORD, by their enemies,
 Disperse by their numerous sins, 11
 Fell those who revolt against You;
 But let all who trust on You be glad,—
 Who rely upon You, always sing; 12
 And Your lovers delight in Your name,—
 For You, LORD, the righteous should bless 13
 And crown with a crown of delight.

PSALM 6.

To the Conductor of the Lutes and Bagpipes. 1

A Psalm of David.

LORD, strike me not in anger, 2
 And punish not in wrath;
 But pity, LORD, I languish,— 3
 Relieve, for my bones ache!

My soul is suffering grief, 4
 I am brought near to death.
 Cease, LORD, to strip my soul,— 5
 And save for You are kind.
 In death they know not You, 6
 Nor give praise in the grave.

Worn out with sighs I faint, 7
 Tears wet my bed all night.
 Mine eyes are worn with grief, 8
 My woes oppress like age.

Turn from me all my passion, 9
 Hear, LORD, my tearful voice,—
 Hear, LORD, my echoing groans, 10
 O LORD, accept my prayer!
 Let my foes fall completely, 11
 Be dishonoured, shamed, and fear.

PSALM 7.

A Lament of David, when he Appealed to the Ever-living against 1
 the Accusation of Hush the Benjaminite.

STANZA 1.

LIVING GOD! upon You is my trust, 2
 Save, and shelter from all who pursue,
 Lest they tear, like a lion, my life, 3
 And break me with none to defend.

LIVING GOD! if I had done the thing, 4
 If there had been the crime in my hand,
 If I repaid kindness with hurt, 5
 And aimless assailed as my foe,—
 Let my enemies hunt for my breath, 6
 And tread my life down to the earth,
 And my honour sting down to the dust.

STANZA 2.

- 7 JEHOVAH, rise up in Your wrath;
 In Your fury lay hold of my foes.
 8 Awake! Demand justice for me,
 And assemble the People around,
 Then return to the regions on high.
 9 LORD! justify me to the tribes;
 LORD, establish my honour and truth;
 10 Repay to the wicked their wrong,
 Defending the honest true hearts,
 And the perfectly honest to GOD.

STANZA 3.

- 11 My only defence is with GOD;—
 My safety my trueness of heart;
 12 For GOD is a judge who is just;—
 Yet GOD is provoked every day!
 13 If they change not, He sharpens His sword,
 Will draw out His bow and take aim,
 14 Make ready His weapons of death,
 And His fiery arrows will fall.

STANZA 4.

- 15 Look at them all pregnant by Sin,
 And Falsehood produced as the birth.
 16 They dug deep and sunk a wide ditch,
 And fell into the ditch they had made;
 17 His own crime returns on his head,
 And his villainy lights on his crown;
 18 So I sing to the LORD who is just,
 Praise the name EVER-LIVING MOST HIGH.

PSALM 8.

- 1 To the Conductor of the Guitars.

A Psalm of David.

STANZA 1.

- 2 JEHOVAH, our LORD, how glorious Your hand,
 O'er all Earth you made, and o'er Heaven Your fame;
 3 From the mouths of the sucklings and babes proceeds strength
 To turn back the rebels and conquer Your foes.

STANZA 2.

- 4 When I look at the sky, that Your fingers have made,
 With the Moon and the Stars You have formed,
 5 What is Man, that You think about him?—
 What is Adam's Son, that You regard?
 6 You depressed him below all Your Saints,
 Then crowned him with Honour and might,
 7 You placed o'er the works of Your hand,
 And You put all things under his feet;—
 8 All Flocks, Herds, and Beasts of the Field,
 Birds of Heaven and Fish of the Stream,—
 And all whose paths are in the seas.

CHORUS.

EVER-LIVING, our LORD,
 How glorious Your name is on Earth!

PSALM 9.

To the Conductor of the Women Singers. 1

A Psalm of David.

STANZA 1.

I praise You, LORD, with all my heart, 2
 Declare Your wondrous works,
 And with delight rejoice to You, 3
 And sing Your Name, MOST HIGH.
 Before Your face my foes fell back, 4
 They fell and were destroyed.

STANZA 2.

You showed my cause was just, 5
 Fixed in true light my Throne,
 Destroyed the wicked tribes, 6
 Erased their name from time.
 You crushed my foemen down. 7
 Threw down their Town and spoiled their fame,

The LORD for ever stays ; 8
 His Throne is fixed on Right,
 By Right He rules the world ;
 By justice governs man. 9
 The LORD protects the weak,
 The poor who are oppressed.— 10
 Who trust You know Your power,— 11
 LORD, You leave not those who seek.

PSALM 9A.

An Invitation to praise God.—An Anthem.

Let Zion sing Psalms to the LORD, 12
 Proclaim to the Nations His fame ;
 Who remembers to seek for their blood, 13
 Nor abandons their cry, when oppressed,

PSALM 9B.

STANZA 1.

Look, JEHOVAH, and pity my woes, 14
 Snatch me from my foes, and the portals of Death,—
 Your kindness I then can proclaim, 15
 In the Gates of Bath-Zion reporting Your aid.
 The bad sink in the pits they construct, 16
 Catch their feet in the nets they have spread,—
 Let them learn that JEHOVAH does right,— 17
 In the work of their hand, let the wicked be caught.

STANZA 2.

Make the wicked turn back to the pit 18
 With all Nations forgetful of GOD ;
 For He never forgets the distressed, 19
 Nor baffles the hope of the poor.
 Arise, LORD, and let not men oppress ; 20
 Judge the Nations before Your own face,
 Fix, JEHOVAH, Your terror on them, 21
 Let the Heathen know they are but men,

PSALM 10.

- 1 How long, LORD, will You stand afar
And hide in the time of distress ?
2 When the haughty bad press on the poor,
And catch in the traps they have set ?
3 The wicked in pride of soul boasts,
Approves greed, and despises the LORD,
4 Whom the wicked in pride never seeks,—
In his thought there is never a GOD !
- 5 At all times his path is perverse,
He flings Your Decrees from himself,
And sneers at each one of their bonds.
6 His heart says he cannot be moved,
Nor ever experience distress.
7 Revolt and fraud thus fill his mouth,
And falsehood hides under his tongue ;
8 In ambush he sits in the streets,
And in secret he murders the weak.
- 9 His eyes lick them up in advance,
Like a lion he lies in his lair,—
Lies still to lay hold of the weak,
And wrap them in folds of his net.
10 He bends, and he thrusts, and he feils,
O'erpowers the wretched by force,
11 His heart asserts, that " GOD forgets
He hides and He never can see
- 12 JEHOVAH, rise ! lift up Your hand
And no longer forget of the poor ;
13 For why should the villain mock GOD,
And think that You never will care ?—
- 14 See crime and wrong both advance,—
So prepare for the use of Your hand,—
The helpless can only trust You
15 To give to the feeble Your strength,—
So shatter the criminal's arm,
And chase the wrong till it is not.

PSALM 10A.

An Anthem.

- 16 LORD, our Eternal King,
Drive pagans from the Land,
17 Hear, LORD, the poor's desire ;
Give quiet to their heart.
18 Incline Your ear to hear,
And help the weak to right,
And not permit again
To drive men from the land.¹

¹ NOTE.—Psalm 10 is evidently two distinct anthems of widely different ages, one by David, the other after the captivity, confused together by the Hebrew editors, who, as the Great Sanhedrim, selected and

arranged the Books of Psalms, as we now have them, for use in the services of the Temple and Synagogues, after the return of the Tribe of Judah from Babylon.—F. F.

	PSALM 11.	
To his Bandmaster.	By David.	1
	STANZA 1.	
	I put all my trust in the LORD, So why do they say to my soul ; " Fly away to the hills, like a bird, For see how the wicked take aim with their bow, Their arrows they fix in the string, To shoot in the dark the true hearts, And when they fall, feel a delight ;— So what can the righteous mau do ? "	2 3
	STANZA 2.	
	Jehovah from His HOLY Home ;— Jehovah enthroned in the Heavens, Looks on and perceives at a glance ; His eyelids look on Adam's sons, Jehovah will try good and bad, But His soul hates the lovers of crime, He will rain on the wicked distress,— The fiery and sulphurous breath Of the Simoon is destined for them ! For Jehovah is good to the good,— Loves the upright who gaze on His face.	4 5 6 7
	PSALM 12.	
To the Conductor of the Pipers.	A Psalm of David.	1
	STANZA 1.	
	Help, LORD, for the merciful cease, And the faithful fail from Adam's sons ; Each one utters lies to his friend, And with false lip, heart speaks to the heart.	2 3
	STANZA 2.	
	Jehovah ! cut off the false lips ; With the tongues that are uttering lies ; Who say, " By our tongue we are strong, By the power of our lips we succeed, Who then can be master of us ? "	4 5
	STANZA 3.	
	" For the groans of the poor ; For the wretched who sigh, I now will arise," says the LORD, " And put those who pant into ease."	6
	STANZA 4.	
	Jehovah ! Your words are bright words, Like silver refined with a flame, And cleansed from its earth seven times, You, LORD, are the Guardian of men, Preserve them from now, to for ever.	7 8
	ENVOY.	
	When the wicked are left to go free, They terrify men, like high walls.	

1 To his Bandmaster.

PSALM 13.

By David.

STANZA 1.

2 How long, LORD, forget me? For ever?
 Till when, hide Your presence from me,
 3 While they lay their plots for my life,
 And torture my heart every day;
 And my enemies rise to assail?

STANZA 2.

4 EVER-LIVING! look down on my woes;
 My GOD, bring Your light to mine eyes.
 Lest I sleep in the slumber of Death;
 5 Lest my enemies say, "He is done,"
 My oppressors rejoice when I go;
 6 But yet in Your mercy I trust;
 My heart still relies on Your help;
 To JEHOVAH I sing for His kindness to me.

1 To his Bandmaster.

PSALM 14.

By David.

There is no GOD, the fool says in his heart,
 Foul, corruptly, they roll—never practising good.
 2 The LORD from Heaven looked on the children of Adam
 To see if any wisely would follow their GOD.—
 3 But the whole were corrupt, none were practising good,
 4 For none would learn that,—all were working for Sin,
 Ate My people like bread, and called not on the LORD,
 5 Whom they should fear in dread, for GOD dwells with the good,—
 6 They scorn the poor's thoughts whom the LORD Himself loves.

PSALM 14A.

An Anthem.

Who gives from Zion to Israel victory?
 When the LORD from captivity brings back His Race,—
 Then Jacob will laugh and Israel be glad!

PSALM 15

By David.

1 LORD, who in Your Halls shall dwell?
 2 Who live on Your Holy Hill?
 He walking straight, and doing right,
 And who speaks truth from his heart,
 3 From whose tongue no slander comes,
 Who does not his neighbour wrong,
 4 Who carries no hate in his breast,
 Whose eye will despise what is base,
 And respects those who reverence the LORD;
 Who swears to his loss, nor complains,
 5 Who lends not his money to cheat;
 Who takes not a bribe against right;—
 Who does thus, is unshaken for ever.

PSALM 16.

1 Written by David.

2 GOD, guard me,—for I trust on You
 I tell the LIFE, You are my Prince;
 I have no pleasure but in You.

And with the Holy on the earth, My glory and joy is with them.	3
The furious bring griefs on themselves :— I will not pour their sheddings of blood, Nor take up their names on my lips.	4
LORD, measure my portion and cup, You cast me my lot from yourself, On sweet spots my boundaries You fixed ; My estates are all smiling on me.	5 6
I give thanks to the LORD, who directs, Lo! at night He instructs me in thought : I wish the LORD always with me, And never removed from my side.	7 8
Then my heart's joy and vigour would laugh, And my body lie down in content, For You leave not my Soul in the Grave, Nor your Darling to look on decay.	9 10
You will show me the pathway of Life,— Your presence will fill me with joy :— At my right hand be pleasure for ever.	11

PSALM 17.

A Prayer of David.

STANZA 1.

Oh I hear me, righteous LORD, Bend forward to my cry ; Oh, listen to my prayer, From lips that do not lie ! Give sentence from Yourself, Your eyes perceived my rights ; By rightly visits tried, And found no crime in me, Or passing from my mouth. And as for human acts, I listened to Your words. I shunned the broken paths, I kept close to Your ways, My footsteps never swerved.	1 2 3 4 5
--	-----------------------

STANZA 2.

I call, for GOD replies :— Attend and hear my words, Show forth how kind You are, Save those who trust Your hand From dominating foes, Guard like my trembling eye ; Hide by Your shadowing wings, Against the bad who waste,— My life's foes who surround ; Who wrap themselves in power, Whose mouth speaks haughty threats, Who are a wall round me, Who strive to strike to earth ; Like Lions fierce to tear, Like Tigers in their Den !	6 7 8 9 10 11 12
---	------------------------------------

STANZA 3.

Arise, O LORD, bend down their knees, Your sword defends my life ;	13
---	----

- 14 Your hand from murderers, LORD,
From men who herd with beasts,
Who fill their greed and feed their sins,
And leave their children wealth!

ENVOY.

- 15 By right I watch Your face.
And wake content with You.

PSALM 18.

- 1 To his Bandmaster.

By David, the Servant of the Ever-living.

Who addressed the words of this song to the EVER-LIVING, at the time when the EVER-LIVING had rescued him from the hand of all his enemies, and from the hand of Saul, so he said :—

STANZA 1.

- 2 I love You, LORD, my Strength
3 The LORD, my Rock, and Fort,
My GOD, my safe Retreat ;
I trust in Him, my Shield,
4 My Saviour, Horn, and Tower !
When weak I cried to GOD,
5 Who saved me from my foes,
When ropes of Death had caught,
6 And raging floods o'erwhelmed !
The Grave a noose had twined,
And Death's trap was before.

STANZA 2.

- 7 In grief I called the LORD,
And shouted to my GOD,
Who from His palace heard my voice,—
My shout came to His ears !
8 The earth then quaked and shook,
The mountain's roots were rent,
They trembled and they rocked,
Because He was enraged.

STANZA 3.

- 9 Thick smoke rose at His wrath.
Devouring fire advanced,
10 And from it blazing coals.
He bowed the Heavens and came,
With gloom beneath His feet ;
11 On whirlwinds rode, and flew,
Borne on the wings of wind.
12 He made the darkness hide,
Surround Him as His tent,
13 The skies were cloudy seas,
Whose clouds poured lightnings out,
With hail and blazing fire !

STANZA 4.

- 14 The LORD from Heaven thundered,—
The Highest gave His voice,
Hailstones and flashing fire !
15 His arrows sent and shot,
And many lightnings drove,
And fearful mighty streams ;—
16 The world's supports were bared !—
At your rebuke, O ! LORD,
At your fierce breathing wrath !

STANZA 5.

He sent from high and took,	17
He snatched from mighty seas,	
He rescued from strong foes,—	18
More powerful foes than I.	
He led me in my day of need,	19
And was my guardian power.	
To freedom brought me out,—	20
Released because He loved I—	
The LORD paid me my due,	21
My work returned to me;—	
For I had kept the living paths,	22
And not deserted GOD.	
For all His rules I kept,	23
I turned not from His laws;	
And I was straight with Him	24
And kept myself from vice.	
The LORD returned my due,	25
My work was in His sight.	

STANZA 6.

You are kind to the kind,	26
With straight men You are straight,	
With ruffians You are rough,	27
And to the false resist;	
For You would save the poor,	28
And throw down haughty eyes.	
You are my shining light,	29
My LIVING GOD, who drives my gloom.	

STANZA 7.

By You I stormed the breach,	30
And from GOD scaled the wall;	
By GOD whose paths are straight,	31
The LORD whose words are true,	
To all who trust, a shield;—	
For what is GOD but LIFE ?	32
What strong; except my GOD ?	
The GOD who girds my strength,	33
And makes my pathways smooth?—	
Makes my legs like a stag's,	34
And helped me on the hills;	
Who taught my hands to fight,	35
My arms to break steel bows.	
Gave victory to my shield,	36
And Your right hand has helped,	
And Your gift has increased.	

STANZA 8.

You stretched my strides beneath,	37
They never failed or shook.	
I chased my foes, and caught,	38
Nor turned till I destroyed.	
I crushed, they could not rise,	39
They fell beneath my feet.	
You girthed my waist for war,	40
Held up my knees beneath.	
You gave to me my foes,	41
My haters, chased, and crushed.	
They shrieked, but no one saved,	42

- 43 Called LIFE but none replied,
I shook like dust to wind,
I trod like dirt in streets!
- STANZA 9.
- 44 You freed from men opposed,
You made me chief of Tribes,
And hands I knew not served;
45 Unhearing ears now hear,—
The Sons of strangers praise,
46 The Sons of strangers yield,
And creep from hiding dens!
- STANZA 10.
- 47 Live LORD, You are my Rock,
Exalt my GOD who saved!
48 The GOD who gave success:
And them beneath me placed.—
49 Yes! who released from foes,
Though higher placed than I,—
Who freed from treacherous men!
- STANZA 11.
- 50 I sing the LORD to Nations,
And chant Psalms to His name;—
51 The King's victorious Tower,
Who shows His sanctioned kindness,—
With David's Heir for aye!
- PSALM 19.
- 1 To his Bandmaster.
- By David.
- STANZA 1.
- 2 The Heavens declare the power of GOD,
And Space proclaims His forming hand;
3 Day utters speech to day,
Night whispers news to night!
4 There is no speech or tongue,
Where their voice is not heard.
5 To all lands they bring hope,
The whole World hears their speech.
- STANZA 2.
- 6 The Sun has there a Tent;—
And comes to seek his bride,
To run his course, a happy youth,
7 He starts from distant skies
And whirls their full extent,
And nought can hide his heat.
8 How perfect are your laws, O LIFE!
They guide the mind aright.
- STANZA 3.
- 9 The plans of GOD are right,
They make the heart rejoice;
The LORD'S commands support,
More than the eyes can see.
10 The LORD intends perfection,
The LORD decrees for aye,
Uniting True and Right.—
11 Worth more than gold refined,
More sweet than honey drops.

STANZA 4.

By them Your servant walks ;—	12
Delights to keep their tracks ;—	
But who knows all his faults ?	13
Oh ! free from what are hid	
Your servant keep from pride,	14
Nor let it rule in me,—	
And keep me free from crimes,	
Let my mouth's speech be sweet.	15
My heart's thought be with You,—	
You, LORD, are my high rock.	

PSALM 20.

To his Bandmaster.

A Psalm by David.

STANZA 1.

The LORD hear you in sorrow's day,	2
The power of Jacob's GOD support ;	
From His blest dwelling send you strength,	3
And comfort you from Zion ;	
Remembering all the gifts you gave,	4
And offerings, make you safely strong ;	
Give to you what your heart desires,	5
Make all your plans succeed.	

STANZA 2.

We then will cheer, at your success,—	6
Exult in our GOD's power :—	
What time JEHOVAH grants your prayers,—	
For I know well the LORD,	7
Gives victory to His friend,—	
And hears him from His Holy Home,	
And strengthens his right hand.	

STANZA 3.

Some trust on Chariots, some on Horse,	8
But we trust on our LIVING GOD :	
They both will shake, and fall,	9
But we in triumph rise.	

CHORUS.

O LORD, give our Leader success,	10
And hear us when we call.	

PSALM 21.

To his Bandmaster.

A Psalm by David.

STANZA 1.

LORD, the King will delight in Your strength ;	2
In Your victory will greatly rejoice ;	
For You gave the desire of his heart,	3
Nor refused the request of his lips.	
Your blessing has led him along ;	4
You have placed a gold Crown on his head ;	
You gave him the lives that he asked,	5
Extended and lengthened his days.	
By Your aid his power is great ;	6
You gave to him honour and fame.	
With blessing You always endowed,	7
You delighted by joy of Your Face	

STANZA 2.

8 For the King puts his trust in the LORD,
 And moves not from the Almighty's love.
 9 So Your hand shall seize those who oppose,—
 Your right hand find all those who hate,
 10 And throw them like fuel to fire,
 At the time when the LORD in His rage,
 Consumes and devours them like flame ;
 11 Makes their produce to fail from the Land,
 And their race from the sons of Mankind,
 12 For the evil they purposed to You,
 Which they planned as a futile device.
 13 So break all their backs by Your might,
 And before them be valiant and bold.
 14 Be exalted O LORD in Your strength,
 And we will sing Psalms to Your might.

PSALM 22.

1 To the Conductor of the Rams' Horns.

A Psalm by David.

STANZA 1.

2 Why am I left, My GOD, My GOD,
 Why far from help my morning words ?
 3 GOD answers not my daily cry,
 And night can bring no rest to me.

STANZA 2.

4 But You are safe, enthroned on Israel's praise ;
 5 Our fathers hoped on You ; they hoped, and You relieved,
 6 They shrieked,—and You set free,
 They hoped and were not shamed,
 7 But I'm a worm, and not a man,—
 By men despised,—the people scorn.
 8 All seeing laugh and mock,
 They sneer, and shake the head,
 9 " He hoped JEHOVAH would relieve,—
 Now let Him save him if He choose ! "

STANZA 3.

10 Yet You brought from the womb,
 Placed on my mother's knees,
 11 On You I trusted from my birth,—
 My GOD from mother's breast.
 12 Oh leave not in distress,
 Come near to give me aid ;
 13 Ten thousand bulls surround,
 The beasts of Bashan close ;
 14 Extending mouths for me,
 The Lions tear and roar.

STANZA 4.

15 Like water, I'm poured out,
 My bones torn from their joints,
 My heart become like wax,
 My strength, dry, rotten, wood ;
 16 My tongue sticks to my jaw,
 My lips have dust of death !
 17 Mad dogs tear all around,—
 They pierce my hands and feet ;

I can count all my bones.— They strain and stare at me, Amongst them share my clothes, And for my robe cast dice.	18 19
STANZA 5.	
But you, LORD, are not far, My GOD! Oh, haste to help! My life guard from the sword, My darlings from the dog, Save from the Lion's mouth, Protect from tossing horns; And then I'll tell my friends Your name, And thank among the crowd.	20 21 22 23
PSALM 22A.	
Look on the LORD and praise; All Jacob's race extol, And Israel's race adore. The grieved He neither scorned nor loathed, Nor hid His face from us, But when we cried He heard, In crowds I thank for this, Pay vows with those who fear. The poor shall eat and feed,— Who seek the LORD give thanks. Revive your hearts for aye; <u>Reflect</u> , and trust the LORD.	24 25 26 27 28
The whole land bows to you, With all the Pagan Tribes; Because the LORD is King, He o'er the Heathen rules. They all shall eat, and bow All great on earth to Him, And all kneel in the dust, Or their life will not live. A race shall serve to us, The prince declares to me, Who goes and tells His plans To men as yet unborn.	29 30 31
PSALM 23.	
A Psalm of David.	
STANZA 1.	
My LORD attends;—I shall not want;— He lets me rest in verdant fields, He leads me by the pleasant brooks, He brings me back, my life refreshed, To skip with joy, and praise His Name.	1 2 3
STANZA 2.	
Though I may walk through Death's dark Vale, I fear no hurt, for You are there, Your rod and staff direct my way.	4
STANZA 3.	
You spread my board before my foes, With flowing cup have oiled my head.	5

6 Kindness and mercy follow me,
On every day I live ;
And in the LORD's house I shall dwell,
To lengthen out my days

PSALM 24.

1 A Psalm of David.
The Earth is the LORD's, and its fulness ;
The World, and all dwelling therein ;
2 For He founded it upon periods,
And constructed to move in its spheres.
3 Who should mount to the bill of the LORD,
To His Holy Place who should go ?
4 The clean handed and pure of heart,
Who incites not his mind to deceive,
And who does not feast upon vice,
5 He will receive bliss from the LORD,
And from my GOD win in his right.
6 These are the kind who desire You,
Like Jacob who seek for Your face.

PSALM 24A.

A Responsive Anthem.

7 THE SUMMONS.
" Lift up your heads, you Gates,
Draw up your ancient doors,
And let the Glorious King come in !"
8 THE REPLY.
" Who is this Glorious King ?"
9 THE RESPONSE.
" The LORD of Strength and Might ;
The mighty LORD of War."
" Lift up your heads, you Gates,
Lift up your ancient Doors,
Admit the Glorious King."
10 THE REPLY.
" He is the LORD of Armies,
He is the Glorious King."

PSALM 25.

1 By David.
My LIVING GOD to You I lift my soul,
2 My GOD in You I trust,
Nor fear disgrace ;
Though my foes on me tread.
3 None fail who hope on You,
But fools and traitors fail.
4 O ! teach me, LORD, Your ways,
Instruct me in Your paths ;
5 Conduct me to Your truth,
And teach that You are GOD,—
My trust, my hope all day.
6 I think, LORD, of Your kindness,
And everlasting love ;

So shake me from my sins; My crimes remember not, In mercy charge not them, For You my LORD are good.	7
You, LORD, are good and just, Lead sinners to Your paths.	8
To justice lead the poor, And teach the lost his road ;	9
All my LORD'S paths are smooth and safe, To those who guard His Law and Proofs.	10
O, LORD, for Your name's sake, Forgive my grievous sin!— The men who fear the LORD, With care should choose their path ;—	11
And then their life will rest in ease, Their children hold the land.	12
The LORD directs His friends, And teaches them His Law.	13
I, therefore, watch the LORD, Who freed my feet from nets, Who turned to me and pitied, When I was lost and weak.	14
He eased my griefs of heart, And brought me from my woes ;	15
Saw I was weak and lost, And freed me from my wrongs.	16
I saw my many foes, My cruel haters, hate.	17
Yet You relieved my life ; My trust on you held up.	18
You kept me firm and straight, For I had trust in You.	19
THE ENVOY.	
My God set Israel free From all of his distress. ¹	20

PSALM 26.

By David.

STANZA 1.

Judge me, LORD, for straight forward I walk ;	1
I move not from my trust in the LORD ;	2
EVER-LIVING ! test me, and be kind, And refine both in thoughts and in heart, For Your mercy is guiding my sight, And Your Truth is the guide of my march.	3

STANZA 2.

With the foolish I do not consort, And with vicious youths I do not go.	4
I hate the discourse of the bad, And with profligates never will sit.	5
In innocence I wash my hands,	6

¹ NOTE.—Psalm 25, v. 22. I believe this 22nd verse to be the prayer of an old transcriber, not part of David's Psalm.—F. F.

- 7 When, LORD, to Your Altar I go
 To hear to the voice of Your Law,
 And to read of Your wonderful acts.
- 8 LORD I love the Court of Your House,
 And the Place of Your glorious Home.
- 9 Among sinners record not my soul,
 10 Nor my life with the bloodthirsty men,
 Who with their hands fondle a crime,
 And with bribery fill their right hand,
 11 For I in my honesty walk;—
 So redeem and show kindness to me.
 12 My feet are fixed firm in the Right;—
 I give openly thanks to the Lord.

PSALM 27.

By David.

- 1 The LORD, is my light and my Victor, for whom should I fear?
 2 Who dread, when You, LORD, are the strength of my life?
 When the wicked assailed me, to eat up my flesh,
 My opponents and foemen all stumbled and fell.
 3 If an army assail me my heart will not fear;
 If they rise up to war I shall go out content.
- 4 I asked from the LORD one request,—
 To rest in His House all my days;
 To gaze on my LORD's beauty in life,
 And inside His Palace reflect.
- 5 In hard times, He concealed in His Tent;—
 He hid in the shade of HIS HALL,
 And lifted me into His fort;
 6 Raised my head o'er encircling foes,
 So I offer my gift in His Hall,
 And chant songs and Psalms to the Lord.
- 7 Listen, LORD to my voice when I cry,
 And have pity and answer to me;
 8 For You said to my heart "Seek My face,"—
 I therefore will seek Your face, LORD;
 9 So hide not Your presence from me,
 Nor depart from Your servant in wrath.
 You helped,—so abandon me not,—
 Nor forsake me, my GOD, who can save.
 10 Though my Father and Mother forsake,
 Yet the LORD will receive me again.
- 11 EVER-LIVING, O! teach me Your way,
 12 Show me a straight path from my foes.
 Give me not to my enemies' wish,
 For false-witnesses rise against me,
 And breathe out their lies!
- 13 But for this I had trusted to see,
 14 The LORD's bounty while living on earth.
 Yet trust on the LORD, and be bold;—
 Encourage your heart, and still trust in the LORD.

PSALM 28.

By David.

- 1 To You, LORD, I cry,—to my Rock,—
 To me be not deaf,—O! to me be not deaf.

When I seem falling down to a pit I
Hear and pity my voice as I shout out to you,
As I lift up my hand to Your Holy Abode. 2

Cast me not to the bad, and the doers of wrong,
Who speak fair as friends, but with malice at heart;—
What they practice, return to themselves,
And give them the suffering they make. 3
What their own hands have done, let return on themselves
Since they see not the works of the LORD,
And what He has made by His hands; 4
Cast them down and build not up again. 5

Thank the LORD, who has heard my prayer's voice,—
My heart rests in the LORD, as my shield,
He helped and He cheered up my heart,—
So I praise in my songs. 6
7

The LORD is my power and strength,
He saves His appointed Himself;
Save Your people and bless Your estate,
Conduct and for ever lead on! 8

PSALM 29.

By David.

Ascribe to the LORD, you Sons of GOD,—
Glory and power ascribe to the LORD! 1
Ascribe to the LORD His Glorious NAME,
Worship the LORD, with Holy Beauty. 2
The LORD with His grand voice over Seas,—
Over Mighty Seas the LORD thunders. 3

The voice of the LORD is strong,—
The voice of the LORD is splendid; 4
The voice of the LORD breaks Cedars,—
The voice of the LORD breaks Lebanon's Trees,
When Lebanon gallops like heifers,
And Shirion like young Bulls! 5
6

The LORD's voice shoots flashing fire,
The LORD's voice the desert revives,—
The LORD's voice revives the Desert of Kadesh! 7
The LORD's voice whirls the Fir-trees,
And strips the leaves from the Woods;
And all tell His might in His Home. 8
9
The LORD controls the spheres,
And the LORD sits King for ever! 10
The LORD is the strength of His People,
May the LORD bless His Race with peace. 11

PSALM 30.

By David.—A Psalm for the Dedication of his Home. 1

I will exalt You LORD who delivered,—
That my foes should not sneer over me, 2
And mock, LIVING GOD, when I cried to You. 3

LORD, You took up my life from the Grave,
You revived when descending the pit;
So I chant to the LORD for His mercy, 4
And praise when remembering Him kind. 5
His anger is but for a moment, 6

But His kindness remains for a life.
In the evening He may bring me tears,
But enjoyment at dawn!

7 I exclaimed in my ease, I shall never be moved,—
8 You LORD, in Your kindness, had fixed my Hill firm.
But You hid Your Presence, and I became weak!—
9 To you LORD I cry, and to you LORD I pray,—
10 What profits my blood, if I sink in a ditch?
Can the dust give You praise or report of Your truth?
11 Hear, LORD, and have pity, be helpful to me.
12 My grief You have turned to a dance,
Stripped my sackcloth, and girt me with joy.
I therefore will chant to Your glory,
Nor be dumb to JEHOVAH my GOD,
But thank You for ever and ever.

PSALM 31.

1 To his Bandmaster.

A Psalm by David.

STANZA 1.

2 I trust to You LORD, without shame;
To Your goodness I always can fly.
3 Bend your ear to me, then, from on high,
Become my Deliverer, a tower of strength,
And a fortified house to preserve!
4 For you are my Fortress, and rock,
So lead me and guide by Your power.
5 Release from the net they have spread;—
For You are my Guardian alone.
6 My breath to Your hand I resign,
So redeem me O LORD GOD of Truth.

STANZA 2.

7 I have hated the teachers, of empty ideas,
And my trust I have placed in the LORD,—
8 In Your mercy I joy and am glad.
Because You have looked on my griefs,
And known of the woes of my life,
9 Give not up to the hand of my foe,
But set on my feet, in the plain.

STANZA 3.

10 O! pity me, LORD—for my sorrows,
My body, and soul, and my sight waste with grief,
11 For by anguish my life is consumed,
And my years are exhausted in sighs;
By sufferings the strength of my body decays.
12 I became to my tyrants a jest,
To my neighbours a grief, and a dread to my friends,
Who saw me in public and fled!
13 'I'm forgot, as the dead from their heart,
I'm become like a vessel disused,
14 For I heard the abuse of the mob,
Who conspired around about me,
And plotted to capture my life.

STANZA 4.

15 But I have relied upon You,
For, O LIFE, You are truly my GOD.
16 In Your hand is my fate;—set me free

From the power and pursuit of my foes,
 And let Your face smile on Your slave, 17
 And save me for Your mercy's sake.
 O LORD shame me not when I call ; 18
 In the silent grave let the bad sink,
 And silence the false-speaking lips, 19
 Bold, proud, and insulting the good.
 For great is the goodness You store, 20
 For Your friends, and the kindnesses done,
 By You to the children of Adam !
 You hide in Your presence secure, 21
 You guard them from ruffian men,
 And shelter from libellous tongues.

STANZA 5.

Thank the LORD for His marvellous acts, 22
 A Strong-hold was His kindness to me !
 Yet I have exclaimed in my terror, 23
 I shall be cut off in Your sight ;—
 But You heard the voice of my prayers,
 When I to You shouted aloud !—
 So let all His saints love the LORD ; 24
 For the faithful the LORD will preserve,—
 But repay to the rest their proud acts.
 Take courage ! embolden your hearts, 25
 All you who keep watch for the LORD.

PSALM 32.

A Meditation by David. 2

He is happy whose sin is reversed—
 Whose fault is forgiven !

STANZA 1.

How Happy the man, 2
 Whose fault the LORD counts not to him,
 And there is in his mind no defect !

STANZA 2.

In my silence my bones wore me out, 3
 When I groaned for the length of the day,
 While Your heavy hand, day and night, 4
 Changed my moisture to summer's fierce drought.

STANZA 3.

My sin I confessed, nor have hidden my wrong ; 5
 To the LORD I told freely my crime ;
 So You have forgiven my passionate fault !—
 For this, all in sin will be prayerful to You, 6
 At the time they discover their slip,
 That the torrent of waters may not overwhelm.
 You were my shelter, my guard in distress, 7
 When I called were the guard of my flight !

STANZA 4.

GOD'S REPLY.
 " I will teach and will show you the way 8
 My glance will control you, and guide.
 Be not senseless like horses or mules, 9
 Who with bridle, and bit are controlled,
 To prevent them assailing yourself."

STANZA 5.

DAVID'S RESPONSE.

- 10 Many troubles will come to the bad,
 But who trust in the LORD possess ease.
 11 The Holy are glad and delight in the LIFE;
 And all the right-hearted rejoice.

PSALM 33.

The Exhortation.

- 1 You righteous rejoice in the LORD,
 You upright be happy and sing.

STANZA 1.

- 2 Give praise to the LORD with the Harp,
 Sing Him Psalms on the sweet mandoline.
 3 Come on I sing to Him a new song,
 And rejoice in Him with ringing cheers!—
 4 For the word of the LORD is sincere,
 And all His works rest upon truth.
 5 He loves both the just and the right,
 And His mercies replenish the earth.—
 6 The Lord made the skies by His word,
 And their Host by the breath of His mouth;
 7 He collects the wild waves of the Sea,
 From His treasures He gives out their foam.

STANZA 2.

- 8 Let all the earth reverence the LORD;
 All fear Him who dwell in the spheres;
 9 For HE spoke and they came into life,
 He commanded, and then they appeared!
 10 The LORD breaks the plans of the pagans,
 And frustrates mere human designs;—
 11 But the plans of the LORD last for ever,
 The designs of His heart for all times.
 12 Blest the nation whose GOD is the LORD,
 And the people He takes for His own.

STANZA 3.

- 13 From the heavens the LORD looking down,
 Examined the children of man;
 14 And from the abode of His Rest,
 GOD watched all the dwellers on earth:
 15 He, who formed every heart of the whole,
 Reflected on all they had done!—
 16 By his army, a King did not win,
 Nor a Hero prevail by his strength;
 17 The horse often failed to preserve,
 Or to fly by exerting his power;—
 18 But the LORD looks on those who fear Him,
 And those who rely on His love,
 19 From death to deliver their life,
 And restore them in periods of want.

CHORUS OF THE CONGREGATION.

- 20 Our souls therefore cling to the LORD
 For HE is our strength and our shield,
 21 And by Him our hearts are made glad,
 And we can in His HOLY NAME trust.
 22 Let Your mercy LORD rest upon us,
 For our hope has been fixed upon You.

PSALM 34.

**Of David, in his Distress for Want of Food, when he went to Abimelech
who Dismissed him and he Escaped.**

STANZA 1.

The LORD I will bless at all times, 2
His praise shall remain in my mouth ;
My soul shall exult in the LORD,— 3
The wretched will hear and rejoice,
Exalting the LORD with myself, 4
And in union proclaiming His NAME.

STANZA 2.

I called to the LORD who replied, 5
And rescued me out of my fears.—
They will look out for Him and have light, 6
And their faces will not be cast down,
" The LORD heard this wretch, they will say, 7
And relieved him from all his distress."

STANZA 3.

The LORD'S Angels camp all around, 8
Those who fear Him, and serve Him like men,
How good the LORD is, taste and try :— 9
Men are happy who trust upon Him.
Let all His Saints look to the LORD, 10
For none who fear Him are in need,
The Tigers may pine and be starved, 11
But who seek for the LORD will find food.

STANZA 4.

" Come my children, and listen to me, 12
While I teach you to reverence the LORD.
What man takes delight in his life ? 13
Who is longing to see happy days ?
From wickedness hold back your tongue, 14
And your lips from the word that betrays.
Turn from insult and do what is kind ; 15
Seek peace and pursue it alone.
For the LORD is observing the good, 16
And His ears have recourse to their cry.—
The LORD rejects doers of wrong, 17
And erases their memory from earth.
But the LORD will hear those who implore. 18
And delivers from all their distress.
The LORD comes to the broken in heart, 19
And saves those whose mind is depressed.
The good may have frequently woes, 20
But the LORD will release from them all.—
He guards every one of his bones, 21
And provides that not one of them break.—
But the wicked are killed by their sin, 22
And the haters of good will despair.

ENVOY.

The LORD rescues the life of His servants,
And those who trust Him will not fail." 23

PSALM 35.

𐤑𐤍 𐤁𐤏𐤁.

STANZA 1.

- 1 Against my opponents, O LORD lead the fight,
 2 Seize Your shield and come on to my aid !
 3 Couch the spear, and close in with my hunters
 Tell my life, " I will come to save you."
 4 Bring to shame, and disgrace all who seek for my life,
 Repulse and reprove those who plot for my wrong ;—
 5 Let them be like the chaff to the wind ;
 And as when the LORD'S Angel pursues
 6 Let their pathway be slippery and dark,
 At the time the LORD'S Angel comes on,
 7 For they dig for me pits without cause,
 And lay nets for my innocent life.—
 8 Let them meet with destruction unknown,
 The net spread for my life, catch themselves,
 In their pit let them fall to despair.
 9 Then my life will be glad in the LORD,
 And rejoice in salvation from Him.
 10 All my bones they will say to the LORD,
 " Who like You saves the weak from the strong,—
 From their robbers, the poor and oppressed ? "

STANZA 2.

- 11 False witnesses rose against me,
 They accused me of what I knew not.
 12 They repaid me with evil for good,
 With intent to bereave me of life.
 13 Tho' I had in their griefs worn a sack,
 And enfeebled my life by my fasts,
 And my prayer from my bosom drew out.
 14 I went on my trembling knees,
 As though mourning a mother in death.—
 15 But they joy and collect, as I grieve,—
 Against me the ruffians combine.
 16 Those I know not, incessantly tear ;
 And as reprobates laugh at a feast,
 Against me they rattle their teeth !

STANZA 3.

- 17 How long, LORD, will you only look on ?—
 O ! deliver my life from their rage,
 Your beloved from their lion-like yells !
 18 In public I then can thank You,
 Would extol to a powerful race.—

STANZA 4.

- 19 Let no traitors triumph on me,
 Ceaseless haters, who wink with their eye ;
 20 Who never will think about peace,
 But of things that will trouble the land,
 They reflect, as the means of revolt.—
 21 Such opened their mouths against me,
 They sneered, " We have seen it ourselves."
 22 LORD, you also saw, be not silent my Prince,
 And from me remove not far away.
 23 Awake, rouse, and rise up as my judge,
 My God and my Prince plead for me !

LORD judge by your standard of right, And o'er me let them not triumph long.—	24
Let them not say " Ah-ah ! " in their hearts, Or, " We destroyed him," to their minds.	25
Shame, and degrade those who laugh at my wrongs, Clothe in shame and contempt for their boast ;	26
Let my true friends, rejoice and be glad,	27
And say, " How perpetually great is the LORD, Who enraptures His servant with peace! "	
Then my tongue can declare You are good.	28
And will publish Your praises all day.	

PSALM 36.

To the Conductor of the servants of the LORD. 1

By David.

STANZA 1.

Rebellion to Wickedness said,— " Oh, come to my heart ! "	2
There was no reverence of GOD in his sight, When he smiled with his eyes on his lies, But he will find out his vile sin !	3
His mouth utters lies and revolt, He meditates fraud on his bed ; He is firm in his path of no use, He never rejects what is bad !	4
	5

STANZA 2.

Your mercy LORD reaches the hills, Your truthfulness goes to the clouds ; Your goodness like mountains divine, Your justice is like flowing streams !	6
The LORD helps both the cattle and men ;— How precious your bounty, O GOD !— Adam's sons trust your canopy's shade, They are fed by the fat of your House, And they drink of your health-giving streams.	7
For with you is the Fountain of Life, And Your brightness gives to us light. Your kindness extends to Your friends, And Your goodness to those of right heart.	8
Let not a proud footstep be mine, Nor let mine be the hands to oppress. When evil they do let them fail, And never be able to rise.	9
	10
	11
	12
	13

PSALM 37.

By David.

STANZA 1.

Let not the wicked attract ;— Nor envy their practice of sin ; For like grass they are quickly cut down, And they wither, as do the green leaves. But trust in the LORD and do good, Rest safe in the land and be fed, And make your delight in the LORD, Who will grant the desire of your heart.	1
	2
	3
	4

- 5 Wind on your path up to the LORD ;
 And trust Him because He can save,
 6 And will bring out your right like the dawn,
 Your acquittal like noon of the day !
 7 Resign all, and rely on the LORD,—
 Fret not at the prospering path,
 Of the man who will practice deceit.
 8 Cease anger, and leave off from wrath,
 Nor be fretful, except against wrong ;
 9 For the wicked will all be cut off,
 And who trust in the LORD hold the Land.
 10 Wait awhile, and the bad will be not !
 While you look at him, his home is gone !
 11 But the kind will inherit the land,
 And enjoy its perfection of peace.
 12 Tho' the wicked may rage at the good,
 And gnash with their teeth against them.
 13 The Almighty still laughs them to scorn,
 For He sees that their day will come on :

STANZA 2.

- 14 The wicked draw sword, and bend bow,
 To strike down the feeble and poor,
 And murder the good on the path ;—
 15 But their sword will come to their own hearts,
 And their bows will destroy their own selves ;
 16 And what little the righteous possess,
 Is more than the wealth of the bad.
 17 For the arms of the bad will be smashed,
 But the LORD will the righteous support.
 18 Of the honest the LORD knows the days,
 Their possessions for ever will be,
 19 Nor fail in the time of distress,
 But in periods of famine be fed,
 20 While the wicked will wither away,
 And who hate the LORD, like a parched field
 Will vanish in smoke and dissolve !
 21 The bad borrows, and does not repay,
 The righteous is generous and gives,
 22 Whom He blesses inherit the earth,
 And those whom He curses decay.
 23 The man who steps on with the LORD,
 Is safe, and his pathway is smooth ;
 24 If he stumbles he is not cast down,
 For the LORD will hold him by His hand.
 25 I have been young,—and now I am old,
 And have not seen the righteous forsaken,
 Nor his children go begging their bread ;
 26 All day he was kindly, and lent,
 And so his descendants are blest.
 27 Turn away from the wrong and do right,
 And eternal your dwelling will be ;
 28 For the just are beloved by the LORD,
 And He never abandons His Saints ;
 For eternity they are preserved,
 But the Race of the bad is destroyed ;
 29 For the good will inherit the earth,
 And upon it for ever will dwell.
 30 For the mouth of the good utters sense,
 And his tongue speaks for justice alone.
 31 With the Laws of his GOD in his heart,
 He never will cease to advance.

STANZA 3.

The wicked lay wait for the good,	32
And seek to procure his death.	
But the LORD will not leave to their hand,	33
Nor let him be wronged by their judge.	
Keep the path of the LORD and have hope,	34
He will help you to conquer the land,	
And to cut off the wicked you fear.	
I have seen how the wicked succeed,	35
And spread like a green growing tree ;	
Then I passed and I saw he was not,	36
And I sought him, but nowhere could find.	
Watch the True, and regard the Upright,	37
For the end of those men is in peace.	
But Transgressors will perish together,—	38
The future of sinners is wreck.	
The righteous are served by the LORD,—	39
Their fortress in time of distress,—	
JEHOVAH assists and protects,	40
And saves from the hand of the bad,	
All who trust upon Him.	

PSALM 38.

A Memorial Psalm of David.

1

STANZA 1.

LORD punish me not in Your haste,	2
Nor in Your hot anger correct ;	
For Your arrows have pierced into me,	3
And upon me the blow of Your hand.	
In my flesh now no soundness remain,	4
Because of Your wrath ;	
In my bones there is nothing of ease,	
Because of my sin !	
For my passions went over my head,	5
Like a burden too heavy to bear.	
They debase and they rot me away,—	6
And because of my crimes,	
I am bent and crushed down.	7
All the day I am walking in gloom,	
For my vitals are full of disease,	8
And there is no health in my frame.	
I am feeble and very depressed,	9
And groan from my anguish of heart.	
All my wail is before You, my LORD,	10
And my sighs are not hidden from You.	
My heart throbs, my vigour is gone,	11
And I have not the sight of mine eyes.	
My loved ones and friends shrink away,	12
They rise and avoid my approach ;	
But those hunt, who desire my life,	13
And are seeking for injuries to me,	
And meditate treason all day.	

STANZA 2.

But I, like the deaf, hear it not ;	14
And there is in my mouth no reproof.	
I am like to a man who hears not,	15
And without a reproach in his mouth.	
Yet my hope, LORD, relies upon You,—	16
You, my LORD and my GOD, are my help ;—	
For I thought they would triumph on me ;	17

- 18 Would exult when my footsteps had slipped.
For now I am ready to halt,
And my anguish is always at hand.
19 I therefore confess to my faults,
And deeply I grieve for my sins.
20 But my enemies live and are strong,
And my treacherous haters increase ;
21 And they who pay goodness with hurt,
Accuse me, though I did them good !

ENVOY.

- 22 LORD never forsake me ;—
My GOD leave me not.
23 Haste to help me, my Saviour and Prince,

PSALM 39.

I To Jeduthun the Bandmaster.

A Psalm by David.

STANZA 1.

- 2 I said I will guard my path,
From sinning with my tongue ;
With a bridle guard my mouth,
3 From ever-approaching crime !
I was silent and dumb,
I was silent from good,
But I troubled and grieved.—
4 My heart was hot in my breast,
A fire burnt in my mind,
Until I uttered my thoughts ;—
5 Instruct me, LORD, of my end,
And what the extent of my days,—
What I am and how weak, let me know.

STANZA 2.

- 6 You have given me a measure of days
I am weak, and as nothing to You ;
How weak are all men at the best !—
7 How shadow-like man passes by !
How vainly he stores up his wealth.
And who will collect it knows not !
8 And what now, my LORD, is my hope ?
My only hope rests upon You.

STANZA 3.

- 9 Redeem me from all my revolvings,
Let me not be the scorn of the vile.
I was silent, nor opened my mouth,
10 Because You had done it Yourself.
Remove Your affliction from me ;
11 I am crushed by the blow of Your hand,—
12 For when You correct man for sin,
You crush all his joys like a moth ;—
How feeble ! alas ! are all men !

STANZA 4.

- 13 Listen, O LORD to my prayer,
And attend to my cries,
Be not deaf to my tears ;
For I am but a stranger with You,—
A lodger, like my fathers were.
14 Then make for me comfort awhile,
Before I depart, and am not.

PSALM 40.

To his Bandmaster.

A Psalm by David.

STANZA 1.

Hoping, I hoped in the LORD, 2
 Who looked on, and heard as I cried, 3
 And raised from the Pit of Despair, 3
 Pulled my feet from the miry clay, 4
 Placed on the firm rock of success, 4
 And put a new song in my mouth.— 4
 Many saw and gave thanks to our GOD, 4
 And will reverence and trust in the LORD.

STANZA 2.

Happy man! who can trust in the LORD, 5
 Nor turns to false slippery lies! 6
 LORD how many the things You have made, 6
 How grand Your designs for our sakes, 6
 No man can relate them for You,— 6
 They exceed every utterance by speech. 7
 You approved not of offerings and gifts, 7
 —You revealed to my ears,— 7
 You asked not burnt offerings for sin, 8
 So I answered, " Behold I have come, 8
 As prescribed in the letter to me, 9
 With delight, GOD, to work out Your will, 9
 For Your law is endorsed in my breast. 10
 I publicly preached about Right, 10
 You know, LORD, my lips were not still, 11
 I hid not Your good news in my heart,— 11
 Your Truth, and Salvation proclaimed; 11
 I concealed not Your mercy and Faith, 11
 From the Public at large!

STANZA 3.

LORD hold not Your pity from me, 12
 Let Your mercy and truth always guard. 12
 • For sufferings upon me are heaped, 13
 Without number the frailties I bear, 13
 To look at them I have no power; 13
 They are more than the hairs of my head, 13
 So I have abandoned my heart;— 13
 Let it please You, my LORD, to relieve, 14
 Everlasting make haste to my aid!— 14
 Degrade and disgrace them at once, 15
 Who hunt for my life to destroy, 15
 Repulse and defeat those who joy in my woes; 16
 Give them loss, in reward for their jeers, 16
 Who uttered against me their laugh. 16
 Let those sing and be glad who seek You, 17
 Say always the LORD was my Saviour and Friend. 17
 For tho' I am poor and in want, 18
 About me my LORD cares, and guards,— 18
 So delay not to save me, my GOD.

PSALM 41.

To his Bandmaster.

A Psalm by David.

Bless the man who consoles the depressed! 2
 The LORD will relieve him in grief, 2
 LORD! keep his life happy on earth, 3

- 4 And give not to the wish of his foes.
 LORD! support him when sick on his bed;
 And in illness make pleasant his couch.

PSALM 41A.

STANZA 1.

- 5 I entreat, LORD, have pity on me;
 Heal my soul though I sinned against You.
 6 My foe says,—“It goes hard with him;
 He will die and his memory fade.”
 7 And if on a visit he comes,
 Deception he speaks from his heart;
 His malice he feeds in himself,
 Goes out, and then spreads it abroad.
 8 All my enemies whisper together.
 All who hate me combine for my hurt.
 9 They say, “He is loaded with crimes,—
 When he falls he will not rise again!”

STANZA 2.

- 10 Yet that man was my most trusted friend;
 He has kicked me who ate of my bread;
 11 So have pity, O LORD, upon me,
 And raise, that I may repay him;—
 12 By which I shall know that You love,
 When o'er me my foes cannot shout.
 13 And You hold me up in my right,
 And fix me for ever near You.

PSALM 41B.

A Chorus or Doxology.

- 14 Let Israel bless the LIVING GOD for ever,
 And ever, and for aye!
 Amen and still Amen.¹

END OF THE FIRST BOOK OF PSALMS.

THE SECOND BOOK OF PSALMS.
 CONTAINING SELECT SONGS BY VARIOUS
 CHORISTERS AND POETS.

PSALM 42.

- 1 To the Bandmaster.

A Meditation addressed to the Choristers.

STANZA 1.

- 2 As pants a Hart for rippling brooks,
 So pants my soul my GOD for You.
 3 My soul is thirsting for my GOD:—

¹ NOTE.—The 41st Psalm of the ordinary notation is clearly three distinct anthems, of entirely distinct character, confused by some

ancient transcriber. I consequently separate them.—F. F.

- When can I come, Oh Source of Life,
And see the face of GOD?
My tears have been my food,
Whilst day and night they ask,
"To-day where is your GOD?" 4
- I think of this, and pour my soul,
For to the House of GOD I went, 5
Along with you, with cheerful voice;
And festive singing crowds.
- STANZA 2.
- Why are you bowed down, O my soul?
And why in trembling grief for me?
I still possess my trust in God,
And thank Him for His help. 6
- STANZA 3.
- My GOD, my soul is bowed for me:—
Yet from Depression's Land I think, 7
And from Grief's Mountain, bow to You
Where torrent—torrent hails, 8
With voices from Your crashing falls,
And waves that roll along.
- STANZA 4.
- By day JEHOVAH shows his love,
And sings with me at night.— 9
I pray to GOD about my life,—
I ask from GOD, my hope, 10
"Why do I walk depressed
While enemies oppress
And crush me to my bones?
Tormentors in their scorn,
Demand from me all day,
"Ah, where is now your GOD?" 11
- STANZA 6.
- Why are you bowed down, O my soul,
And why in trembling grief for me? 12
In GOD I still possess my trust,—
Still thank my Saviour, Prince, and GOD!
- PSALM 43.
- STANZA 1.
- GOD judge me, and plead in my cause 1
Against an unmerciful race;
And guard me from men false and vile;
For You, only, my GOD, are my help. 2
O! why do You cast me away?
O! why do I walk so depressed
While my foeman is free to oppress?
Send Your light and Your truth, 3
They comfort and lead to Your Hill,
And up to your Holy Abode,
Where I go to the Altar of GOD,— 4
To the God of my pleasure and joy,
And thank you, my GOD, with the harp.
- STANZA 2.
- Why are you depressed, O my soul?
And why are you anguished within?
I still have my trust in my GOD,
Still thank my Prince, Saviour, and GOD. 5

PSALM 44.

1 To the Conductor of the Choristers.

A Meditation.

STANZA 1.

THE GENERAL.

2 O! GOD, we have heard with our ears,
 Our Fathers relating to us,
 The wonders You did in their days,
 In the days of old times,
 3 When your hand drove the Heathen away,
 And you punished and flung out vile tribes.
 4 For they seized not the land by their sword,
 And their own arm did not save themselves,
 But Your right hand and arm,
 And the light of Your face, for You loved.

STANZA 2.

THE TROOPS.

5 And You are our Leader, and GOD,
 Who orders for Jacob success.
 6 Our opponents through You we defeat,
 And who rise, we o'erthrow by Your NAME.

THE GENERAL.

7 For I rely not on my bow,
 And victory comes not from my sword;—
 3 But from our assailants You save,
 And make those who hate us to fail.
 9 Let us cheer to our GOD all the day,
 And for ever give praise to HIS NAME.

STANZA 3.

THE TROOPS.

10 Will You now reject and disgrace
 And not with our armies go out?—
 11 Would You now turn us from our foes,
 And let those who hate us rejoice?
 12 Will You let us be eaten like sheep,
 And for Pagans to chase like a storm?
 13 Will You sell Your People for naught
 And make no wealth out of their price?
 14 Will You set us a scorn to our friends,
 To our neighbours a laughter and mock?
 15 Will You set us a proverb to Pagans,
 And to Peoples a shaking of head?

THE GENERAL.

16 All day put dishonour before me,
 And cover my face with disgrace?
 7 At the voice of Derision and Libel,
 In the face of my foe, unrevenged?

STANZA 4.

THE TROOPS.

18 All this comes, tho' we have not forsook,
 Or not to your Treaty been false;
 19 We have not turned away in our hearts,
 Nor bent our steps out of Your path,
 20 Yet we fall in a den full of snakes,
 And are wrapped in the Shadow of Death!
 21 Had we forgotten the name of our GOD,

And stretched our hands to a God who was strange,	
Would not GOD enquire about that,	22
For he knows all the secrets of hearts?	
Yet for You we are murdered all day,	23
We are treated like sheep to be slain!	
✓ Rouse, ALMIGHTY! For what do You sleep?	24
Awake! nor cast us off for ever!	
Your face, for how long will You hide,	25
And forget our affliction and grief?	
Rise up, and to us restore ease,	26
And redeem us, because You are kind,	

PSALM 45.

To the Conductor of the Flageolets. 1

A Meditation for the Choristers.—A Song of the Affections.

MAIDEN BRIDE.

" My heart o'erflows, with pleasant thought;—	
I tell my doings to the King,—	2
A rapid writer's pen, my tongue."	

DAVID.

" You're fairer than a child of Adam,	
Your graceful lips express it well,	3
So may GOD bless for ever."	

MAIDEN BRIDE.

" Your sword gird on your thigh,	4
For courage, fame, and honour;	
For Honour, drive your Chariot,	5
And for the sake of truth,	
Seek out and help the Right:—	
It honours your right hand.	
Your darts will Nations pierce,	6
Beneath you they will fall,—	
Aim at your foeman's heart.	
Your Throue, Prince, is for ever;—	7
Your Kingdom's Staff, the Right;	
You love the right, and hate the wrong,	8
So GOD, your GOD, anoints	
With sweeter oil than all your friends!	
Your garments smell of cassia-myrrh;	9
From ivory jars, to make you glad."	

DAVID.

" On you Kings' daughters wait,	10
A Queen stands at your right,	
In lace of woven gold.	
Hear, girl, look and attend;—	11
Forget your Tribe, and Home.	
A King desires your love,—	12
Bow to him, as your LORD,	
Tyre's daughter brings you gifts,	13
The wealthy nations come."	

THE PRIEST.

" Princess of Glorious Veil,	14
With Gold Embroidered Robes,	
Approach the King with grace;	15
Come, follow, shepherd girls,	
Where she leads on for you.	
Advance with joy, and smile,—	16
She enters the King's Hall."	

THE CHORUS TO THE BRIDE.

- 17 "Your Sons, instead of father,
Will sit provincial Lords.
18 Forget your name for ever,
And the Tribes will always love."

PSALM 46.

- 1 To the Conductor of the Choir of Girl Singers.

A Song.

STANZA 1.

- 2 GOD is a refuge for us,
A strong help, when great troubles come;
3 So when the earth quakes we fear not,
Tho' hills splash to the heart of the seas,
4 Whose waters will murmur and roar,
And break on the Cliffs in their rush.

STANZA 2.

- 5 Bright streams deck the City of GOD,
Whose Holy Abode is on High,
6 She shrinks not with GOD in her midst;—
GOD comforts at break of the day.

STANZA 3.

- 7 Trembling Peoples and Kingdoms may shake,
Earth dissolve when He utters His voice;—
8 With us is the LORD of the Hosts,
Jacob's GOD is a fortress for us!

STANZA 4.

- 9 Come gaze on the works of the LORD
What power they show to the earth!
10 He gives peace to the bounds of the land,
Breaks the bow, and the arrow, and spear,
And the Chariots burns in the fire!

THE LORD'S ORDER.

- 11 Go and learn, that I only am GOD.—
I rule in the Heathen, I rule in the Land!

CHORUS.

- 12 With us is the LORD of the HOSTS!—
Jacob's GOD is a Fortress to us!

PSALM 47.

- 1 To the Conductor of the Choir.

A Psalm.

STANZA 1.

- 2 Let all the Tribes clap with their hands,
Cheer to GOD with a clear ringing voice;
3 Thus honour the LORD in the Heights,
The Great King over all on the Earth!
4 Who threw down the People beneath us,
And put nations under our feet.
5 He chose for us our possessions,
The Glory of Jacob He loved!

STANZA 2.

Rouse GOD with a shout!—	6
The LORD with the voice of a trumpet!—	
Chant all to our GOD, O chant,—	7
Chant, yes, chant to our King.	
For GOD is the King of all earth,	8
So now with intelligence sing!	

STANZA 3.

GOD is the King over Nations,	9
As HE sits on His most Holy Throne,	
So Princes of Peoples collect,	10
With the People of Abraham's GOD,	
For the Princes who guard all the Land,	
Are offering much!	

PSALM 48.

A Dancing Song for the Choristers. 1

STANZA 1.

INVOCATION.	
Exalt our LORD, and highly praise,	2
In City of GOD's Holy Hill!	
The lovely height,—our country's joy,—	3
With Zion's City on the North,—	
The City of the Mighty King!	

STANZA 2.

RESPONSE.	
GOD is known in her Mansions high ;—	4
When Kings learnt that, they passed ;—	5
They looked, they feared, and shook in dread,	6
Their loins shook with child-birth pains,—	7
As Tarshish ships wrecked by East-winds.	8

STANZA 3.

CHORUS OF TRIBUTARY KINGS.	
" As we had heard,—so now we see,	9
The City of the LORD OF HOSTS.	
The City of the GOD of gods,	
Was founded for all time!	

STANZA 4.

" We have thought of Your kindness, O GOD,	10
In the midst of Your Glorious Home :	
GOD, Your fame is as wide as Your praise,—	11
Your hand fills the earth with all good ;	
So let the Mount Zion rejoice,—	12
The daughters of Judah be glad,—	
Because of Your perfect Decrees!"	

STANZA 5.

THE CHOIR.	
Come forward and go about Zion,—	13
And number her Towers!	
Lay your heart to her ramparts,	14
Consider her Halls,	
And regard them for ages to come!	
For her GOD, is our GOD for ever,	15
And HE is our guardian till death!	

PSALM 49.

1 To the Conductor of the Choristers.

A Psalm.

STANZA 1.

2 Hear this all you Peoples,—
 Attend, all who dwell in the World :—
 3 Sons of Adam, with children of men,
 Along with the rich and the poor.
 4 For my mouth speaks in knowledge,
 And sense is the thought of my heart.
 5 I will bend down my ears to the verse,
 And unfold my ideas to the harp!

STANZA 2.

6 Why fear I the bad in my right ?
 And the wicked surrounding my feet ?
 7 Those who trust on their power,
 And confide on their wealth ?
 8 Which never can set a man free,
 Nor give GOD a ransom for him.
 9 How costly redeeming their lives,
 When they fall down for ever !
 10 For can he always live,
 And look not on decay ?

STANZA 3.

11 Yet he sees that philosophers die :—
 All, like fools and the brutes are destroyed,
 And to others abandon their power.
 12 Their houses they thought built for ever,
 And their dwellings for ages of time,
 And they fix their own names on their Lands.
 13 Yet man cannot last in renown,
 He perishes like the dumb brutes.
 14 How foolish this way of theirs is !
 But their children delight in their plans.

STANZA 4.

15 They lie in the grave like a flock ;
 Death shepherds them when they descend,
 He lays them straight out to the view,
 With their troubles and griefs in his care.
 16 But GOD will deliver my life
 From the hand of the Grave, who may seize.

STANZA 5.

17 Envy not when a man grows in wealth ;
 When in honour his family gains,
 18 For nothing he takes in his death,
 Nor can carry his honours with him
 19 Though his mind may be happy in life,—
 Yet that you are well be content,
 20 He goes to his ancestor's race,
 And never more looks on the light.
 21 Men in honour, and yet without sense,
 Are like to the perishing beasts.

PSALM 50.

A Psalm of Asaph.

STANZA 1.

The GOD of gods, the LORD, has spoken,	1
Called Earth from Sunrise to its set,	
GOD'S perfect beauty shines from Zion ;	2
Our GOD comes on and is not still.	3
Fire devours before Him,	
And round Him mighty storms.	
He calls to Heaven above,	
And Earth to help His Race ;	4
" Collect to me my Saints,	
By offering treat with Me.	5
The Heavens declare the right,	
Which GOD Himself decrees.	6

STANZA 2.

" I speak,—My People hear,—	7
Whilst I, you, Israel teach,	
Your GOD of gods am I!—	
I claim not sacrifice,	8
Your gifts before me stand.	
Nor take bulls from your house,	
Nor goats from out your fold.—	9
All Forest-beasts are mine,	
Herds on a thousand hills.—	10
I know all mountain birds,—	
The pasture's wealth is mine.	11
I need not tell if hungry,—	
Mine are the whole World's fruits!—	12
Eat I the flesh of bulls ?	
Or drink the blood of goats ?—	13
Then offer GOD your thanks,	
Pay the MOST HIGH your vows,	14
Call Me in Sorrow's day,—	
I will relieve ;—you thank."	15

STANZA 3.

But GOD asks of the bad	16
" Why study you my Laws ?	
Take My Treaty in your mouth,	
Whilst you correction hate,	17
And fling Commands away ?	
You see a Thief,—and share with him ;—	18
And with the adulterers join !	
You let your mouth to rogues,	
And mislead by your tongue !	19
You libel all your brothers,	
Your mother's son revile!—	20
Did these, and I was still,—	
You thought Me like yourself !	21
Reflect ! nor GOD forget,	
Lest I resistless tear,—	22
So offer thanks to Me.	
And walk GOD'S saving path."	23

PSALM 51.

1 To his Bandmaster.

2 A Psalm, by David, when Nathan the Preacher came to him on
account of his Adultery with Bathsheba.

STANZA 1.

3 Pity me GOD in Your mercy,
In great kindness blot out my crime.
4 Like rain-showers wash off my passions,
And purify me from my guilt,
5 For I will acknowledge my crime,
And before me are standing my sins;
6 I certainly sinned against You,
And committed this wrong in Your sight;
You therefore are right in Your message,
And are in Your sentence correct.
7 Alas! I was born with this passion,
And my mother conceived me for sin.

STANZA 2.

8 You delight in the truth that was hid,
My conscience You made me display;
9 But cleanse me and scour me with soap,
Yes, wash me till whiter than snow.
10 If You hear me I joy and am glad,
The bones You have broken will laugh.—
11 Oh, cover Your face from my sin,
And the whole of my passions blot out!
12 Create a clean heart for me, GOD;
And put a new mind in my breast.
13 And cast me not out from Your Presence,
Nor take Your pure spirit from me.
14 Restore me Your triumphant joy, §
Support me with freedom of soul,
15 Then I'll teach the rebellious Your path,
And turn back the sinners to You.
16 O pardon me, GOD, for the murders;—
O give me salvation, my GOD!
When my tongue will proclaim You are right,

STANZA 3.

17 My Prince You have opened my lips,—
Your kindness my tongue shall proclaim.
18 You wished not for Offerings or Gifts,
And Burnt-offerings gave You no delight,
19 So I give to GOD my brokeu spirit;—
A heart that is broke and depressed,
Will not be refused by that GOD.

PSALM 51A.¹

A Prayer for Zion.

20 O! look with Your favour on Zion,
And build up Jerusalem's walls.
21 Then You will be pleased with right Offerings,
On Your Altar whole bulls they will lay!

¹ NOTE.—These last four lines of the usually called 51st Psalm are most certainly not a part of David's sublime Ode of repentance, therefore I separate them as above.—F. F.

PSALM 52.

To his Bandmaster. 1
 A Meditation by David, when Doag the Edomite went and Reported 2
 to Saul. "David has gone to the House of Ahimelek."

STANZA 1.

Why boasts the General of mischief?— 3
 GOD's mercy exists all the day.—
 Mischief you weave with your tongue, 4
 With a glance of the eye you betray.
 Evil you love more than good, 5
 Falsehood better than speaking the truth!

STANZA 2.

You love everything that is vile;— 6
 With your tongue you will always mislead.—
 But GOD will destroy you for ever, 7
 And cast you away from His Hall;
 And uproot from the land of your life!

STANZA 3.

The righteous will see it and fear, 8
 And raise up a laugh against him,
 "See that man put no trust upon GOD, 9
 But relied on his wealth and his might!"

STANZA 4.

But I grow in GOD's House like an olive, 10
 Always trust in Your mercy, O GOD,
 I will praise You for ever, for what You have done, 11
 And will call on Your Name,
 For sweet mercy is present with You.

PSALM 53.

To his Bandmaster. 1
 A Reflection upon his Sickness, by David.

STANZA 1.

"There is no GOD," says the fool in his heart, 2
 Corrupted and rotten in vice, never practising good.
 On the Children of Adam, GOD looked down from the Heavens 3
 To see if they had enough sense to enquire for GOD?
 All straggled, corrupted together, 4
 None doing fairly, no, not even one!

STANZA 2.

Do they not know they do wrong 5
 When devouring My Race as they eat up their bread?
 And they call not on GOD!
 So they tremble where no fear exists, 6
 For GOD shakes the bones of the vile;
 Brings to grief for despising their GOD,
 Who gives Israel victory from Zion. 7

(ENVOY, BY A RABBINICAL EDITOR.)

(When GOD turns His People's captivity,
 Jacob will laugh and Israel smile.) 8

PSALM 54.

1 To his Bandmaster.

2 **A Reflective Song, by David, when the Ziftes went and Reported
to Saul that David was Lying near them.**

STANZA 1.

3 GOD, in Your power is my safety,
And in Your might my defence,—
4 Oh, GOD hear my prayer,
And attend to the words of my mouth,
5 For savages rise upon me,
And ruffians seek for my life;
With whom there is no thought of GOD!

STANZA 2.

6 But look! for a GOD is my helper,
The ALMIGHTY supporting my life.
7 He turns their crime back on my foes,
And He by His firmness destroys

STANZA 3.

8 With a vow, I will offer to You,
Praise Your Name, Lord, because You are good!
9 For from all my foes You deliver,
And my enemies show to my sight.

PSALM 55.-

1 To his Bandmaster.

A Reflective Song by David.

STANZA 1.

2 Listen O GOD to my prayer,
And hide not Yourself from my pleas;
3 Give a hearing to me, and reply,
For I wander reflecting, and moan,
4 At my foe's voice, before and behind,
For the wicked throw terror on me;
They accuse me with fury and rage,
5 My heart beating quick in my breast,
Whilst the faintness of Death on me falls;
6 And on me fear and shuddering comes,
And terrors encircle me round!
"Who will give me Dove's wings," I exclaim,
7 To fly off, and seek myself rest?
For then I would fly far away,
And rest in the Desert secure.
8 I would hasten to make my escape,
9 From the rage of this wind, and this storm."

STANZA 2.

10 LORD swallow and split up their tongues,—
Cruel wrong I have met in this Town,—
11 Day and night they encircle the walls,—
And passion and sorrow are there.
12 There, mischief that will not depart;
With arrogance, malice, and fraud.

STANZA 3.

13 I could have borne, if a foe had reviled,
Or against me an enemy rose,—
For I could have hidden from them.

But you, man, were close by my side,— 14
 You were my companion and friend!—
 How sweetly we chatted together, 15
 As we walked to GOD'S HOUSE with the crowd,
 O! fling sudden ruin on him,— 16
 Let him go while alive to the Grave!—
 For malice was deep in his breast!

STANZA 4.

I will cry for myself to my GOD, 17
 To the LORD who is able to save.
 At evening, and morning, and noon, 18
 As I cry He hears my moaning voice.—
 He will give my soul peace in my breast, 19
 From the many who stand against me.
 GOD hears me, and will punish them, 20
 And fling to distress from their rock,
 To which they will not be restored,
 Because they have no fear of GOD.

STANZA 5.

He held out his hand as for peace,— 21
 But his treaty he broke!
 Than butter his mouth was more smooth,— 22
 But war in his heart;
 His words they were softer than oil,— 23
 But they were only traps!
 Yet treacherous and blood-thirsty men, 24
 You, GOD, bring to deepest distress;
 They live not the half their days,—
 So I trust upon you!

PSALM 56.

By David, to his Bandmaster. 1

Composed on hearing the Cooing of Doves at a Distance, when
 Imprisoned with him, by the Philistines in Gath.

STANZA 1.

Oh, pity me, GOD, for I am overwhelmed; 2
 Every day men pursue me with war,
 They pant in pursuit all the day, 3
 Against me many warriors rise!—
 Though in fear, I will trust upon You; 4
 I am strong in the promise of GOD, 5
 I have trusted in GOD without fear,
 What can flesh do to me?

STANZA 2.

They devise things against me all day; 6
 All their thoughts are to do me some harm.
 They hide themselves watching my tracks, 7
 And they hope for my life!
 For their wickedness, shall they escape? 8
 Cast these people down, GOD, in Your wrath.
 Count my wanderings up for Yourself, 9
 Put into Your bottle my tears,—
 Are they not recorded with You?
 Then turn my foes back when I cry, 10
 To teach me that You are my GOD,
 The GOD on whose promise I trust, 11

12 Upon the LORD'S promise I rest;
My hope is on GOD without fear,—
So what can man do against me ?

STANZA 3.

13 Your vows are upon me, O GOD;—
I will pay in thank-offerings to you ;—
14 From Death you have rescued my life,—
So my feet have not faltered to fall,
For You went before me, my GOD,
In the BRIGHTNESS OF LIFE !

PSALM 57.

1 To his Bandmaster.

2 Written by David, on his Flight from the Presence of Saul,
to the Cave.

STANZA 1.

O, pity me, pity me GOD,
For my soul has reliance on You ;
I will trust in Your canopy's shade,
Until my distressers have passed.—
3 I call to my GOD, the Most High,
To the GOD, who has laboured for me,
4 Who sent from the Heavens and saved,
And the Ruffians in power restrained,
When GOD sent His mercy and truth.

STANZA 2.

5 My life is laid down among lions;—
The furious children of men,
With arrows and spears for their teeth,
And their tongue is a glittering sword.

STANZA 3.

6 GOD whose grandeur is over the Heavens,
Your glory above all the earth;—
7 They spread out a net for my feet,
Dug pitfalls to capture my life;—
But they have sunk into their pit !

STANZA 4.

8 My heart rests, O My GOD, my heart rests !
So I sing You in songs, and in psalms.—
9 Arise up my pride ! arise harp and lute !—
I will rise up myself with the dawn,
10 And proclaim You, ALMIGHTY, to Nations,
To People sing of You in psalms ;
11 For Your Mercy is high as the skies,
And Your Truthfulness reaches the clouds ;
12 GOD, Your grandeur is over the Heavens,
And Your Glory above all the Earth !

PSALM 58.

1 Written to his Bandmaster.

By David, advising him never to Despair.

STANZA 1.

2 Those in Power should utter the truth,
And honestly govern the children of Adam.
3 But, alas ! from your hearts you do wrong ;

Your heavy hands loading the scales!—
 They wickedly stray from the womb, 4
 They wander from birth speaking lies.
 They poison like venom of asps, 5
 Like the Deaf-Adder shutting her ears,
 To hear not the voice of the Charmer, 6
 Tho' charming with greatest of skill.

STANZA 2.

GOD! pull out their teeth from their mouth; 7
 LORD! break the young lion's jaw teeth;
 Let them vanish like water when spilt; 8
 Like a snail that is crushed in the path, 9
 Or abortion that sees not the sun;
 Ere they see it surround them with thorns, 10
 That alive they may burn with a roar!

STANZA 3.

Then the Good will enjoy the result:— 11
 In the blood of the Bad wash his feet,
 And men say, "There is profit in right,— 12
 A GOD who does Justice on earth."

PSALM 59.

To his Bandmaster.

Written by David about the Willing of Saul, who sent and
 Besieged him in his House, to Kill him.

STANZA 1.

Release me, my GOD, from my foes,— 2
 Protect me from those who assail;
 Set me free from the doers of wrong, 3
 And save from these blood-thirsty men;
 For see how they hunt for my life, 4
 Their forces against me collect,—
 Not, LORD, for my fault or my sin!

STANZA 2.

They prepare to attack without cause,— 5
 Arise, and come forward and see!
 And You, O LORD GOD, of the Hosts, 6
 Awaken, O Israel's GOD!
 Unpitying visit these men,—
 All those who deceive and betray!

STANZA 3.

They return with dusk,—grin like dogs,— 7
 And then they encircle my house.—
 And, look, how they foam at the mouth, 8
 And the slaver runs down from their jaws!
 But You, LORD, about them can smile, 9
 You laugh all the day at the rogues.—
 You are strong!—I will trust upon You; 10
 For GOD is Himself, my defence.
 My GOD with His mercy precedes, 11
 My GOD protects me from my foes!
 Slay them not, lest my People forget, 12
 But disperse and o'erthrow by Your might,!

¹ NOTE.—Psalm 59, v. 12. ("The LORD is our shield!"), אֲדַבְּרֵי אֱלֹהִים. I would suggest this exclamation is an old Rabbin's comment, for it breaks the verse.—F. F.

- 13 By their mouth's sin, and speech of their lips,—
Let them thus be all caught in their pride.
Let the cursing and lies they relate.
14 Be consumed in a fire and destroyed !
And teach them that GOD has the rule,
To the furthest of bounds of the earth.

STANZA 4.

- 15 At dusk, they come back with their growls :—
Like dogs they encircle the house.—
16 They yell for the food they get not ;—
17 But I myself sing of Your power,
And am cheered by Your mercy till morn,—
For You are a Fortress to me,
And a refuge in times of distress.
18 My GOD as my Strength I will chant,
For GOD is my fortress, my GOD is my Trust !

PSALM 60.

- 1 Written by David, to his Bandmaster, as an Instruction during his
Invasion of Aram-Nahrim (Mesopotamia) and Aram-Ṭobuh (the
2 Delta of the Euphrates, on the Persian Gulf), when Joab was
Repulsed, and the Edomites slew Twelve Thousand, at the Conflux
with the Ocean.

STANZA 1.

DAVID'S PRAYER.

- 3 GOD, in Your wrath You abandoned and routed,—
Turn to us again !
4 You shook the earth, till it broke,
And like rotten wood shattered !—
5 You have shown to Your people affliction,
We have drunk of the staggering wine ;
6 You abandoned Your standard to terrors,
To flight from the face of a rout !
7 That Your darlings may not meet destruction,
Let Your hand help and answer to me.

STANZA 2.

THE PRIEST.

- 8 GOD from His Sanctuary speaks.
I am glad !—

David.

DAVID'S ORDER FOR BATTLE.

- I will divide in the morning,
And lower the tents for advance ;
9 Take Gilad, and Manasseh with me,
And Ephraim to strengthen my Van,
And Judah shall serve as my Guard !
10 I will charge on the Moabite flank,
Over Edom will march in my boots,
And over Philistia cheer !

STANZA 3.

- 11 Who will storm for me the fort ?
And who against Edom will charge ?
12 GOD will not our armies forsake !
Will not GOD advance with our troops ?
13 And give to us strength in distress,
Where vain would be victory by men ?
14 With GOD we will gallantly work,
Our enemies HE will defeat !

PSALM 61.		
To the Conductor of the Women Singers.		1
By David.		
STANZA 1.		
Listen, O GOD, to my cry!		2
And attend to my prayer!		
I cry from earth's boundary to You,		3
In exhaustion of heart—		
Lead me to a rock, that is higher than I,		4
For You ever were my defence,		
A Fortress protecting from foes.		5
Let me rest in Your dwelling for ever		
Let me fly to Your Canopy's shade!		
STANZA 2.		
For You heard my promises, GOD,—		6
Gave possessions for honouring Your Name;		
Add days, to the days of the King,—		7
Make his years like the ages of age!		
Let me dwell in the presence of GOD,		8
Where mercy and truth always guard;		
Then I always can sing to Your Name,		9
And pay my vows, day after day.		
PSALM 62.		
To his Bandmaster, for Jeduthun.		1
A Psalm by David.		
STANZA 1.		
Yes! My soul is resigned to my GOD;		2
And from Him my safety will come.		
Yes! He is my rock, and my Saviour,		3
My Hill whence I cannot be moved!		
STANZA 2.		
How long will you sit on a man?		4
You all like a wall will be broke,—		
Like a fence bulging out to its fall!		
They only advise by their lips,		5
Their lying mouth loves to deceive,		
They bless,—with a curse in their heart!—		
STANZA 3.		
Yes! My soul is resigned to my GOD;		6
For from Him alone comes my hope;		
Yes! He is my Rock, and my Saviour,		7
My Fort from which I will not move.		
With GOD is my Safety and Might,		8
My Stronghold and Fortress is GOD,		
So trust on Him, men, at all times,		9
And pour out your hearts before Him,		
For our hope is on GOD!		
Alas! feeble, frail sons of Adam;		10
Man's sons in the balance fly up:—		
They are weakness alone!		
STANZA 4.		
Put not your trust upon wrong,—		11
For robbery leads not to power;		

- Or on prospering set not your heart.
 12 GOD spoke once,—yes, and twice I have heard,
 That power is only from GOD,
 13 And from You, Almighty, comes mercy,
 For You reward men for their work !

PSALM 63.

- 1 A Psalm by David when he was fasting in the Wilderness of Judah.

STANZA 1.

- 2 GREAT GOD, You are my GOD,
 At dawn I seek for You,
 My soul and flesh long for You,
 On this land, dry, and weary,
 Where there is not a stream !
 3 To gaze upon Your goodness,
 To see Your glorious might ;
 4 For Your gift is more than life,
 And my lips declare You blest.
 5 So while that I can thank You,
 I lift hands to Your house ;
 6 For as with milk and honey,
 You have maintained my life,
 My lips and mouth will praise
 7 As I think on You in bed,
 While I watch for You I sigh,
 8 For You are still my comfort.

STANZA 2.

- When I sang in Your canopy's shade,
 9 My soul followed closely to You,
 So now let Your right hand support—
 10 But those who in rage hunt my life,
 Sink down to the depths of the Earth ;
 11 Or on the Sword's point let them run,
 Let them be as a gift to the wolves.

STANZA 3.

CHORUS BY DAVID'S MEN.

- 12 Let our Leader be glad in his GOD,
 All acknowledging Him will succeed,
 For He stops every false-speaking mouth.

PSALM 64.

- 1 To his Bandmaster.

A Psalm by David.

STANZA 1.

- 2 Listen, GOD, to the sound of my plaint,
 Guard my life from the rage of my foes ;
 3 Hide me from the plots of the bad,
 From the mob, who would do me a wrong ;
 4 Whose teeth are as sharp as a sword,
 5 Whose tongue shoots, like darts, bitter words,
 Which they cast from their dens on the good !
 6 They encourage themselves in vile things,
 And lay down their well-contrived traps,
 And say to themselves, " Who can see ? "
 7 They seek mischief with diligent search,
 And dive in man's breast and his heart.

STANZA 2.

But GOD will shoot arrows at them, 8
 And suddenly they will be struck,
 And their tongue will recoil on themselves, 9
 And all looking upon them will fly!
 All who see them will tell of God's act,— 10
 And how he has made them to fall.
 Then the good will rejoice in the LORD, 11
 And the upright in heart give Him thanks.

PSALM 65.

To his Bandmaster.

A Psalm for Singing, by David. 1

STANZA 1.

GOD, to You silent reflection is praise;— 2
 In Zion they pay to You vows,
 O! Hearer of Prayer, 3
 For all flesh comes to You!

STANZA 2.

The emotions of passion were stronger than I,— 4
 But You can erase our sins.
 Happy he whom You choose and approach, 5
 He can dwell in Your Courts full of bliss;
 In the House of Your Holy retreat.

STANZA 3.

You instruct us, revealing the right, 6
 O trustworthy GOD who can save,
 To all bounds of the Earth and wide Sea;
 Who fixed by His power the mountains, 7
 With majesty girdled around!
 Who pacifies loud roaring Oceans, 8
 Loud billows, and murmurs of nations!—
 The dwellers far off fear Your signs 9
 Making cheerful the dawn and the dusk.
 When You visit, and moisten the earth, 10
 A Lake full of water is GOD,
 For producing the corn, You prepared;— 11
 It soaks the earth's furrows, and clods,
 Whence plenty springs, blessed by Your showers.

STANZA 4.

The years advance crowned with Your wealth, 12
 And Your waggons are dropping with oil.
 Then the meads of the valley are dripping, 13
 And the hills are encircled with glee;
 The pastures are clothed by the flocks, 14
 And the Valleys so covered with corn,
 That they cheer!—and they sing!

PSALM 66.

To his Bandmaster,

A Choral Song. 1

STANZA 1.

Hurrah for our GOD, all the Earth 2
 Sing Psalms to His Glorious NAME;
 Give to Him honour and praise;—

3 Say, "GOD, how grand are Your works,
With what power You crush all Your foes!
4 And all the Earth bows to You down,
And sings, chanting psalms to Your Name!

STANZA 2.

5 Come, look on the products of GOD,
Displayed from on High to mankind,
6 When He turned the Sea into dry land,
That on foot they crossed over the stream,
And then we all gave thanks to Him.—
7 For ever He rules from on high,
His eyes on the Heathen are fixed;
And no rebel succeeds against Him!

STANZA 3.

8 Let the People give thanks to our GOD,
Let the sound of His praises be heard,
9 Who fixed our soul in our lives,¹
10 And lets not our footsteps be moved!

PSALM 66A.²**A Lament of the Babylonian Captives.**

STANZA 1.

11 You made us be led to the net,
You put a great load on our loins,
12 You caused men to ride o'er our heads,
So we passed through the water, and fire,
But will afterwards bring us to rest,
13 When with offering I'll come to Your House.—
To You I will pay all my vows,
14 Which I with my lips have declared,
And my mouth promised when in distress.
15 I will offer rich offerings to You,
I will sacrifice rams, with perfumes.

STANZA 2.

16 Come, hear me relate what I saw,
And what GOD has done for my soul.
17 I cried out to Him with my mouth,
And high praise was under my tongue.
18 If He had seen Sin in my heart,
Th' ALMIGHTY would not have heard me;—
19 However, GOD heard my request,
And has granted the voice of my prayer.

ENVOY.

20 Thank GOD, who has not turned away;
I prayed, and His mercy revived.

PSALM 67.

A Psalm for the Singers.

STANZA 1.

1 Let GOD favour and bless us,
2 And shine with His presence on us.

¹ NOTE.—Psalm 66, v. 9. See Genesis, ch. 2, v. 7.—F. F.

² NOTE.—Psalm 66A. The sense and pur-

port shows this to be an entirely separate Psalm to that of the first ten verses, which are a song of triumph, not of despair.—F. F.

Revealing Your way to the Earth;
Your victories to every race ! 3

STANZA 2.

Let Nations call You their GOD, 4
You, let all the Nations proclaim !
Let the People rejoice and be glad, 5
For with Justice You govern the Tribes,
And comfort the Nations of Earth.

STANZA 3.

Let Nations call You their GOD, 6
You, let all the Nations proclaim ;
The Earth then will give out her products, 7
And GOD, our GOD, will bless us,
Us our GOD will bless,
And all bounds of the Earth revere Him !

PSALM 68.¹

From Habid, to his Bandmaster.—A Psalm for Singing. 1

STANZA 1.

Let GOD arise ! His foemen flee, 2
His haters turn before His face ;
And fly away like driven smoke ! 3
As melts the wax before a fire,
The bad will fail before our GOD ;
And then the righteous will be glad, 4
And will exult before our GOD ;
And joy with raptured glee.

STANZA 2.

Sing to our GOD ! chant to His Name !— 5
Who rides in Darkness borne !—
His Name is LIFE ; be glad to Him,—
Our GOD who from His Holy Court, 6
Protects the poor, and guards the Weak.

PSALM 68A.

An Anthem on the Release from Pharaoh.

STANZA 1.

GOD ! when you brought Your darlings Home, 7
Relieved the captives from their chains,
With smiles those slaves in freedom slept.
When you, GOD, led your People out, 8
And marched them thro' the desert land,
Earth shook ! the Heavens themselves bowed down ! 9
Yes ! Sinai to our GOD :—
Our GOD, the GOD of Israel !

¹ NOTE ON PSALM 68.—The whole of these Psalms, ordinarily named the 68th Psalm, from v. 1 to the end at v. 36, are exceedingly obscure and difficult in the Hebrew text, as we now have it. It is probably partly so from errors in transcription, which previous translators seem to have considered irremediable, and so give renderings that are all destitute of connection, sense, or meaning. But careful study to first ascertain the initial

form of the thought of the sacred poets, and then a careful following of it, has I believe enabled me to arrive at the purport of the different anthems given above, which were evidently written after the days of David. In arriving at my renderings, I have been greatly assisted by the careful scholarship of the Rev. J. Bowen, B.D., Rector of St. Lawrence, Wolf's Castle, Pembroke-shire.—F. F.

STANZA 2.

- 10 And You, GOD, poured a copious rain;—
Your fainting race refreshed;—
11 Your creatures, GOD, revived
When wealth You gave Your poor.
12 When the ALMIGHTY ordered,
Were not a Host announced?
13 The serried Hosts advanced, advanced,
And housewives took the spoil!

PSALM 68B.

An Anthem, for use with the Sin-offering.

- 14 Though you have lain on the dung,
Like the Dove with her silvery wings,
And her feathers all spotted with Gold,
When she shakes herself free from the filth,
15 She will shine like the snow in the dusk!

PSALM 68C.

An Anthem to be Sung on Approaching Jerusalem.

- 16 GOD'S Hill 's a Hill of Bashan,
A Bashan dome-capped Hill!
17 Why are you proud, you lofty Hills?
GOD chose this for His Home,
The LORD dwells there for ever!

PSALM 68D.

An Anthem with a Thank-offering.

- 18 GOD'S Chariots bear ten thousand Warriors:—
With them is the MIGHTY, on Sinai the Holy!

PSALM 68E.

An Anthem of the Captives Returning from Babylon.

STANZA 1.

- LEADER. Let the Freer of Captives be highly exalted,
The Giver of blessings to men,
When restoring to Home, to the LIFE, our GOD.

STANZA 2.

- THE PEOPLE. Bless the Almighty to-day!—
To-day He has freed us,
The GOD who has saved us!
21 The GOD—our GOD, and our Saviour,
EVER-LIVING, ALMIGHTY, has brought us from death.

STANZA 3.

- LEADER. Yes! GOD broke the head of our foes,
The Ruffians who marched on in crime!—
23 Sing "The LORD has restored us from Bashan;
Restored from the depths of the sea!
24 So dabble your feet in the blood,—
Let the tongue of the dogs in your enemies share!"

PSALM 68F.

An Anthem on the Entry of the Priests into the Temple.

STANZA 1.

Let them see your processions, O! GOD, 25
 The Holy Processions, My GOD, and my King!
 The singers go first, and the harpers behind, 26
 Between them the girls with the Timbrels!

STANZA 2.

Give thanks in the crowds to our GOD, 27
 On Israel's Walls to the LORD.
 See there little Benjamin walks, 28
 The Princes of Judah, the strong,
 With Zebulun's Princes, and Naphtall's Chiefs!

PSALM 68G.

An Anthem for Beginning the Services.

PRIEST.

Your GOD has sent me strength. 29

PEOPLE.

Confirm O GOD Your work for us;
 At Your Temple in Jerusalem, 30
 Where Kings freely bring You gifts.
 There they drive up beasts with goads, 31
 And perfect rams, and calves.
 The tribes came there with silver,
 The People bow as they advance.
 The Mitzraim bring rich gifts, 32
 Kush lifts his hands to God.—
 Earth's Kingdoms sing to GOD, 33
 They chant to the ALMIGHTY!

PSALM 68H.

Song of Praise.

STANZA 1.

He who rides on the skies, He who has formed Earth,— 34
 Hark! with how great voice He speaks;—
 Ascribe strength to the GOD over Israel,— 35
 His splendour and strength, in the clouds!

STANZA 2.

From Your Sanctuary, GOD, give us light, 36
 And let Israel give thanks to his GOD,
 You strong and great People give thanks to your GOD.

PSALM 69.

To his Conductor of the Clarionettes. 1

By David.

STANZA 1.

Save me, GOD, for the seas go over my soul! 2
 I am sunk in the mire, without any rest; 3
 Come to deep waters, where floods sweep along;

¹ See note on page 49.

- 4 I am weary with crying, my throat is inflamed,
And my eyes fail, from looking for GOD.
5 My haters are more than the hairs of my head,
My betrayers are stronger than I ;
I gave back to the liars what I never had stole !

STANZA 2.

- 6 You, my GOD, are aware of the faults I possess,
And my frailties can never be hidden from You.
7 Shame not, ALMIGHTY, by me, those whose hope is on You,
Nor Great LORD OF HOSTS, be dishonoured through me,
For they are Your seekers, O ! Israel's GOD.

STANZA 3.

- 8 For You I have suffered reproach,
My face has been covered with shame.
9 I became to my brother a stranger,
And unknown to my own mother's son ;—
10 For the zeal for your House had consumed,—
Your insulters' abuse fell on me ;
11 So I wept in depression of soul,
And they threw that on me to insult.
12 When I took for my clothing a sack,
From them I was subject to scorn.
13 Against me the nobles conspired,
And satires the Drunkards composed ;
14 But I pray to THE LIFE for good times :—
In Your great kindness, answer me, GOD,
And You in Your Faithfulness, save.

STANZA 4.

- 15 Release me from mire, or I sink,
Snatch from the Deep Sea of my foes,
16 Let not the floods sweep me away,
And let not the Gulfs swallow down,
Nor the Pit over me close her mouth.—
17 Answer, LORD, for Your mercy is sweet,
In Your gentleness turn towards me,
18 And hide not Your face from Your slave ;—
Haste to answer for I am in grief,
19 Redemption, O ! bring to my soul,
And let me be freed from my foes.
20 You know they reproached and reviled,—
All my tyrants abused me to You.
21 Their libels have broken my heart,
I am sick and I long to depart ;
In vain looked for friends,—but none came,—
22 When I hungered,—they opium gave,—
When I thirsted,—sharp acid to drink !

STANZA 5.

- 23 Make their table before them a trap,
A punishment to them, and snare.
24 Let their eyes be obscured from the light,
And their loins continually shake !
25 Pour out all Your anger on them,
And let Your fierce wrath overtake,
26 Let their Castles be wrecks,
In their Halls let none dwell.
27 For they chased after him You had struck,
And added anew to Your wounds !

So let them add fury to passion,	28
And let them not come to Your rest ;	
Blot them from the Book of the Lives,	29
Let them not be inscribed with the Good ;	
But I, from my misery and pain,	30
O GOD of Salvation, relieve !	

STANZA 6.

GOD'S Name I will thank in a song,	31
And magnify Him in an ode,	
And feast to the LORD with an Ox,	32
And a bullock with horns, and with hoofs.	
The wretched will see and be glad,	33
And seek GOD and enliven their hearts,—	
For the LORD still attends to the poor,	34
And the captived He does not forget.	

PSALM 69A.

A Song of Refrain from Babel.

Let the Heavens, and the Earth give Him thanks,	35
The Seas and all moving in them ;	
For GOD gives the victory to Zion,	36
And re-builds the Cities of Judah,	
And they shall dwell there, and possess,	
And the Race of His Servants shall hold,	37
And who love HIS NAME shall rest there. ¹	

PSALM 70.

By Babil, to his Bandmaster, as a Remembrance. 1

STANZA 1.

O GOD to deliver,—rise LORD to my help ;	2
Shame and disgrace those who seek after my life,	
And turn back and rout those who wish for my hurt,	3
Let fall back from their seats those who laugh out, " Ah ! Aha "	4

STANZA 2.

But let all who seek You rejoice and be glad ;	5
Say always, " I love Your Salvation, GREAT GOD." "	
But, O GOD, I am wretched, and Poor,	6
God haste to my aid, and relief,	
Make. LORD, no delay !	

PSALM 71.

STANZA 1.

LORD, I have trusted in You,	8
I shall not be depressed ;	
In Your goodness relieve me and guard,	9
Bend to me Your ear, and assist,	
And be my strong fort of retreat,	9
To victory You always have led,—	
For You are my crag, and my rock.	

¹ NOTE.—Psalm 69A, from v. 35 to the end, is clearly not part of David's Psalm, but that of some captive returning from Babylon some

centuries after his day. Some transcribers has confused it with David's poem.—F. F.

STANZA 2.

4 Guard me, my GOD, from the hand of the bad,
 From the clutch of the vile, and malign,
 5 For, ALMIGHTY, I hoped upon You,
 I trusted on You from my youth.
 6 I leaned upon You from my birth,
 From my mother's breast, You were always my home,
 And to You I will always give thanks.
 7 To the crowd I appeared as a wonder,
 For You had endowed me with power,
 8 So my mouth shall be full of Your praise,
 All the day giving honour to You.
 9 Oh, cast me not off in the time of my age,
 Nor forget when my vigour decays,—
 10 When against me my enemies speak,
 And Companions lie wait for my life.
 11 "GOD forsakes him," they say, "We will chase,
 And seize him without an escape."

STANZA 3.

12 Go not far from me, O GOD ;
 My GOD, to assist me, make haste ;
 13 Shame and disgrace those who shoot at my life,
 And who would do wrong, clothe in insult and scorn,
 14 But let me continually hope,
 And publish Your praises afar !

STANZA 4. -

15 My mouth shall Your goodness declare,
 And the comforts You give every day,
 For have I not their full number known ?—
 16 O LORD, I march on by Your might ;—
 Your goodness, O LIFE I record,
 17 You have taught me, O GOD from my birth,
 And till now I Your wonders proclaim.
 18 GOD, forsake not my age, and grey hairs,
 Till I tell of Your arm to this time,
 And your grandeur to all that may come ;
 19 Your righteousness, GOD, to the Heights,
 And what the great things You have done.

STANZA 5.

20 O GOD ! Who is equal to You,
 Who showed me abundant distress,
 But then led me back to my life,
 And brought from the depths of the earth !
 21 My greatness increased, and gave ease,
 22 So I sing of Your truth to the lute,
 I chant to You, GOD, on the harp,
 23 And my lips ISRAEL'S HOLY extol.
 I chant You with the soul You redeemed,
 24 My tongue daily Your kindness relates,—
 How they fall to contempt who had sought for my hurt !

PSALM 72.

1 For Solomon.

STANZA 1.

2 GOD, Your Justice give to the King,
 Your Righteousness to the King's Son,
 To govern Your People with Right,
 And Justice to give to Your poor.

STANZA 2.

Make the Mountains bear peace for the Race,	3
And Righteousness spring on the Hills.	
Let him to the poor man be Justice,	4
Save the wretched, and strike down the vile.	

STANZA 3.

Let them look for You as for the Sun,	5
And the face of the Moon in its times.	
Let him fall like the dew on a fleece,	6
And like pattering showers on Earth.	
In his days let righteousness bloom,	7
And great peace to the westering moon,	
And extend from the Sea to the Sea,	8
From the River, ¹ to bounds of the Land.	
To him make the Savages kneel,	9
And his enemies lick up the dust,	
Kings from Tarshish and Isles tribute bring,	10
Kings of Sheba, and Saba bring wealth.	
All the Kingdoms shall bow, all the Nations shall serve,	11
For he will deliver the wretched who cry,	12
And the poor who have none to console,	
And will pity the weak in despair,	13
And the lives of the wretched will save—	
Free their lives from oppression and wrong,	14
And their blood will be dear in his eyes,	
For their life he will give Sheba's gold,	15
And continually pray, for their sakes,	
And him every Nation will bless.	

STANZA 4.

Thick corn then shall cover the Land,	16
To the top of the Hills it shall wave,	
And fruits shall like Lebanon bloom,	
With Cities like grass on the earth!	
Let his name for ever remain ;—	17
Be proclaimed in the face of the Sun,	
And the prosperous Nations still bless!	

CHORUS.

Bless THE LIFE, who is Israel's GOD,	18
For none can do wonders like Him!	
For ever bless His Mighty Name,	19
And fill all the Earth with His Might;	
Amen! and Amen!	

The End of the Psalms of David the Son of Jessai. 20

¹ NOTE.—Psalm 72, v. 8. "The River" indicated was the Euphrates.—F. F.

THE THIRD BOOK OF PSALMS.

CONTAINING SOME PSALMS OF DAVID, SELECTED
BY ASAPH, THE SECRETARY TO KING HEZE-
KIAH, AND A FEW OF HIS OWN AND OTHER
POETS'.

INTRODUCTORY NOTE, BY THE TRANSLATOR, ON THE PERIOD OF ASAPH, THE PSALMIST.

From the evidence of the events alluded to in Asaph's Psalms, it would appear that he was a contemporary of Isalah, and consequently lived in the latter part of Hezekiah's reign, and witnessed the destruction of Rabshakah's Assyrian army, which he clearly celebrates in the 76th Psalm. He would thus seem to have flourished between 760 and 698 B. C.

PSALM 73.

A Psalm by Asaph.

STANZA 1.

To Israel GOD is good,—to those of pure heart.
But my feet nearly slipt, I could no more advance,
I envied proud Success, I saw the bad have wealth,
They feel no fear of death, are hearty all the day,
They have no human sorrows, they suffered not with men.
They deck themselves with pride, adorn their crown with crime.
Their eyes project with fat, they march with lustful hearts,
They laugh and jeer at wrong, betrayed by lofty speech.
They put their mouth in Heaven, but their tongue walks the earth,
They people drive with blows, and steal the thirsty's drink;
They say, "What can GOD know,—Is knowledge with the Highest?"
Such are the prosperous bad, and yet they grow to wealth!

STANZA 2.

In vain I changed my heart, my hands in virtue washed;
Gone humbly all the day, and been depressed at dawn?
But had I done like them, Your Sons I should betray;—
Yet when I would reflect, it was hard to my view.
To GOD's House then I went, their end I then perceived:—
How You set them on slides:—and throw down with a rush;
Their ruin sudden comes, they perish in their fears;
As dreams when men awake, their shade flies from the town!
Yet my heart was disturbed, my loins felt a pain,
For brute-like, I knew not I lived with You in death,
And should exist with You, who hold my days in hand,
To lead me to Your purpose, then to Your glory take!
In Heaven I wish for none, or on the Earth, but You!
Though friends, and heart may fail, GOD is my lasting lot,—
For those who wander fail, all perish leaving You!
But for me to approach my GOD is full delight;
In LIFE'S LORD is my hope, and to publish all His works.

PSALM 74.

A Reflection.

STANZA 1.

Why, GOD, would You cast off for ever?
Fierce in wrath at the sheep of Your flock?

* NOTE.—Psalm 74. By the Second Asaph, who lived during the Captivity.—P. F.

Remember the flock You acquired of old,
And redeem Your inherited farm,—
This Mount Zion, where You have dwelt. 2

STANZA 2.

Lift Your feet to the old desolations; 3
See the wrong your foes did to the Good:
For the Outragers shout in the midst of Your Court,
And they plant there, their standards for signs! 4

STANZA 3.

They seemed as they came to the stairs 5
Like fellers against a thick wood;—
And her beautiful Gate-ways at once, 6
They beat down with hammer and axe!
Your sacreds they cast to the fire, 7
Flung the Tent of Your NAME to the ground!
Their heart said, "We'll drive out at once, 8
We'll burn all GOD'S Courts in the land!"

STANZA 4.

No signs are shown to us,—no preacher is left! 9
And with us none can tell for how long!
Till when, GOD, shall the tyrant insult? 10
And Your NAME always cursed by the foe?
Till when, will You fold up your hands, 11
And Your right in your bosom conceal?

STANZA 5.

Yet GOD was our King from of old, 12
Made us safe on the breast of the earth,
You smashed by Your strength at the Sea, 13
The Dragon's head broke at the Flood,
You shattered Leviathan's Chiefs, 14
And gave them to feed the Wild beasts,
And You opened fountains and brooks, 15
And You Mighty Rivers dried up!

STANZA 6.

From You is the day, and from You is the night, 16
You established both Moon and the Sun;
You fixed all the bounds of the earth, 17
And Spring-time and Autumn you formed.
LORD, remember the enemies' scorn, 18
The vile rabble who jeer at Your NAME!
O Give not Your Dove's life to such Kites, 19
Nor for ever abandon Your poor!
O Attend, and accomplish Your bond, 20
Crime dwells in dark dens of the land;
But let not the poor be oppressed, 21
Then the wretched will sing to Your NAME.

STANZA 7.

Arise, GOD! enforce Your decree, 22
Think of insults fools give You each day;
Forget not the voice of Your foes, 23
The roar they continually raise.

PSALM 75.

1 To his Bandmaster.

A Psalm against Despair.—A Song by Asaph.

STANZA 1.

2 Let us sing, to You, GOD, let us sing,
 Your Works tell Your power is near;
 3 For when I the Public address,
 I wish to proclaim what is right.
 4 The Land shakes, and its people despair,
 But I would its pillars support.

STANZA 2.

5 I will say to the fools,—“Be not foolish,”
 To the wicked,—exalt not your horn;
 6 Lift not your horn at the Highest,
 Speak not with a neck lifted up,
 7 For neither from East or from West,
 Nor yet from the hills of the World,
 8 But GOD fixes, “Who rises,—who falls!”
 9 For the cup in the hand of the LORD,
 Is full of a sweet foaming wine,
 When he pours from it down to the dregs,
 All the bad of the land, drink and suck.
 10 But I will for ever reflect,
 To Jacob's GOD I will sing Psalms;
 11 And cut off the horns of the Bad,—
 Exalting the horns of the Good.

PSALM 76.

1 To the Leader of the Girl Singers.

A Psalm for Music, by Asaph.

STANZA 1.

2 God is known in Judah,
 His NAME to Israel great;
 3 In Shalem is His Throne,
 And His Home is in Zion!
 4 Where He broke the darting bow,
 The shield, the sword, and war!

STANZA 2.

5 You are bright and glorious,
 Beyond the heaps of spoil,
 6 The stout of heart are plundered;
 They slept their sleep;
 Those warriors lost their hands!

STANZA 3.

7 The GOD of Jacob ordered,—
 The horse and chariot fled!—
 8 You are the Glorious, You,—
 And Your wrath who dare face?
 9 The skies heard Your decree,
 Earth saw it, and she shook;
 10 When GOD arose to judge,
 To save the weak on Earth,
 11 When human fury praised,
 The bursting fury, crowned!

(THE ENVOY.)

Come vow and pay the LORD ;	12
Vow to your GOD all around,	
Bring gifts to honour Him,	13
Who ends the life of princes,	
Who crows the Kings of Earth !	

PSALM 77.

To the Conductor of the Chorus Singers.	1
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A Psalm by Assaph.

STANZA 1.

I will shout with my voice to my GOD ;	2
With my voice to the GOD who heard me,	
Seek my LORD in my day of distress,	3
Stretch my hand in the night out to Him,	
Nor cease, or my body take rest !	

STANZA 2.

I remember my GOD, and I mourn,	4
I sigh, and my mind is depressed.	
I shut up the lids of mine eyes,	5
I tremble and I cannot speak.	
I think of the times that are past,	6
Of the years to Eternity gone !	
I repeat songs at night to my heart ;	7
I sigh, and my spirit sinks down.	

STANZA 3.

Has th' ALMIGHTY forgotten for ever ?	8
Will He always cease to be kind ?	
Has His mercy for ever departed ?	9
His speech gone for ages of time ?	
And can GOD forget of His kindness ?	10
Or His mercies let perish in wrath ?	

STANZA 4.

Then I said, " No ! This is my weakness,"—	11
The years are in the Highest's right hand.	
" O LIFE ! I will think of Your acts,	12
As I think of Your wonders of old,	
I will think upon all You have made,	13
And upon Your proceedings reflect."	

STANZA 5.

In holiness, GOD, is Your path,—	14
What God is as great as our GOD ?	
And You are the GOD who does wonders,	15
Revealing Your Power to men.	
By Your Arm you rescued Your people,	16
The children of Jacob and Joseph !	

STANZA 6.

The Sea saw you, GOD, the Sea saw !	17
It trembled ! And its billows shook ;	
The Sea stormed, and the Clouds gave their voice,	18
Your fierce arrows shot through the gloom ;—	
The sound of Your thunder was rolling,	19
The lightning illumined the spheres,	
The earth itself shivered and shook ;	

20 At Your path in the sea, and Your march in great waters,
Where Your footsteps were never perceived,
21 As Your people You lead like a flock,
By direction of Moses and Aaron.

PSALM 78.

1 **A Meditation by Asaph.**

STANZA 1.

My people attend to My law,
Bend your ear to the word of My mouth
2 On Maxims I open My lips,
I utter some thoughts of the past,
3 Which we formerly heard of and learnt,
And our fathers recorded for us,—
4 Nor hid from their sons and successors,
Recording the praise of the LORD,
His power and the wonders He did,
5 When in Jacob He set up the Witness,
And in Israel settled the law,
Which He had commanded our fathers,
To teach to the people, their sons;
6 So they taught the next generation,
Of the children whom they had begot,
To relate to the sons of themselves,
Who should settle their trust upon GOD,
7 And not to abandon GOD's paths,
And thus they have kept His commands.
8 For they were not, as their fathers were,
A stubborn and mutinous race,
A race that would not fix its heart,
Whose spirit was not true to GOD,—
9 Like Ephraim's sons, armed and with bows,
Who turned back in the day of the fight,
10 Nor regarded their bond with their GOD,
And in His laws who would not walk.
11 And remembered not His mighty acts,
And wonders they had themselves seen!—
12 The wonders for their fathers done,
In Mitzer's land,—on Tzoan's plains!

STANZA 2.

13 How He cleft the Sea,—and passed o'er,—
Yes! the quivering Sea like a plain!
14 And led them by day with a Cloud,
And at night by the glittering fire!
15 He split in the Desert the rocks,
And quenched their thirst with rushing streams,
16 From crags in the cliffs brought out springs,
That as watery rivers flowed on!
17 But still they continued offence,
To grieve the MOST HIGH in the Waste;
18 Revolting in heart from their GOD,
By asking a food to their wish.
19 They sneered at their GOD, and they said:—
"Can GOD in the Desert spread feasts?
20 He struck Rock, and Water sprang out,
And torrents in rivers rushed on;—
But how can He give to us bread?
Or make here for His People a feast?"

STANZA 3.

This the LORD heard, and was wroth, 21
 And kindled in Jacob a fire,
 And anger on Israel came.
 So they had no faith in their GOD, 22
 Nor placed in His Salvation trust!
 So He made black clouds from above, 23
 And Heaven's doors wide open sprung!—
 And rained on them Mana for food, 24
 Providing their corn from the skies!
 Men ate of the supernal bread,— 25
 For He sent to them victuals enough,

STANZA 4.

He raised the East Winds in the Sky, 26
 With power He drove on the South,
 And rained flesh upon them like dust, 27
 And flights of wings like the sea sand,
 Which fell in the midst of the Camp, 28
 And were piled all in circles around!
 Then they ate, and they gorged to excess, 29
 For what they had wished for had come;
 And they did not hold back from their greed.— 30
 But while the food was in their mouths,
 GOD'S anger rose against them!
 And their mightiest captains He slew, 31
 And crippled in Israel youths.

STANZA 5.

For all this they sinned more! 32
 Believed not in His powers;
 So their days failed, exhausted, 33
 And their years in distress.
 If He slew; then they sought Him;
 Turned at morn to their GOD, 34
 Thought that GOD was their rock,
 The HIGH GOD, who redeemed,— 35
 And served with their mouth,—
 Lied to Him with their tongues, 36
 While their heart held Him not, 37
 Nor was true to His Bond.

STANZA 6.

Yet He kindly pardoned their sin, 38
 Destroyed not,—but oft turned His wrath;
 Nor roused up all His rage.—
 Thought that they were but flesh,— 39
 Breath that went, nor came back!
 Thus they vexed in the Desert,— 40
 Grieved Him in the Waste;
 Turned from GOD and deserted, 41
 And grieved Israel's HOLY.
 They thought not of His hand, 42
 When He freed them from grief;
 Or His wonders in Mitzraim 43
 And proofs on Tzoan's field!—

STANZA 7.

How He turned all their brooks into blood, 44
 And their streams so that they could not drink,
 And sent locusts on them, to devour, 45
 And defiled them by means of the frogs.

46 And gave up to vermin their produce,
 And their gardens to grasshoppers gave,
 47 Their vines He destroyed by the hail,
 And their fig-trees, by sharp-cutting frost.
 48 And He shut up their towns by the hail,
 And their ware-rooms, by lightning's bright flash,
 49 And sent them His furious wrath,
 Indignation, and rage, and distress,
 The troops of the agents of woe!—
 50 He levelled a path for His wrath,
 Nor protected their souls from the death,
 But delivered their lives to the plague.
 51 And in Mitzer struck all the first-born,—
 The first of their love in Ham's Halls!
 52 But marched out His People like sheep,
 And led like a flock in the Waste.
 53 He led them without fear and secure—
 Tho' covered their foes with the Sea,—
 54 And brought to the district, He chose,
 This Hill His right hand had acquired.
 55 And He drove out the Heathen before,
 And allotted their holdings by rule,
 And put Israel's Tribes in their homes.

STANZA 8.

56 Yet they tried, and rebelled from HIGH GOD,
 And regarded not what He decreed,
 57 But they tricked and betrayed, like their fathers—
 Like a broken bow jumping aside,
 58 And insulted by raising up mounds,
 And provoked by the Idols they made.
 59 But GOD heard, and indignant He was,
 And at Israel felt great disgust.
 60 And abandoned His dwelling in Shilo;—
 The First, where He dwelt among men.
 61 And He gave up to slavery their strong,
 And their fair girls, to Tyranny's hand;
 62 And His people resigned to the Sword,
 His Inheritance to the Destroyer;
 63 Their Youths were by fire consumed,
 And their Maidens not sung to as Brides.
 64 And their Priests were struck down by the sword,
 And their Widows forbid to lament!

STANZA 9.

65 Then the LORD woke, as if from a sleep,
 Like a hero refreshed with his wine.
 66 And their tyrants He struck on the back,
 And gave them perpetual shame;
 67 But abandoned His dwelling with Joseph,
 And chose not the Tribe of Ephraim,
 68 But it was Judah's Tribe He selected,
 Zion's Hill as the spot which He loved,
 69 And built there His Great Holy Fane,
 As He had built the Earth for all Time!
 70 And He, for His Servant, chose David,
 Took him from the care of a flock,
 71 And He afterwards raised and appointed,
 To shepherd His people of Jacob,
 And Israel, whom He possessed,—
 72 Who pastured them by His right heart.
 And led by the skill of His hands.

PSALM 79.

By Asaph.

GOD! the Heathen have entered Your land!
 Defiling Your Holy Abode,
 They make round Jerusalem ruins,—
 And as food to the birds of the skies,
 Your Servants' dead bodies they give,
 And the flesh of Your Saints, to the beasts of the earth!
 They pour blood like water around,
 And Jerusalem none can approach.
 A contempt we became to our friends,—
 To our neighbours, a laughter and scorn!

STANZA 2.

How long, LORD, will Your anger last,
 Your wrath like hot fire consume?
 Pour out on the Heathen Your rage,
 Who acknowledged not You;
 And on Kingdoms that seek not Your NAME!
 For they eat up Jacob,
 And ruin his Home.

STANZA 3.

Oh! think not on our sins that are past,
 Make haste in Your mercy to guide,
 Because we are deeply depressed.
 Strengthen and save us, O GOD!
 Because of Your GLORIOUS NAME,
 Release from our faults, and forgive,
 Because of Your love.

STANZA 4.

For why should the Heathen exclaim,
 "Where now is their GOD?"
 Let the Heathen be taught in our sight,
 You avenge the spilt blood of Your saints.
 Bring before You the prisoner's groans,
 With Your strong arm release them from death.
 And return our besiegers,
 Seven-fold to their breasts,
 For the insults with which they insult You, O LORD!
 When Your People, and sheep of Your flock,
 Will thank You for ever,
 To ages of ages recording Your praise.

PSALM 80.

To the Conductor of the Clarionettes.

An Historical Psalm, by Asaph.

STANZA 1.

Shepherd of Israel hear,
 Guide Joseph like a flock;
 Shine forth from the Kerubim's Home!
 Before Benjamin, Ephraim, Manasseh!
 Arise in Your Might,
 And come on to save;
 O GOD, turn upon us the light of Your face,
 And we shall be saved.

STANZA 2.

- 5 O GOD EVER-LIVING, of Hosts,
Till when slight the prayers of Your race ?
6 You feed them with bread made with tears,
And measure out tears as a drink ;
7 You make us a By-word to friends,
And at us our enemies laugh ;
8 Turn to us again, O GOD OF THE HOSTS
And the light of Your presence will save !

STANZA 3.

- 9 From Mitzer You brought out a vine,
To plant it, You Nations expelled,
10 You prepared for it, and it took root,
It rooted and filled all the land.
11 It covered the Mountains with shade,
And its boughs were like Cedars of GOD,
12 It sent out its roots to the Sea,
And as far as the River it shoots.¹
13 So why have You broken its fence,
That all who pass by it may strip ?
14 The swine from the forest devour,
And the beasts of the field eat its leaves ;
15 GOD OF HOSTS, now turn to us again,
Look down from the Heavens and see,
And visit this vine,
16 And the root that Your right hand has planted,
And the Child You had reared for Yourself.

STANZA 4

- 17 It is burned in the fire, like sticks,
It dies at rebuke from Your face,
18 Let Your hand guard the man of Your choice,
Adam's Son whom You raised for Yourself.
19 And from You we will never desert.—
Preserve us, who call on Your Name,
20 O LORD, the GOD of the Hosts,
Rest on us the light of Your Presence, and save !

PSALM 81.

- 1 To the Conductors of the Guitars.

By Anaph.

STANZA 1.

- 2 Let us cheer to GOD, our Helper ;
Let us cheer for Jacob's GOD !
3 Shake trimbrill, and beat on the drum,
Along with the sweet harp, and lute ;
4 Sound, as when feasting, the horn,
As we do on the day of New Moon ;
5 For that is in Israel a rule,—
From Jacob's GOD was a Decree.
6 He fixed it a witness for Joseph,
When he came from the land of Mitzraim,
Where he heard a Tongue that he knew not,
7 Where his back I relieved from the load,

¹ NOTE.—Psalm 80, v. 12. "The River"—the Euphrates.—F. P.

His hands from the carrying skep;
 When to Me in your anguish you cried, 8
 I answered when clothed in the storm,
 And tried at the Waters of Strife.

STANZA 2.

Hear, My People, and I will instruct; 9
 If Israel will listen to Me:—
 No strange God must be among you, 10
 To a Foreign God never bow down;
 I, only, am your LIVING GOD, 11
 Who brought from the Mitzraim land.
 If you hungered, 'twas I filled your mouth.

STANZA 3.

But My People would not hear My voice, 12
 And Israel desired Me not;
 So I left them to their stubborn heart, 13
 And they followed a path of their own!

STANZA 4.

If My People would listen to Me, 14
 And Israel walk in My paths,
 How soon I would tread on their foes, 15
 And My hand on their Tyrants would turn.
 Those hating the LORD, should obey, 16
 But their time for ever should last;
 And they feed on the fat of the wheat, 17
 And with honey be filled from the rock!

PSALM 82.

A Psalm by Asaph. 1

STANZA 1.

GOD stands in the Court of the Judge, 2
 In the midst of the Judges and asks,
 "How long will you wrongly decree,
 And hold up the face of the bad?"

STANZA 2.

"You should act for the orphans and weak, 3
 Do right for the Poor and the GOOD;
 Deliver the feeble, poor wretch, 4
 From the hand of the Wicked release,
 Who unknown, unseen in the darkness, proceed 5
 To remove all the landmarks away.

STANZA 3.

"I had said, that they seem to be Gods, 6
 And all as if Sons of the Highest;
 But yet you shall die as did Adam, 7
 And fall, like each one of the Great."

THE ENVOY.

Arise, GOD! Do Justice on Earth, 8
 For you will inherit all Tribes.

PSALM 83.

1 **A Psalm for Singing, by Asaph.**

STANZA 1.

2 GOD, there is none like Yourself!
 3 O GOD, be not silent or still,
 4 For now hear Your Enemies growl,
 5 And Your haters lift up their head;
 6 At Your People contriving their plans,
 7 And consulting against Your beloved.
 8 Say, "Come, let us blot from the Nations,
 9 And for ever erase Israel's name";
 10 For their hearts have consulted together,
 11 And a treaty have made against You.
 12 Tents of Edom, of Ishmael, and Moab, and Hagar,
 13 Amon, Amalek, Phlesheth, with the people of Tzur,
 14 And Ashur has joined in with them,
 15 And are helped by the children of Lot.

STANZA 2.

16 Make them like to Midian and Sisera,
 17 Like Jabin in Kishon's swift stream,
 18 Who at An-dor were crushed,—
 19 Were made dung for the ground!
 20 Make their Captains like Oreb and Zeeb,
 21 Their Chiefs like Zebakh and Zalmuna,
 22 Who said, "We will seize for ourselves,
 23 The beautiful dwelling of God."
 24 Make them, my GOD, like a wheel,
 25 Like chaff to the face of the wind,
 26 Like fire that burns in a wood,
 27 Like flames that are kindled on hills.
 28 Then You with Your tempests can chase,
 29 And them by Your whirlwinds destroy!

STANZA 3.

30 Make their appearance a scorn,
 31 Let them, LORD, discover their power.
 32 For ever depress and disturb,
 33 And turn to contempt and destroy.
 34 Let them learn what Your power is, LORD,—
 35 Only YOU, are Supreme over Earth.

END OF ASAPH'S PSALMS.

THE FOURTH BOOK OF PSALMS.
 CONTAINING SELECTED PSALMS BY VARIOUS
 CHORISTERS AND POETS.

PSALM 84.

1 To the Conductor of the Guitars.

By a Chorister.—A Psalm.

STANZA 1.

2 How delightful, Your tents, LORD OF HOSTS!
 3 My soul pines and faints for the Courts of the LORD,
 4 Heart and body cry out to the GOD of my life!—

For the bird finds a home, and the swallow a nest, Where they lodge their young On Your altar, O LORD of Rest, My King and my GOD!	4
How happy they dwell in your House, They can praise you for ever!	5
STANZA 2.	
Happy men, who rely upon You!	6
On you, from the cliffs of their heart!	
They pass thro' the Valley of Tears, And find it a Valley of Springs, Which the showers have covered with pools.	7
They march on in vigour and strength, Till in Zion they look upon GOD.	8
LORD, GOD of Rest, hear my prayer,— Attend, GOD of Jacob, to me.	9
STANZA 3.	
Look up! to our GOD, as our shield, And attend to the face of Your guide.	10
Better one day in Your Courts, At the Door of the House of my GOD, Than a thousand of life in the Dwelling of Sin;—	11
For the LORD is a sun and a shield, The LORD can give honour and grace; The LORD will not cease to do good, To those who go forward in right.	12
THE ENVOY.	
Oh! LORD of Rest, happy the man, Who can trust upon You.	13
PSALM 85.	
To the Conductor of the Choir.	1
A Psalm.	
STANZA 1.	
You have refreshed, LORD, your land, You have freed Jacob from bonds, Have pardoned the fault of Your People, And You have forgiven their sin!	2
STANZA 2.	
You have ceased from Your wrath, Turned from Your indignant rage! O GOD reform us, and save, And break off Your anger from us, With us, why be always enraged? To age after age, lasts Your wrath? Will You not return and revive, When to You, Your Race will be glad. Your mercy show to us, O LORD, And let Your Salvation be ours.	4
STANZA 3.	
I await what the LORD GOD may say, When He speaks peace to His Race,— To His Saints who will not turn to vice.— His Salvation approach and behold;	9
	10

11 For glory will dwell in our land,
 Truth and Mercy together have met,
 And Goodness and Peace now have kissed!—
 12 Truth has sprung up from the Earth,
 And Goodness from Heaven looks down!
 13 And also the LORD gives success,
 And our land gives us its fruits!
 14 Righteousness marches before,
 And marks out the path by His feet.

PSALM 86.

1 A Prayer by David.

STANZA 1.

LORD bend Your ear to my sigh,
 2 Reply to me, wretched, and poor.
 And because I am weak guard my life,
 Save Your servant who trusts on You, GOD!—
 3 Save, ALMIGHTY,—for You are my GOD,
 I will cry all the day.

STANZA 2.

Glad the soul of Your servant,
 4 For You are my GOD.
 ALMIGHTY! hold up my life,
 5 For you, the ALMIGHTY, are gentle and kind,
 And merciful to all who seek,
 6 So listen, O LORD, to my prayer!
 In pity attend to my voice,
 7 I cry in my day of distress,
 For You will reply.

STANZA 3.

8 There is none like to GOD, the ALMIGHTY,
 And none do like You.
 9 All the nations whom You have created,
 Will come and bow down before You,
 And will honour Your Almighty NAME,
 10 For You are the Great, and work wonders,
 You only are GOD.

STANZA 4.

11 Lead me, O LORD, in Your path,
 I always would walk in Your truth,
 And my heart will have light from Your power;—
 12 LORD GOD, all my heart will praise You,
 And for ever will honour Your name.
 13 For great was Your mercy to me,
 From the deep grave You rescued my life.

STANZA 5.

14 The cruel, GOD, rose against me,
 False witnesses sought for my life,
 And before them they placed not YOUR NAME,—
 No fear of You was before them.
 15 But You, GOD of Mercy and Grace,
 Forbearance, and pity, and truth,
 16 O! turn towards me and assuage,
 Give Your strength to Your slave.

And save for Your unblemished Truth,	
Make me a wonder of Mercy,	17
That my haters may see it and fail ;	
For You, LORD, are my comfort and help.	18

PSALM 87.

For the Choristers.

A Psalm for Singing.

STANZA 1.

It stands on the Holy Hills!—	2
The LORD loves the Gates of Zion,	
More than all the Dwellings of Jacob!	3
What glories are told about you,	
O City of GOD!	

STANZA 2.

My friends I remind about Rahab and Babel,	4
Philistia, and Tzur, and of Kush,—	
“Of who was born there!”	
But of Zion they say, “He and He was born there,”	5
And “That she was built by the Highest!”	
The LORD writes in the Book of the Peoples,	6
That “There the MESSIAH was born.” ¹	7

(Rubrical Direction for the Choirmaster.)

All the Singers with all the Orchestra must be with you.	8
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PSALM 88.

To the Conductor of the Violins, as a Choral Song.	1
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A Psalm for Singing by the Choir.—A Reflection by Ailhan the Azrahite.

STANZA 1.

Save me! O GOD, EVER-LIVING,	2
I call You by day, and by night I approach.	
Let my Prayer come to Your Preseuce,	3
Bend Your ear to my cry.	

STANZA 2.

My body is filled full of pains,	4
My life has gone down to the Grave,	
I feel like descending the Pit,	5
My life like a man without strength,	
I am stiff, like the wounded to death,	6
Who forgotten, are laid in the tomb,	
And who are cut off from Your side.	
I am sunk in the depth of the Pit;	7
In the gloom and the Shadow of Death.	
Upon me Your anger is laid,	8
And I am o'erwhelmed by Your waves.	
My friends You remove far away,	9
You make me a loathing to them;	
I am prisoned, and cannot get out.	
My eyes are dissolved by my grief,	10
I call on You, LORD, all the day,	
To You throw out my hands!	

¹ NOTE.—Psalm 87, v. 7. It appears to me that some transcriber has omitted the word מִשְׁלַח, "Messiah," from his text, for

It is evidently defective without it, and, therefore, I venture to restore that name as above.—F. F.

STANZA 3.

- 11 How can the dead give You thanks?—
 If restored, they could rise and give praise.
 12 Are Your Mercies proclaimed in the tomb?
 And Your Truthfulness to the Destroyed?
 13 To Darkness can they tell Your Works,
 And Your Good in Forgetfulness-land?
 14 But I, LORD, can cry out to You,
 And pray before break of the morn.
 15 Then why do You, LORD, leave my soul,
 And hide up Your Presence from me?
 16 I was wretched, and dying from youth,
 I have carried your terrors myself;
 17 Your Tempests have over me swept,
 Your horrors encircle me round!
 18 They surround like a flood all the day,
 Together upon me they roll;
 19 My friends You have driven afar,
 Even close friends I cannot perceive.

PSALM 89.

A Reflection of Aithan the Azrakhlite.

STANZA 1.

AITHAN.

- 2 I will sing the LORD'S Mercies for ever,
 Teach to ages His truth by my mouth.
 3 Will say, "Your Mercy for ever is built,
 Your Truth You have fixed in the skies!"

STANZA 2.

THE LORD.

- 4 "With My chosen a Treaty I made,
 I have sworn it to David My Slave,
 Your heir I will settle for ever,
 5 And for ages will build up your throne."

STANZA 3.

- 6 LORD! Your wonders the Heavens declare,
 Your Truth to th' Assembly of Saints.
 7 Who is like to the LORD in the Skies?
 Who of GOD'S sons can equal the LORD?—
 8 GOD is grand in the Council of Saints,
 Great, and fearful, above all around.
 9 LORD GOD of Hosts! who is equal to You?—
 Your Strength, LIFE, and Truth are around.
 10 You ruled over the pride of the Sea,
 Controlling the roar of its waves,
 11 When Rahab! You trod down to death,
 And Your foes with a strong arm dispersed.

STANZA 4.

- 12 But Yours are the Heavens and Earth,
 You formed the World's sphere and its times.
 13 You created the North and the South;—
 Tabor and Hermon, applaud to Your Name!
 14 The hand of the Mighty is Yours,
 Your hand is strong, and Your right hand is high.

1 NOTE.—Psalm 89, v. 11. "Rahab" was a poetic name for Egypt, probably a title of Pharaoh.—F. F.

STANZA 5.

Your Throne stands on Goodness and Right,	15
Before You, march Mercy and Truth !—	
Blest the People who know of their hope,	16
Who march in Your Splendour, O LORD !	
In Your Name they can laugh all the day ;	17
And can in Your Goodness exult ;	
For You are their Glory and Strength,	18
And your favour lights upon them.	
For our shield is with the LORD,	19
And with Israel's Holy our King.	

STANZA 6.

In a vision You spoke to Your Saint,	20
And said " I put strength in a man,	
From the People My chosen I raised,	
Yes, David I formed as My Servant,	21
I appointed by My Sacred Oil ;	
My hand shall be firmly with Him,	22
Yes ! he shall be strong by My arm.	
His foe shall not rise over him,	23
Nor the Son of the Wicked distress,	
His assailants I cut from his face,	24
And all who hate him will defeat.	
With him are My Mercy and Truth,	25
And I lift up his horn by My Power.	
So I placed his left hand on the Sea,	26
And his right to the Rivers afar !	
He shall say to me, ' You are my father ;	27
My GOD, and my Tower of retreat ! '	
Yes ! I will make him Imperial,	28
The First of the Kings of the Earth !	
I will guard him for ever by Mercy,	29
And secure My Treaty to him.	
And his Heir shall endure for ever,	30
And his throne like the Periods of Heaven.	

STANZA 7.

" If his sons should abandon My Laws,	31
And by My Decrees cease to walk ;	
If they profane My Institutions,	32
And will not preserve My Commands ;	
I will punish their sins with a rod,	33
And their faults with a lash ;—	
But My mercy not take from his People,	34
Nor will I be false to My Truth.	
My Treaty will never be broken,	35
Nor change from the words of My lips ;	
For I by My holiness swore,	36
I will never forget about David !	
His heir shall endure for ever,	37
And near Me his throne, like the Sun.	
Like the Moon, be established for ever,	38
Rejoicing in truth upon high."	

STANZA 8.

But now You forsake and regret !	39
Against Your anointed You rage ;	
You break from Your bond with Your servant,	40
You throw his crown down to the ground !	
And through all his fences You break,—	41

- 42 You have thrown down the walls of his vine,
All who travel the Highway can rob,
And he is to his neighbours a scorn ;
43 His oppressors raise up their right hand,
And all of his foemen rejoice !
44 You have turned back the edge of his sword,
And he cannot prevail in the War.
45 His splendour You bring to an end,
And have thrown down his throne to the Earth !
46 You have cut off the days of his manhood,
And covered him up with contempt !

STANZA 9.

- 47 Till when will You hide, LORD, for ever?
Like fire, will Your anger consume ?
48 Remember how short is my life,
Why create in vain all Adam's Sons ?
49 What man lives, and never sees Death ?
Can his body escape the Grave's hand ?

STANZA 10.

- 50 LORD where are Your Mercies of old,
That to David You swore by Your Truth ?
51 LORD, remember the griefs of Your slave,
With such great Peoples loading my breast !
52 How Your foemen insult You, O LORD,
When the steps of Your Chosen they curse.

(NOTE BY AN ANCIENT EDITOR.)

- 53 Bless the EVER-LIVING for ever, Amen, and Amen.

END OF THE FOURTH BOOK OF PSALMS.

THE FIFTH BOOK OF PSALMS.
CONTAINING ANCIENT PSALMS BY VARIOUS
PSALMISTS.

PSALM 90.

- 1 A Prayer of Moses, the Man of God.

STANZA 1.

- LORD, You were our refuge for ages,
2 Ere ever the Mountains were born,
Or the Earth and World rolled in their spheres,¹
You, GOD, were from Ever to Ever.

STANZA 2.

- 3 You set men in depression ;—
Then You say, " Sons of Adam return ;"—
4 For a thousand years pass like a day in Your sight.

¹ NOTE.—Psalm 90, v. 2. This passage clearly shows that Moses understood the true system of astronomy, and that the Earth and Planets revolved round the Sun, in spheres or circuits. **דָּוָלָל**, KHOLL to dance, to turn in a circle as the earth does, or spin, and **תְּבֵל**, THEBEL, the substantive form

of **יָבֵל**, YEBEL, to flow along, or diffuse, are equivalent to "The floaters in Space," that is the Planets round the Sun. The idea of the Sun and Planets and Stars circling round the Earth is a Heathen, not a Biblical one.—F. F.

They pass like a watch in the night, Their years are a shower ;—	5
Grow like grass at the dawn, In the morning they blossom and sprout,	6
At evening they wither and fade ; For we faint at Your anger, And die at Your Wrath.	7

STANZA 3.

Near You, our passions are set, Our faults in the light of Your face,—	8
For all our years pass in Your wrath,— Our years are consumed in a sigh,— Our days are but Seventy years,—	9
But if a strong man reaches eighty, His pride is but sorrow and grief,— They pass quick and expire.	10

STANZA 4.

Who knows the power of Your wrath ? And who dare look on Your rage ? So teach us to number our days, And wisdom to take to our heart.	11
When will You restore us, O LIFE, And comfort us after Your wrath ? With Your mercy refresh us at dawn, And make our days singing and joy ?	12
For the days You have grieved us, give pleasure, For the days that in misery we saw, O ! look on Your servants and work, Let Your Grandeur be over their sons,	13
Let our LIVING GOD'S comfort be ours,— Establish the work of our hands over us, Yes ! establish the work of our hands.	14
	15
	16
	17

PSALM 91.

STANZA 1.

Who rests in the Highest's Retreat, Reclined in the Almighty's shade, Cau say this, " The LORD is my hope, And I trust in my GOD as my Fort, For He will release from the web, From the bird-catcher's note of deceit."	1
	2
	3

STANZA 2.

His pinions will carry you up, And under His wings you can hope ; For His truth like to armour surrounds,— You will fear not the terror of night, Or the arrow that flies in the day.	4
Nor pestilence, walking in gloom, Nor contagion that wastes in the noon, A thousand may fall at your side, Ten thousand upon your right hand, But upon you they will not alight.	5
Your eyes only on them shall look, And see the reward of the bad, Whilst you have the LORD for your guard, You placed on the Highest your hope.— So sickness will not approach you,	6
	7
	8
	9
	10

11 Contagion not enter your Rest,
For you He will order His Angels
To keep guard upon all your paths,
12 Who will in their hands hold you up,
From striking your foot on a stone.

STANZA 3.

13 You may tread on a lion or asp,
Your feet may descend on a snake.—
14 "He trusted on me,—I deliver;
He knew my name,—So I hold up!
15 He calls,—I reply I am with You;
I deliver and help in distress.
16 I content with extension of days,
And will let him see that I can save."

PSALM 92.

1 **A Psalm to Sing on the Day of Rest.**

STANZA 1.

2 LORD, to praise You is sweet,
And, HIGHEST, to sing to Your Name;
3 To morning, to tell of Your kindness,
And to night of Your truth,
4 On the Viol and Lute,
On the Flute and the Harp.
5 For Your works, LORD, delight,
I am cheered by the work of Your hands.

STANZA 2.

6 LORD, how great are Your works!
And the depths of Your thoughts,
7 Brutish man cannot know;
Nor the fool understand,
8 Why the Wicked should flourish like grass,
And the plans of the vile should succeed,—
To their ruin, for age after age.

STANZA 3.

9 But You LORD are exalted for ever,
10 For, look, how Your foemen, O LORD,
Yes! see, how Your enemies perish,
And the products of Wickedness fail.

STANZA 4.

11 But You set up my horn like a bull's,
That bellows in richness of food.
12 So mine eye sees its wish on assailants,
And my ear hears their griefs.

STANZA 5.

13 The Good like a Palm-tree will flourish,
Like a Lebanon Cedar will spread.
14 They are set in the House of the LORD,
They will grow in the Courts of our GOD.
15 They will grow on to old age;
And be happy, and fat
To proclaim the LORD just,—
That my Rock has no failure in Him!

PSALM 93.

STANZA 1.

The LORD is a King clothed in splendour, 1
 The LORD'S Robe with power is girt :—
 Yes! fixed like Earth's orbit secure.

STANZA 2.

You settled Your Throne,— 2
 For, from Ever, YOU WERE I
 The Rivers lift up, O LORD, 3
 Rivers lift up their voice,
 Rivers lift up their roar,
 With the sounds of great waters, 4
 Mighty waves of the Sea,
 To honour the LORD in the height!
 They are true witness to You,— 5
 Holiness graces Your House,
 O LORD, to the end of all time!

PSALM 94.

STANZA 1.

O GOD of Justice, O LORD! 1
 O GOD of glorious Right!
 Rise up, judge the Earth,— 2
 Lay judgment on pride!

STANZA 2.

Till when, LORD, shall the bad, 3
 Till when the bad exult,
 And utter haughty words, 4
 And boast of wicked deeds?
 They crush Your People LORD, 5
 And ravage Your Estate;
 Widow, and Stranger murder, 6
 And Orphans they oppress.
 They say, "The LIFE sees not;
 Nor Jacob's GOD can know!" 7

STANZA 3.

Reflect you brutish Race; 8
 When will you fools reflect?
 Who formed the ear, can hear, 9
 Who forms the eye, can see.
 Who Nations rules, can order, 10
 Who teaches man, must know.—
 The LORD knows human thoughts, 11
 That as themselves, are weak.

STANZA 4.

Blest is the man You rule, 12
 And teach about Your laws,
 To comfort in hard times, 13
 Till sorrow's Grave is dug.
 The LORD leaves not His Race, 14
 Nor casts off His Estate,
 But brings the Good their Right, 15
 The just of heart, their pay.

STANZA 5.

- 16 Against the bad, who helped me?
Against the vile, who joined?
17 The LORD was my ally,
When life fell, nearly dumb,
18 When I said, "My feet slip,"
Your mercy, LORD, held up;
19 In many doubts within,
Your comforts cheered my soul,—
20 Who plots against the Law,
Can his throne join with Yours?
21 Who hunt the good man's life,
And shed the saintly blood.

STANZA 6.

- 22 Be, LORD, to me a Peak,
My GOD, a Rock of Hope,
23 And turn on them their crimes,
Destroy them by their Sins,
Destroy them LORD, our GOD.

PSALM 95.

STANZA 1.

- 1 Come on! let us cheer to the LORD,
Hurrah for the Rock that we trust!
2 Be early before Him with praise,
And to Him hurrah in our Psalms;—
3 For a Great GOD is the LORD,
A Great King above every God!
4 In His hands are the bounds of the Earth,
And His are the wings of the Hills.
5 His is the Sea, for He made it,
And His own hands have moulded its Tribes!

STANZA 2.

- 6 Come on! let us bow down and kneel,
To the LIFE, who has made us, give thanks;
7 For He is Our GOD,
And we are His Race,
His Flock, and the sheep of His hand!

STANZA 3.

- 8 To-day, if you list to My¹ voice,
As at Meribah turn not your hearts,
Like at Masah, they did in the Waste,
9 When your fathers perverted themselves,
To try Me, tho' seeing My works!
10 I strove forty years with that race,
And I said in My anguish of heart,
11 "These! These! will not learn of My paths!"
Then I swore in My wrath,
"That they shall not enter My Rest!"

¹ NOTE.—Psalm 95, v. 8. I render this line in the first person, in accordance with the context, for the Hebrew letter *vaw* \dot{v} , "his,"

and \dot{y} , *yot*, "my," are so much alike as in MSS. to be easily confused, as seems likely in this passage.—F. F.

PSALM 96.

STANZA 1.

Sing to the LORD a new song,	1
Sing to the LORD all the earth;	
Sing to the LORD, bless His Name,	2
Let day to day tell "He can save!"	
His glory proclaim to the Nations,	3
His wonders to all of the Tribes;	
For lofty, and great is the LORD,	4
His splendour above all the Powers!	
All the Gods of the Heathen are Idols,—	5
But the LORD has created the Skies.	
Honour, and Grandeur, are with Him,	6
In His hand are all beauty and strength!	

STANZA 2.

Give to the LORD, Tribes, and Peoples,	7
Ascribe the LORD honour, and strength!	
Give to the LORD His SPLENDID NAME;—	8
Bring offerings, and come to His Courts,	
And in beautiful Holiness worship the Lord.	9

STANZA 3.

Let all the Earth dance before Him;—	
To the Nations, proclaim the LORD KING;—	10
Who fixed its unchangeable sphere,	
And its Peoples, He governs by Laws.	
Let the Skies smile, and all the Earth laugh;	11
Let the Sea roar, and all it contains;	
Exult Earth, and all that you hold;	12
All the trees of the Forest hurrah;—	
To the LORD, for He comes,	13
For He comes to give justice on Earth,	
To govern its circuit by right,	
And its Peoples by Truth!	

PSALM 97.

STANZA 1.

The LORD is King! Let earth be glad,	1
And let all Isles rejoice!	
Clouds, and gloom surround Him,	2
Right, and Justice fix His Throne.	
Fire before Him marches,	3
And flame surrounds His foes;	
His Lightnings light the Sphere,	4
The Earth looks on, and quakes;—	
The Hills like wax dissolve,	5
Before the LORD,—	
Before the King of Earth!	

STANZA 2.

The Skies proclaim His Power,	6
All Tribes His glory see;—	
Fall down, you Idol slaves,	7
Who worship what is naught,	
To Him, subject your Gods!	

STANZA 3.

Hear, Zion, and be glad,	8
Let Judah's girls rejoice.	
Because the LORD is Judge.	

9 For You, LORD, are on high,
Supreme o'er all the Earth,—
And over all the Powers.

STANZA 4.

10 Who love the LORD, hate vice;
His Saiuts' lives He preserves,
And frees from wicked hands.
11 He sows light for the Good;
And joy for upright hearts.

CHORUS.

12 Let the Righteous rejoice in the LORD,
And thank for remembering His Saints.

PSALM 98.

1 Sing to the LORD,
Sing a new song for His wonderful act;
He has saved by His hand, and by His Holy arm;—
2 For His Victory, give thanks to the LORD,
Show the eyes of the Nations His might!
3 To Israel's House tell His kindness, and Truth,
Show Earth's bounds the success of our GOD,
4 To the LORD then make all the land cheer;
Break out, and hurrah, and sing Psalms;
5 Chant to the LORD with a Harp,
With the Harp, and the sound of the Drum,
6 With the gong and the sound of the horn,
Hurrah for the LORD who is KING!
7 Let the Sea roar, and all it contains,
The World, and the Dwellers thereon;
8 Let the streams clap their hands,
Let them cheer with the hills;
9 To the LORD, Who has come to rule Earth,
With Justice to govern the World,
And the Peoples by Right!

PSALM 99.

STANZA 1.

1 The LORD is King! Let Peoples tremble!
He stations Viceroy's! Let Earth shake!

STANZA 2.

2 The LORD is great in Zion;
And high above all Tribes.
3 They praise Your Mighty Name,
The dreadful, and the Holy!

STANZA 3.

4 You, mighty King, love Justice;
You fixed the just men's rights;
And kindness showed to Jacob.

HORUS.

5 Exalt the LORD our GOD;
And to His footstool bow,—
For it is Holy!

STANZA 4.

Moses, and Aaron, with His Priests, 6
 And Samuel called upon His NAME,
 They called the LORD, and He replied ;—
 GOD from the Clouding Pillar spoke !— 7
 They kept the proofs and Laws He gave.

STANZA 5.

You answered, LORD, our GOD,— 8
 O GOD, You were their help,
 And punished all their foes.—
 Exalt the LORD our GOD ! 9
 And bow down on His Holy Hill
 For our LORD GOD is Holy.

PSALM 100.

A Psalm of Praise. 1

Hurrah to the LORD all the Earth ;
 Serve the LORD with delight ; 2
 Come into His Presence with cheering,
 Acknowledge the LORD as the GOD, 3
 Who made us, and not we, ourselves,
 His People, and sheep of His fold.
 Come enter His Gates, then, with thanks, 4
 Extol Him with praise in His Courts,
 By blessing His Name.
 For THE LIFE is eternally kind,— 5
 His mercy will last for all time,
 And for ages His Truth.

PSALM 101.

A Psalm by David. 1

STANZA 1.

Of Mercy and Justice I sing ;—
 To You I will chant hymns, O LORD ;
 I think on the straightforward path,— 2
 " When to me will He come ?"
 For I walk with true heart in my house,
 I put not loose thoughts in my sight, 3
 I hate what would turn me to them,
 To me they shall not stick !

STANZA 2.

I will send the false-hearted away, 4
 Of the Wicked I never will learn ;
 The proud haughty-eyed I will banish ; 5
 With the greedy heart I will not dine.
 I will look for the True in the land ; 6
 Those who follow straight paths will support
 And they shall be servants of mine.—
 The liar shall not dwell in my house, 7
 Nor the traitor remain in my sight,
 I will drive all the vile from the land, 8
 From the LORD'S City flog all depraved.

PSALM 102.

1 A Prayer for the Afflicted who Pour out their Sorrows before
the Ever-living.

STANZA 1.

2 O LORD, hear my prayer; let my cry come to You;
Your Presence hide not, in the day of my grief.
3 To me bend Your ear,—when I cry answer soon,
4 For my days end in smoke, and my bones burn like coals,
5 I am mown like the grass, I am withered in heart,
So to eat of my food I forget.
6 From the sound of my sighing, my bones pierce my flesh,
7 I am, like a Stork in the Desert;
8 I become like a Duck in the Arbah;
9 I fret like a sparrow alone on a roof.
Foes insult, and assailants swear at me all day.¹

STANZA 2.

10 I have eaten the dust as if bread
And I mingle my tears with my drink
11 At the face of Your anger and wrath,
Which lifts me and flings me away.
12 My days like a shadow depart,
And I am dried up like the grass;
13 But You, LORD, for ever remain,
And Your Memory to ages of time.

STANZA 3.

14 Arouse up Your pity for Zion,
For the time for her comfort has come,
15 For Your servants delight in her stones,
And her dust is a comfort to them;
16 Then the Heathen will fear the LORD's Name,
And His glory, all Kings of the earth,
17 When the LORD rebuilds Zion.
In His Splendour He then will appear;
18 Turned back at the prayer of the poor,—
Their entreaties He will not despise.

STANZA 4.

19 Write this to the ages to come,—
"A Race to be made, will praise GOD."
20 For the LORD from His high Dwelling looked,
He bent from the Heavens, to Earth;
21 To hear how the prisoners sighed,
And set free His children from Death!

¹ NOTE.—Psalm 102, v. 9. This verse has had varying translations from the Septuagint, 300 B.C., to our day. In the Hebrew text, as we have it now, the reading is, "My foes insult me all day, and those who bless me, swear at me." This is absolutely a contradiction, but is followed by the Septuagint, and the Latin Translators. The Authorized English Version gives, "Mine enemies reproach me all the day; and they that are mad against me, are sworn against me." Luther has an equivalent rendering to the English one, and the French of Beza has the same. Although the Hebrew text must have

been the same as we now have it 2250 years ago, it is, nevertheless, in error, I think, by some transcriber having written instead of מְהוֹלִי (that is Mehooli (friendly) instead of מְהוֹלֵי, Meckholli (opponents or assailants), the slip of a pen confusing the ה, the letters, "He," and ח, the letter "kh." in the Hebrew alphabet, being almost alike in form, and the Greek, German, French, and English old translators support my view by having made their versions upon that very ancient mistake of a transcriber.—F. F.

So publish in Zion the Power of the LORD,—	22
In Jerusalem, give to Him thanks.	
Let the Peoples assemble together,	23
And Kingdoms to worship the LORD.	

PSALM 102A.

A Prayer in Sickness.

He seemed reaping my days in His power—	24
But I said, "Take me not in the midst of my time,	25
For Your years are from ever to ever.	
From before You had founded the Earth,	26
Or Your hands had constructed the Sky;—	
They may perish, but You will remain;	27
And they all like a garment, wear out,	
You change them like a cloak, and they change;	
But Your years will not end.	28
And the Sons of Your servants will last,	29
And before You their Race will remain.	

PSALM 103.

My Habid.

1

STANZA 1.

Let my soul bless the LORD,	
And His Holy Name with my whole breast,	
Let my soul bless the LORD,	2
And never forget all His gifts.	
Who forgave all my sins,	3
And all my depravities cured.	
From corruption redeeming my life,	4
He crowned me with Mercy and Love;	
He filled me with beauty and grace,	5
Like an Eagle, renewing my youth.	

STANZA 2.

The LORD will effect what is right,	6
Give Justice to all the oppressed.	
To Moses He made known his way,	7
And His power to Israel's Sons.	

STANZA 3.

Gentle, and kind is the LORD,	8
With great Mercy forbearing from wrath;	
He is not reproving for ever,	9
Nor will He eternally chide.	
He does not to us, like our sins;—	10
Nor like vices, return on ourselves,	
For as high as the Skies from the Earth,	11
His great mercy to all who fear Him.	
As far as the dawn from the dark,	12
He from us will sling off our crimes;	
As a father is kind to his Sons,	13
The LORD to His fearsers is kind.	
For He is aware of our make,	14
He remembers that we are but dust.	
Like the grass are the days of a man,	15
Like a flower of the field, so he blooms,—	
If a wind passes him, he is not,	16
And he never more knows of his home.	
But for Ever GOD's mercy exists,	17

18 And to Ever on those who fear Him ;
And His goodness to Sons of their Sons,
Who keep, and remember His Laws,
And to those who obey His commands.

STANZA 4.

19 The LORD fixed His Throne in the Heavens,
And His Empire extends over all ;
20 Let all the LORD's Messengers bless him,—
Those who, mighty in power, do His will ;
Who attend to His voice of command.
21 All you, His warriors, bless Him,
You agents performing His will ;
22 All you whom He made bless the LORD,
On every part that you control,—
And I with my Soul bless the LORD.

PSALM 104

STANZA 1.

1 Let my soul bless the LORD ;—
How great you are LORD GOD ;
In splendid beauty clothed !
2 The light wraps like a cloak,
The skies flow like a veil ;
3 He builds His Tent on ether,
The clouds his chariots form,
On wings of winds proceeds
4 His Couriers are the storms !
His Agents flames of fire !
5 He fixed the Earth on laws
Unchanged throughout all times.
6 Convulsion's robe concealed ;—
The Seas o'erwhelmed the Hills ;—
7 At Your commands they fled,—
At Your loud voice they rushed !

STANZA 2.

8 The Mountains rose, the vales sunk down.
Each to the place You fixed for them.
9 You fixed them bounds, they cannot pass,
Or turn again to hide the land.
10 You sent out springs for brooks,
That flow amongst the Hills ;
11 All wild beasts there they water,
They quench wild asses' thirst.
12 By them the wild birds uestle,
And sing amongst the trees.
13 From His Home He moistens hills,
To make earth full of fruits ;
14 He grows the grass for cattle,
And herbs for human use ;
And brings bread from the earth ;
15 And fruit to glad man's heart,
With oil to cheer his face !—
And food to help man's strength.
16 The LORD's trees are content,—
He sowed Lebanon's Cedars,—
17 Where sparrows fix their nests,—
The Stork homes on her Firs ;
18 The Wild-goats on her heights,
The cliffs protect the Conies !

STANZA 3.

He fixed the Moon her times,	19
The Sun taught when to set;	
Makes darkness, and night comes,	20
When forest beasts all move;	
The tigers roar for prey,	21
And seek their food from GOD!—	
The Sun bursts out, they fly,	22
And crouch down in their dens,—	
Man goes out to his work,	23
And labours till the dusk.	

STANZA 4.

How many, LORD, your works!	24
With knowledge all are made;	
Your wealth has filled the Earth;	
That great and rolling Sea,	25
Your hand with reptiles filled,	
The small, as well as great!	
The ships can travel there;	26
You there made Serpents sport;—	
All these rely on You,	27
To give them daily food!	
You give it, and they take,—	28
Your wide hand fills with sweets.	
You close Your hand,—they faint,	29
You stop their breath, they die,	
And go back to their dust!	

STANZA 5.

You send creative breath,—	30
The face of earth renews;	
GOD'S power is eternal;—	31
The LORD joys in His works;	
He frowns at Earth:—it trembles;	32
He strikes the Hills:—they smoke!	

THE CHORUS.

I sing the LORD for life;	33
I chant to GOD for ever;	
My thought of Him is sweet,	34
My joy is in the LORD;	
Let Sinners die from Earth,	35
And Villains cease to be;	
But my soul bless the LORD,	
Give honour to the LIFE!	

PSALM 105.

STANZA 1.

Give praise to the LORD and call on His Name:	1
Proclaim to the Peoples His Works;	
Sing to Him; Chant to Him,	2
And think of His wonders;	
Praise His HOLY NAME;	3
And seek the LORD gladly;	
Seek the LORD and His might,	4
Always search for His face,	
Remembering His wonders;—	5
The portents and judgments He gave,	
Race of Abraham His friend,—	6
Sons of Jacob, His chosen!	

STANZA 2.

- 7 For our GOD is Life;
Who rules on the earth;
8 Remember His Bond for thousands of ages,
9 With Abraham He fixed,
Which to Isaac He promised,
10 And settled with Jacob—
The Bond made with Israel,—
11 " I give you this land,
Of wide Canan to hold,"
12 When but few in number,
So little and strangers,
13 Among Tribes they wandered,
Alone in the kingdoms,
14 He let no man hurt them;
Punished Kings for their sakes,—
15 " Touch not Mine Anointed,
Do My Preachers no harm!"

STANZA 3.

- 16 He sent dearth on the earth,
And He broke the whole staff of bread!
17 Sent before them a man,
Sold Joseph to slavery,
18 Put his feet in the stocks,
Iron pierced to his soul:—
19 Till the time had arrived.—
The LORD'S action refined,—
20 The King sent and released,
The Tribes' Chief then set free,—
21 Made Prince of his House,
And to rule all his wealth;
22 By His will guide His Chiefs,
And his Nobles instruct.

STANZA 4.

- 23 He brought Israel to Mitzer,—
Jacob lodged in Ham's land.
24 There His People increased,
Grew to more than their foes
25 Whose heart rose to hate,
And to murder His Race.

STANZA 5.

- 26 He sent Moses His servant,
And His chosen Ahron,
27 With wondrous powers,
And signs, to Ham's land.
28 Sent gloom and it darkened,—
Obeying His power,—
29 To blood turned their streams,
And sent death to their fish,—
30 Shot frogs on their land,
And the beds of their King!—
31 He spoke, locusts came,
And lice in their bounds.—
32 He gave pouring hail,
Fire flamed in their land.—
33 Struck their vines and figs,
And smashed all the trees!—

He spoke—vermin came, And unnumbered, devoured ;	34
Ate all herbs in their land ;— Ate all fruits on the ground !—	35
He struck their country's heirs, The first fruit of their love ;—	36
But brought us out with wealth, We were not lame or weak ;—	37
Mitzer joyed as we went, For great fear fell on her !	38

STANZA 6.

He spread cloud to shade ;— Fire lighted by night !	39
They asked,—HE brought quails ; The skies filled with bread !	40
Springs leaped from the rocks, In Deserts brooks flowed !	41
His Word he kept true, To Abraham His friend.	42
Led His Race with joy, With cheering His chosen,	43
Gave them Heathen lands, And works of those Tribes,	44
If they keep His decrees, And always His laws :—	45

Give LIVING LIFE thanks.

PSALM 106.

STANZA 1.

Exalt the LIFE, and praise the LORD, Who is good, and His mercy is for ever.	1
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STANZA 2.

Who can tell Jehovah's Might ? His Glories who can tell ?	2
Who keeps to blessed Justice, At all times doing right !	3

STANZA 3.

Remember me, LORD, with Your Chosen And enrol with the Race that You saved ;	4
To look on Your friends in success, To joy with Your Peoples' delight,—	5
With your country be glad !	

STANZA 4.

We have sinned, as our fathers had sinned ;— Our fathers in Mitzer, thought not on Your wonders ;	6
Nor Your many mercies remembered, But rebelled at the Sea,—at the Sea of the Weeds.	7
Yet He saved them because of His NAME, And to publish His power.	8
To the Weed-Sea He spoke,—and it dried,— And they marched in the depth, as a field,	9
When He saved from the hand of their foes, And redeemed from their enemies' hand !	10
Their oppressors were whelmed in the Sea Not one from among them was left !	11
Then they put their trust in His word,	12

- 13 And they gave to Him thanks in their song,
But soon they forgot of His acts,
They would not await His designs,
14 In the Desert they longed in their lust,
They abandoned their God in the Waste!
15 Yet He gave to them that which they asked,
But sent to their bodies disease.

STANZA 5.

- 16 Then Moses they vexed in the Camp,
With Ahron the Saint of the LORD;
17 And earth opened, and swallowed up Dathan,
And closed on the Tents of Abiram!
18 And fire consumed in their meeting,—
The Wicked were burnt in its flame!
19 Yet in Horeb they made them a Calf,
To a statue they bowed themselves down,
20 And rejected their glory,
For a pictured bull fed upon grass!
21 Forgot GOD, their Saviour,
Who in Mitzer had done mighty things,
22 In Ham's country, wonders,—
At the Sea of Weeds terrors!
23 Then He spoke as about to destroy them,
But Moses His chosen stood up in the breach,
To turn back from ruin His wrath.

STANZA 6.

- 24 Then the land of Delight they despised;
They did not believe in His path,
25 And complained in their tents,—
Not attending the voice of the LORD.
26 Then He raised His hand against them,—
In the Desert their bodies to fling;
27 And to fling out their Race to the Heathen,
And scatter about in the lands.
28 Then they joined themselves to Bal-peor,
And to Dead Men their offerings ate!
29 Thus they provoked Him with their vice,
And upon them plague burst!—
30 Then Phineas arose to do right;
And arrested the plague;
31 And it gained him a fame,
Thro' ages, of ages, for ever.
32 Yet at Meribah's water they vexed,
When because of them Moses did wrong,
33 For his temper they roused, and he spoke in his haste.

STANZA 7.

- 34 And the Peoples they did not destroy,
As the LORD had commanded to them,
35 But mixed with and learnt pagan crimes,
36 And worshipped their Idols!
And they became wrapped up in them,
37 And their Sons offered up,
And their Daughters, to Devils,
38 When to Canaanite Idols they slaved,
And polluted the Country with blood;
39 And corrupted themselves by their acts,
And gave them to Idols to whore!

STANZA 8.

Then the LORD was enraged by His Race,	40
And by His inheritance vexed ;	
And He gave to the foreigner's hand ;	41
Those who hated them ruled !	
And their foemen afflicted,	42
And crushed under their hands !	
Oft were the times He redeemed them	43
But their purpose was still to rebel ;	
And to lower themselves by their vice !	
But yet He looked down on their sufferings,	44
Whenever He heard that they cried !	
And remembered His Treaty with them,	45
And like His great kindness relieved !	
And showed loving kindness to them,	46
In presence of all who enslaved.	

ENVOY.

Save us, O LORD ! our GOD !	47
And collect from the Nations,	
To praise your HOLY NAME,	
To rejoice in thanksgiving to You,	
Bless the LORD GOD, O Israel ;	48
From Ever to Ever and Aye.	

(Rubric.—Let the People Reply)

"Amen ! Alleluiah !"

THE SIXTH BOOK OF PSALMS.

CONTAINING THE PSALMS OF THE RETURN
FROM BABYLON.

TRANSLATOR'S NOTE.

These are Collected Psalms of the Period after the return from Babylon, and Psalms of the Second Temple added to the ancient volumes of Psalms by David, Moses, Solomon, Asaph, and others. Probably compiled by Ezra or Nehemiah, and the Rabbis of the Great Sanhedrim, in the third century before Christ.

PSALM 107.

STANZA 1.

CARAVAN LEADER.	
" Give praise to the LORD who is goodness,	1
For His mercy endures for ever ! "	
Let the redeemed of the LORD exclaim,	2
Whom He redeemed from the hand of oppression,	
Whom gathering He led from East, and from West,	3
From the North and the Sea.	

STANZA 2.

- 4 They wandered in Desert and Waste,
 For a City of Rest, but found none.
 5 Their heart suffered hunger and thirst,
 It wasted away in themselves ;
 6 Then they cried to the LORD in their grief ;
 Who out of their anguish released,
 7 And directed them to the right path,
 To march to the City of Rest !

CHORUS.

- 8 " Give thanks to the LORD for His mercy,
 And His works for the children of men."

STANZA 3.

CARAVAN LEADER.

- 9 For He feeds the desiring soul,
 And fills hungry bodies with joy !
 10 The slaves in the Shadow of Death,
 And the prisoners of anguish and iron,
 11 Who rebelled from the message of GOD,
 And rejected advice from the Highest ;
 12 They were weak thro' the sin of their hearts ;
 They stumbled, and none could give help ;
 13 But they cried to the LORD in their grief,
 And He rescued from all their distress.
 14 He led out from the Shadow of Death,
 And stripped them from all of their chains !

CHORUS.

- 15 " Give thanks to the LORD for His mercy,
 And wonders He does for the children of men."

STANZA 4.

CARAVAN LEADER.

- 16 He has shattered the doors made of brass,
 And has cut up the iron-made bars ;
 17 Preparing a path from their grief,
 And has from their suffering led out
 18 When their body rejected all food,
 And they shook at the gateway of Death,
 19 They cried to the LORD in their grief,
 And He rescued from all their distress.
 20 He sent out His word, and it healed,
 And from their corruptions it freed !

CHORUS.

- 21 " Give thanks to the LORD for His mercy,
 And wonders He does for the children of men !"

STANZA 5.

CARAVAN LEADER.

- 22 Now offer an offering of thanks,
 And publish His Acts with a cheer ;
 23 You Sailors who traverse the Sea
 On Oceans who work at Your Trade ;
 24 Who there see the works of the LORD,
 And the Wonders He does on the Deep !
 25 He speaks :—and the storm will rise up,
 And tempest the billows arouse,
 26 They rise up to the skies ;—
 In convulsions they fall !

Then their spirit melts in them for fear.
 They reel, and they stagger as drunk, 27
 And all their intelligence fails;—
 Then they cry to the LORD in their grief, 28
 And He leads them out from distress.—
 He orders the storm to be still, 29
 And the billows to quiet themselves.
 And they smile as they see them abate, 30
 And rejoice at the comfort received.

CHORUS.

" Give thanks to the LORD for His mercy,
 And wonders He does for the children of men ! " 31

Exalt in the people's assembly, 32
 In the Hall of the Nobles give praise,
 For He to the Desert gives brooks, 33
 And water springs to the Dry-land!
 Rich country He turns to salt marsh, 34
 For the sins of those dwelling therein.
 He can give to the Desert a lake, 35
 And springs to the waterless grounds,
 And there He can settle the hungry, 36
 And found them a City to dwell ;
 And they cultivate fields, and plant farms, 37
 And make them to yield up their fruits ;
 He blesses them and they grow great, 38
 And their cattle are never decreased.
 If they are reduced and depressed, 39
 By oppression, and trouble, or grief,
 He pours on their Princes contempt, 40
 And they wander in wastes without paths!
 But He raises the wretched and poor, 41
 And guards them like sheep in His fold.—
 The upright will see and be glad, 42
 And wickedness shut up her mouth !

ENVOY.

The Wise should make note about this; 43
 And on the LORD'S kindness reflect.

PSALM 108.

A Singing Psalm, by David. 1

I will sing with heart constant to GOD; 2
 I will chant to Him with all my might.
 Awake up my lute, and my harp;— 3
 I will awake in the dark!
 To the Tribes I will publish You LORD; 4
 I will chant to the Nations of You ;
 For Your Mercy is wide as the skies, 5
 And Your truth is as high as the clouds.
 GOD ! Your Grandeur is over the skies, 6
 And Your Majesty over the Earth.¹

¹ NOTE.—The Mediaeval Masoretic Editors have evidently confused two Psalms into one, which they numbered as 108, by not observing the opposite sense of them. I, therefore, restore the original forms. The Psalm I

number 108A is clearly a traditional version of Psalm 60, and preserved amongst the special psalms of David, and so the wording of 108A varies somewhat from Psalm 60.—F. F.

PSALM 108A.

By David, after Enquiring of the Priest the Divine help, when Joab had been Defeated by the Edomites.

(See Psalm 60, v. 8.)

STANZA 1.

- 7 DAVID. "If You will Your chosen deliver,
Let Your right hand save, and reply,"
- 8 PRIEST. "God from His Sanctuary speaks."
- DAVID. "I am glad!"

STANZA 2.

- "I will arrange for the morning,—
And lower the tents for advance,
9 Take Gilad, Menasseh, and Ephraim;
And Judah to strengthen my Van;
10 I will wash Moab off like a flood,
O'er Edom will stride in my boots;
And over Philistia cheer!
- "Who will storm me the fortified Camp?
11 Who with me on Edom will charge?—
12 We are not forsaken by GOD,—
GOD will not our armies desert!
13 He will bring to us help from distress,
Where human assistance is vain;
14 We shall be made strong from our GOD,
And He our opponents defeat."

PSALM 109.

1 By David, to his Unndmaster.

STANZA 1.

- My GOD! when I pray be not silent;
2 Against me the wicked and bad open mouth,
With false tongue about me they speak,
3 And with venomous words they surround,
And assail me without any cause!

STANZA 2.

- 4 In return for my love, they revile,—
And yet I had pleaded for them!
5 They return to me evil for good,
And hatred instead of my love.
6 Let Sin have the mastery of them,
And Satan stand at their right hand.
7 In judgment be found in the wrong,
And their plea be considered a crime.
8 Let their days be but few;
Give their Office to others,
9 Let their children be orphans,
And wives, widows in want!
10 Their sons wander and beg,
And skulk amongst ruins!

STANZA 3.

Let usurers seize all they have, 11
 And their earnings by strangers be robbed;
 Let no kindness be poured out for them, 12
 Nor pity their orphans be shown.
 But let their posterity fail;— 13
 Blot their name in the following age!—
 The LORD of their father's crimes think, 14
 And their mother's sins never blot out!—
 Let them always be clear to the LORD, 15
 But their memory erased from the earth;
 For they thought not of merciful acts; 16
 But pursued the poor desolate man,
 And murdered the broken in heart!

STANZA 4.

He loved cursing;—so let it meet him, 17
 Hated blessing:—so drive it away.
 In cursing he clothed like a cloak, 18
 And took it like drink to his breast,
 It entered like oil to his bones!
 Let it be like the clothing he wears, 19
 And the belt that encircles his waist!—
 Thus let the LORD pay to my foes, 20
 Who speak to do wrong to my life!

STANZA 5.

But You work for me, LIVING LORD, 21
 For your NAME, for your Mercy relieves,
 Whilst I am but wretched and poor, 22
 And my heart is depressed in my breast.
 Like a shadow that stretches I pass, 23
 Like a locust I'm tossed up and down!

STANZA 6.

My knees shook from fasting, 24
 Body wasted from fat!
 To them I became a contempt, 25
 They looked on me shaking their heads!
 O comfort me, my LIVING GOD, 26
 And in your sweet Mercy protect;
 And teach me that this was Your hand, 27
 That You, LORD, have done it alone.
 And that tho' they curse:—You will bless!
 They rise but to fall:—but Your servant can smile. 28
 O clothe my accuser in shame, 29
 And wrap like a shawl in disgrace.

ENVOY.

I will thank the LORD much with my mouth 30
 In the midst of the crowd I will praise,
 For He stands at the hand of the poor, 31
 To save from the Judges his life.

PSALM 110.

A Psalm by David. 1

STANZA 1.

The LORD said to my Prince,
 "Sit on My right hand,
 Till I place your foes
 As a stool for your feet."

STANZA 2.

- 2 The LORD sends your brave army from Zion;
 Charge up to the breast of your foes!
 3 Your Forces are ready to-day,
 Your Army in beautiful pomp,
 More than dew-drops that come from the breast of the Dawn!

STANZA 3.

- 4 The LORD promised, and never will change,—
 For ever you shall be a Priest
 Of the Order of Melk-i-Zedek!

STANZA 4.

- 5 The Almighty is on your right hand!
 Who will crush, when in anger, the Kings;
 6 With Justice will fill Nations' breasts.
 Crush the head of Oppression on Earth.
 7 He gives drink from the Brook on your march,
 By which He will lift up your head!

PSALM 111.

STANZA 1.

- 1 Halliluyah!
 I praise the LORD with all my heart,
 Amongst the Right and True.
 2 The LORD's works are sublime,
 Sought for by all who love;
 3 His acts supremely great,
 And ever rightly stand.

STANZA 2.

- 4 Think of His wonders done,—
 The gentle pitying LIFE!—
 5 Who gives His servants food,
 And always keeps His Bond.
 6 He showed His Race His power,
 To give them pagan lands;—
 7 His handiwork is Truth,
 His Orders perfect Right.
 8 He sent deliverance to His Race,
 Fixed His Eternal Bond;—
 HOLY and GLORIOUS is His NAME!

CHORUS.

 The fear of the Lord begins wisdom,
 To all those who practice good sense;
 For ever His praise will endure.

PSALM 112.

- 1 A Song to the Ever-libing.

STANZA 1:

- Halliluyah.
 He who fears the LORD will succeed
 And whoever delights in His Laws,
 2 His race will be strong in the land,—
 The upright man's family blessed.
 3 Ease and plenty will be in his house.

And his happiness always will last ;
 For the Righteous, light bursts from the dark, 4
 For the Gentle, the Kind, and the Good.

STANZA 2.

The Good Man is gentle, and gives ; 5
 By Justice he measures his acts ;
 So that he will never be moved, 6
 For the Good will be always in mind.
 He will not fear the roar of the bad, 7
 With his heart fixed in trust on the LORD ;
 His heart will not doubt its support, 8
 Till his wish he can see on his foes.
 He distributed,—gave to the poor ; 9
 His goodness for ever will stand,
 His horn be exalted in might.
 The Bad will behold it, and grieve, 10
 Will gnash with his teeth and will faint ;—
 For the pride of the wicked will fail.

PSALM 113.

A Song to the Ever-libing. 1

STANZA 1.

Halleluyah !
 Let the LORD's servants hurrah !
 Hurrah to the NAME of the LORD !
 The NAME of the LORD should be blessed ; 2
 From now, and to Ever and Aye !
 From the rise of the Sun to its set, 3
 The Name of the LORD should be cheered !

STANZA 2.

Above all the Heathen, HIGH LORD, 4
 His Grandeur is over the skies !
 Who equals the LORD our GOD 5
 Who sits on the Heights in His Rest ?—
 Yet cares for the fallen on Earth and in Heaven ! 6
 Who picks up the weak from the dust, 7
 From dunghills exalting the poor ;
 And sits them with Princes, 8
 With the Chiefs of His Race !
 Who causes the childless at home 9
 To become a glad Mother of children !
 Halleluyah !

PSALM 114.

STANZA 1.

When Israel came from Mitzer, 1
 Jacob's House from pagan race,—
 To Him was Judah sacred, 2
 But Israel held His Power.

STANZA 2.

The Sea beheld and fled !— 3
 The Jordan back retired !
 The Mountains leaped like rams, 4
 The Hills like sons of sheep !

STANZA 3.

5 What hailed you, Sea, to fly?
 Jordan, that you retired?
 6 Why leaped you, Hills, like rams?
 You Heights like sons of sheep?
 7 Before th' ALMIGHTY reeled the earth,
 At sight of Jacob's GOD,
 Who made the rock a standing pool,
 The flint a flowing well!

PSALM 115.

STANZA 1.

1 Not to us LORD, not to us.
 But to Your NAME give glory,
 For Your Mercy, and Your Truth;

STANZA 2.

2 How can the Heathen ask,
 "Wherever is their God?"
 3 When our GOD is in Heaven,
 And all He wills, He does?
 4 Their Idols, Gold and Silver,
 The product of Man's hand.
 5 Their mouth can never speak,
 Their eyes can never see;
 6 Their ears can never hear,
 And then they cannot think!
 7 Their hands can never move,
 Their feet can never walk,
 8 Nor breath is in their breast!
 Who make are like themselves,
 With all who trust on them.

STANZA 3.

9 But Israel trust the LORD,
 Who is your help and shield;
 10 Trust, Ahron's House, the LORD,
 Who is your help and shield;
 11 Who fear the LORD, trust Him,
 He is your help and shield;
 12 The LORD thought of, and blessed us
 He blessed all Israel's House;
 He blessed the House of Ahron.—
 13 Bless those who fear the LORD,
 The small as well as great.

STANZA 4.

The Priestly Blessing and Exhortation.

14 I pray the LORD increase you,
 Increase you and your sons;
 15 Give Blessings to the LORD,
 Who made the Skies and Earth,
 16 The LORD'S are Skies and Heaven;
 The Earth he gave to Man;
 17 The Dead thank not the LORD,
 Nor all who go to silence,
 18 But we can Praise THE LIFE,
 From now, and to for Ever!
 Halleluyah!

PSALM 116.

STANZA 1.

I love the LORD who heard	1
My voice, and pitied me ;	
Who to me bent His ear,	2
So daily I will call.	
The Bands of Death had bound,	3
The Grave's griefs had arrived,—	
I grief and anguish met,	
But called the LORD by name,	4
"O! LORD, relieve my life ;"—	
The Lord was good and kind,	5
And our GOD was benign.	

STANZA 2.

The LORD will guard the weak,—	6
I fell, but yet He saved.	
Return to rest my soul,	7
The LORD restores you peace,	
My life relieved from Death,	8
Mine eyes relieved from tears,	
My feet from falling down	
I walked before the LORD,	9
In lands of savage beasts ;	
I trusted, so I spoke,	10
When I was much distressed ;	
I said in my alarm,	11
That all men will deceive.	

STANZA 3.

What can I give the LORD,	12
For all His gifts to me ?	
I'll raise Salvation's Cup,	13
And call the LORD by NAME.	
Will pay the LORD my vows,	14
With all His People near.	
Dear in the LORD's eyesight,	15
The slaughter of His Saints.	
LORD, pity me, Your slave.	16
Your slave, Your handmaid's son,	
Relieve me from my bonds.	
Then I will offer thanks,	17
And call the LORD by NAME ;	
Will pay the LORD my vows,	18
With all His People near,	
In Courts of my LORD'S House,	19
That in Jerusalem stands.	
Halleluyah !	

PSALM 117.

Cheer to the LORD all you Nations!—	1
And let all the Peoples thank Him.	
For mighty His Mercy about us,	2
And His Truthfulness is for all time.	
Halleluyah !	

PSALM 118.

STANZA 1.

THE CHOIR.	
Thank the LORD who is good,	1
Whose Mercy endures ;	

- 2 Now let Israel say,
That His Mercy endures,
3 Let Ahron's House tell,
That His Mercy endures;
4 Let the LORD's fearers declare
That His Mercy endures!

STANZA 2.

THE THANK-OFFERER.

- 5 I called on THE LIFE in distress,
THE LIFE heard, and He set me free.
6 The LORD with me, I fear not,
What men may do to me;
7 The LORD is my help,
Should I fear those who hate?
8 Better trust on the LORD,
Than rely upon men;
9 Better trust on the LORD,
Than on Princes rely!
10 If all Nations surround,—
In the NAME of the LORD I defeat!
11 Around me they circled,—
In the NAME of the LORD I defeat!
12 They surround me like bees,
Like thorn fires crackle,—
In the NAME of the LORD I defeat!
13 They rushed on with a rush,—
But the LORD saved from falling.
14 He helped, so I chant to THE LIFE;
For He was my Saviour!

STANZA 3.

- 15 I cheer loud, and shout in my Tents,—
The LORD strengthens the hand of the Good.
16 The LORD's right-hand lifts up;—
The LORD's right-hand makes strong
17 I shall not die,—but shall live,
And publish the works of THE LIFE.

STANZA 4.

- 18 THE LIFE punished, to teach —
And not to dismiss me to Death!
19 Throw open the Gates of the Right;
I will enter them praising THE LIFE;—
20 That is the Gate to the LORD,
And the Righteous will enter by it!
21 I give thanks, because You have heard, —
You have become Saviour to me,—
22 A Stone by the builders despised,
Has gone to the head of the Spire!
23 This result came from the LORD,—
And a wonder it was in our sight!
24 This the LORD has done to-day;—
Over it we are glad, and rejoice!
25 Come now, LORD, and save us;—
Come now, LORD, the Redeemer!

STANZA 5.

THE PRIEST.

- 26 " Bless who comes in the NAME of the LORD!
I bless you, from the House of the LORD;
27 Of GOD Who is LIFE, Who gives to us light."

(Rubric.—Here fasten the Gift with ropes to the horns of the Altar.)

THE WORSHIPPER RESPONDS.

"You are my GOD, and I thank;
My GOD, Whom I will exalt."

28

THE CHOIR.

Thank the LORD, Who is good,—
Whose mercy endures!

PSALM 119.

STANZA 1.

Happy the straight in their paths, who walk in the Laws of the LORD; 1
Happy those who examine His proofs, who seek with whole heart; 2
For they practice no vices, but walk in His paths, 3
As You have commanded, to carefully keep Your Commands. 4
I wish I could settle my pathways, to keep Your Decrees; 5
Then I should not err in my searches about Your Commands; 6
In rightness of heart I could thank You Who taught me good rules.— 7
Your Decrees I will keep, so forsake me not ever. 8

STANZA 2.

How can Youth gain noble life? By regard to Your Word.— 9
With my whole heart I seek not to stray from Your Rules. 10
In my heart I have hidden Your Words, so as not to offend. 11
LORD You should be thanked, for You taught me Your Statutes; 12
With my lips I proclaim the Decrees of Your mouth. 13
In pursuing Your proofs, I delighted as if over wealth. 14
I reflect on Your Orders,—look out for Your ways. 15
I delight in Your Rules, I forget not Your Words. 16

STANZA 3.

If You give life to Your servant, Your Words I will keep. 17
Clear mine eyes when I look at Your wonderful Laws. 18
I am strange in the land,—hide not from me Your Rules. 19
My soul aches, desiring at all times Your Judgments. 20
Reprove haughty villains, who slip from Your Orders; 21
Turn from me abuse, and contempt, for I study Your Proofs. 22
When Princes condemned me, Your servant thought of Your Rules. 23
For I felt delight in Your Proofs;—Your Counsels console. 24

STANZA 4.

My soul sticks to the dust; Revive it as promised. 25
I told You my ways, and You heard and You taught me Your Laws. 26
The course of Your Statutes I viewed, and I thought on Your Wonders. 27
My soul drooped with grief, but You raised, as You promised. 28
Turn me from false paths, and console by Your Laws. 29
I have chosen Truth's path,—Your Decisions sufficed me. 30
LORD, I clung to Your Proofs,—Let me not be disgraced. 31
I will run with Your Orders,—for You set free my heart! 32

STANZA 5.

Show, LORD, the path to Your Plans, and I'll keep it for ever. 33
Instruct,—and I will examine Your Laws, and will guard with whole heart. 34
Lead in Your Commands' path, as my heart has desired. 35
Bend my heart to Your Laws, and never to greed. 36
Make my eyes pass from looking at vice;—but revive in Your path. 37
Fulfil to Your servant, who fears You Your promise. 38
Turn off the reproach that I fear, for Your Judgments enrich. 39
See! I desired Your Orders,—In Your Goodness revive me. 40

STANZA 6.

- 41 LORD, let Your mercy find me ; You promised me safety,—
 42 Then I can answer revilers again, for I trust in Your Word.
 43 And never hide truth from my mouth, for I trust on Your Judgment,
 44 And Your Laws I will keep in the present and always.
 45 And then I can in freedom walk out, for I trust on Your Rules,
 46 So I publish Your Proofs before Kings without shame.
 47 So I will delight in Your Laws, which I love.
 48 I lift my hand to Your Laws, and reflect Your Decrees.¹

STANZA 7.

- 49 Remember Your word to Your servant, on which I have trusted.
 50 I consoled in my sorrows ; for Your promise revived.
 51 The proud greatly deride, but I swerve not from Your Laws.
 52 I always think of Your teaching, and I have its comfort.
 53 I tremble because of the wicked rejecting Your Laws.
 54 Your Decrees were my song, in my exile from home.
 55 LORD, I remembered Your Name in the night, and I will keep Your Laws :—
 56 They have come to me, because I have studied Your Orders.

STANZA 8.

- 57 My wealth, LORD, I declared, is regard to Your Words.
 58 My whole heart sought Your face,—as You promised, be kind.
 59 I thought on my ways,—turned my steps to Your Proofs.
 60 I prepared, and delayed not observing Your Orders,
 61 Tho' the bad bound me in chains, I forgot not Your Laws.
 62 I rose to thank You at midnight, for Your perfect Decrees.
 63 I join all who fear, and regard Your Commands.
 64 Your mercy, LORD, fills all the Earth, and so teach me Your Precepts.

STANZA 9.

- 65 LORD, do good to Your servant, as Your Word has said ;
 66 Teach me good sense and skill, for I hold fast Your Orders.
 67 Before I had suffered I strayed,—but I afterwards kept Your Commands.
 68 You are kind, and with Kindness, O ! teach Your Plans.
 69 Villains caught me by treason : I with whole heart kept Your Precepts.
 70 Their heart sours like milk, but I joy in Your Laws.
 71 That I have suffered is good, because it has taught me Your Precepts.
 72 To me your Laws are more than thousands of Silver and Gold.

STANZA 10.

- 73 Your hand made and formed ; show and teach me Your Orders.
 74 You, taught, LORD, the Right and the Just, and You punished me right.
 75 Your Decree, LORD, was just, and justly I suffered.
 76 Now let Your Mercy console, as You promised Your servant,
 77 Let Your pity come and revive, for I delight in Your Laws.
 78 Shame the Villains who plot to oppress ;—I appeal to Your Rules.
 79 Let all who fear You come here, I will show them Your Proofs.
 80 My heart keeps to Your Rules,—so I fear no disgrace.

STANZA 11.

- 81 My soul pants to be safe,—But I trust to Your Word.
 82 My sight fails for Your promise ; when shall I have rest ?
 83 Tho' I am like a skin in the smoke,—I forget not Your Rules.

¹ NOTE.—Psalm 119, v. 48. In this line I omit three words of the Hebrew Text, אֲשֶׁר אֲהַבְתִּי, "which I love," as being a transcriber's error. In repeating them again

from the former line of the Psalm, and as especially by the repetition dislocating the metre of the poem.—F. F.

How can Your slave live? When will you punish my hunters?	84
Villains dig for me pits; they care not for Your Laws.	85
Your Commandments are Truth;—Falsehood hunts me, Oh help.	86
Tho' on earth almost killed, I gave not up Your Rules.	87
In Your pity revive, when I can keep to Your Proofs.	88

STANZA 12.

LORD, for ever Your purposes stand in the Skies.	89
Your Truth built on earth, fixed for Ages of Ages!—	90
Your Laws stand to-day, for all things serve to You.	91
Had I not loved Your Laws, I had died in my woes.	92
I forgot not Your Precepts, by which I have life.	93
O! save me,—I am Yours,—for I seek for Your Rules.	94
The bad hope to kill me,—for I look for Your Proofs;	95
I see an end to all made, but Your Orders stretch far.	96

STANZA 13.

How I loved all Your Laws,—always all day think of them!	97
I know more than my foes,—for Your Rules are still mine.	98
Than my teachers more skilled, for I think of Your Proofs.	99
I see more than the old, for I study your precepts.	100
From bad paths kept my steps, because I guard Your Word.	101
I left not Your Doctrines, for me You directed.	102
Your words please my taste, more than honey my mouth.	103
Your Precepts I knew, so I hated bad ways.	104

STANZA 14.

Your Word lights my steps, and enlightens my paths.	105
I swore, and I stand fast, to keep Your good Decrees.	106
I have suffered much; LORD revive as You promised.	107
Accept, LORD, my vows, and teach me Your Decrees.	108
My life is in my hand, so Your Laws I leave not.	109
The vile laid for me traps; I swerved not from Your rules.	110
Your Proofs I hold ever as my heart's great delight.	111
To work out Your Orders I bend all my heart.	112

STANZA 15.

I hate wandering thoughts; and I have loved Your Laws.	113
You are my shield of shelter, I trust on Your leading.	114
Drive off the bad from me; I seek my GOD's Commands.	115
Life and help You had promised; defeat not my trust.	116
Refresh, and set me free, for I stand by Your Rules.	117
Tread down lying rogues, all who desert from Your Laws	118
You drove all vile from the Land, so I have loved Your Proofs.	119
My frame shakes in terror, when I see Your Decrees.	120

STANZA 16.

I do Right and Good; so give me not to the traitors.	121
Guide your servant to good; let not villains betray.	122
Mine eyes fail for Your help, and for Your perfect word.	123
Act kind to Your slave, and teach me Your Decrees.	124
Give me sense, as Your slave, I shall know then Your Proofs.	125
LORD, the time is to act, for, see, they break Your Laws!	126
But I love Your Orders, more than purest Gold.	127
I go straight by Your Precepts, hate all crooked paths.	128

STANZA 17.

Your proofs are grand, so my soul for them seeks.	129
Your Words give clear light to the greatest of minds.	130
My mouth gasps in thirst; as I seek for Your Rules.	131

- 132 Turn to me and be kind ; I love Your Name and Laws.
 133 Lead my steps by Your Words, and let no passion drive.
 134 Free me from tricky men, and I will guard Your Rules.
 135 Turn light on Your slave, and teach me Your Decrees.
 136 My eyes shed floods of tears, for some keep not Your Laws !

STANZA 18.

- 137 You are Righteous LORD, and right Your Decisions.
 138 Your Goodness, Orders, Proofs, and Your Truth, very strong.
 139 My anger was burning, for my foes neglected Your Word.
 140 Your Truth well refined is, and so Your servant loves.
 141 I am small and am low, but forget not Your Rules.
 142 Your Right is always Right, and Your Laws are the Truth.
 143 I have met grief and woe, but I joy in Your Laws.
 144 Your Proofs are right for ever, they give sense and life.

STANZA 19.

- 145 I call with my whole heart ; LORD, Your Orders I seek.
 146 I call to You, " Save me ! " and I will guard Your Proofs.
 147 Before Dawn breaks I shout, for I trust on Your Word.
 148 Mine eyes outwatch the watch, to reflect on Your Truths.
 149 Kind Lord, hear my voice ; Your Commandment revives.
 150 My hunters oppress,—they keep far from Your Laws.
 151 You, Lord, are my friend, and all Your Orders right.
 152 I knew Your Proofs early ; for they last for ever !

STANZA 20.

- 153 Look, answer, and help ! for I leave not Your Laws.
 154 Plead my cause and redeem ;—Your promises revive.
 155 The bad are not safe, for Your Rules they reject.
 156 Lord, Your Kindness was great ; Your Decree has revived.
 157 A crowd pursue and vex, I swerve not from Your Proofs.
 158 I saw the rogues and moaned, for they guard not Your Words.
 159 I sought Your Plans, and loved ; LORD, Your kindness revived.
 160 Your Chief-Word is " The Truth," Your Will " Right for ever ! "

STANZA 21.

- 161 Princes chase without cause, but my heart fears Your Words.
 162 At Your Words I rejoice more than when finding wealth !
 163 I loathed and hate lies, because I loved Your Laws.
 164 I thank you every day, about Your good Decrees.
 165 They thrive who love Your Laws, but not those who offend.
 166 Lord, I wished for Your Help, so obeyed Your Commands.
 167 My life sees Your Proofs, which I love very much.
 168 I guard Your Plans, and Proofs, for You watch to my ways.

STANZA 22.

- 169 LORD, I meet You cheering, for I know your Word.
 170 Let my prayer come to You, redeem me as You said.
 171 My lips bubble thanks, for You taught me Your Rules.
 172 My tongue tells Your Words ; for Your Orders are good !
 173 O ! let Your hand help, for on Your Plans I trust.
 174 LORD, I long for Your help, and I joy in Your Laws.
 175 My Soul revived thanks You who by Your Decree helped.
 176 A lost sheep I strayed,—but Your servant You sought.
 177 Who left not Your Commands.

THE SEVENTH BOOK OF PSALMS.
CONTAINING THE PILGRIMS' SONGS FOR USE
WHEN GOING UP TO THE FESTIVALS.

PSALM 120.

A Pilgrim's Song.

STANZA 1.

PILGRIM.

To the LORD in my distress I cried, and He replied to me. 1
"LORD save my soul from lying lips, and from rebellious tongue." 2

STANZA 2.

REPLY.

"What give to you, and what lay on for your rebellious tongue? 3
Men's biting darts, and burning fire of broom!" 4

PILGRIM.

Alas for me! I lodge in Camp! I dwell in Tents of Gloom! 5
My Soul, 'tis better dwelling there, than with the foes of peace. 6
I wish for Peace,—but when I speak they then prepare for War. 7

PSALM 121.

A Pilgrim's Song.

STANZA 1.

I lift mine eyes up to the Hills, but to me no help comes! 1
My help comes from the LORD, who made the Heaven and the Earth. 2

STANZA 2.

LEADER.

He will not let your footsteps slip; He will not sleep on guard;— 3
He never slumbers, never sleeps, Who watches Israel's way. 4
The LORD will guard, the LORD protect, will stand at your right hand; 5
By day the Sun shall never strike, nor yet the Moon by night! 6
The LORD will guard you from all ill, be watchful of your life; 7
The LORD will watch you out and home, from now and to all time 8

PSALM 122.

A Pilgrim's Song, about David.

STANZA 1.

LEADER.

I rejoiced when they asked me, To go to the LORD's House, 1
Our feet are set towards your Gates, O! Jerusalem! 2
Jerusalem is built like a City united together; 3
There the Tribesmen go up, all the Tribes of the *LIFF!* 4
To witness to Israel, to thank there the LORD,
For there stand the Thrones of the Judges,
With Thrones in the Palace of David. 5

STANZA 2.

PILGRIMS.

"Oh! pray for Jerusalem's Peace, 6
Let all prosper who love You; 7
Let Peace be a Power on Your Walls, 8
And Prosperity be in Your Homes. 9

8 Because of our friends and brothers,
 We pray that you now may have peace.—
 9 Because of the House of the LORD our GOD,
 We seek for the good of yourself."

PSALM 123.

A Pilgrim's Song.
 1 To You I lift mine eyes,—The dweller in the Heavens,
 2 Like as the servants' eyes are to their master's hand,
 And as the handmaid's eyes are for her mistress' sign,
 So on the LORD our GOD our eyes are ever fixed !
 3 Pity, LORD, O pity us, for we are full of grief,
 4 Our haters with their scorn have gorged upon our souls;—
 Depress their haughty pride !

PSALM 124.

A Pilgrim's Song, by Habid.

STANZA 1.

" If the LORD had not been with us,"
 Israel now might say,
 2 " If the LORD had not been with us,"
 When men upon us rose,
 3 They would have swallowed us alive,
 In savage, furious rage !

STANZA 2:

The waters would have swept away
 The rivers whelmed our souls;
 4 They would have gone above our lives,
 The torrents of the proud.
 5 Oh ! bless the LORD who gave us not,
 To tearing by our foes !
 6 Like birds from trap he loosed our lives,
 The tangling snare he broke, and freed.
 7 The LORD released from them,
 8 Who made the Skies and Earth.

PSALM 125.

A Pilgrim's Song.

STANZA 1.

Who trusts the LORD, like Zion's Mount, unmoved for ever stands:
 2 As Hills surround Jerusalem,
 The LORD surrounds his Race,
 From now and to all time !

STANZA 2.

3 For not shall last the Wicked's rule,
 Above the Good men's name ;
 For fear the righteous should stretch out
 Their hands to practise crime.

STANZA 3.

4 The LORD attends upon the Good,
 And to the right in heart ;
 5 But to wanderers in their crooked ways,
 The LORD brings up their sins.

CHORUS.

Success to Israel.

PSALM 126.

A Pilgrim's Song. 1

STANZA 1.

When the LORD restored the Captive Zion,
 We were like those who dream. 2
 Our mouth was then with laughter full,
 And all our tongue with cheers!

STANZA 2.

"Great things the LORD has done for these,"
 The Heathen then exclaimed;
 The LORD has done great things for us, 3
 And therefore we rejoice!

STANZA 3.

"LORD, our Captivity turn back, 4
 As tides rush from the south.—
 Who sow in tears, with cheering reap;— 5
 Who walking, walk along,
 And weeping bear the scattering seed, 6
 With cheers bring back the sheaves!"

PSALM 127.

A Pilgrim's Song, by Solomon. 1

STANZA 1.

If the LORD builds not the House,
 In vain the Builders strive;
 If the LORD watch not the Tower,
 In vain the Watchman guards. 2
 In vain for you to rise at dawn,
 And late to go to rest,
 And eat of carefulness the bread,
 When He gives His darlings sleep.

STANZA 2.

See! Children are the LORD's estate, 3
 The body's sweetest fruits;
 Like arrows in a Giant's hand, 4
 Are they, your youthful sons.
 The man is blest who has with them, 5
 Filled up his quiver full.
 He will not shame when he may meet,
 His foemen in the Gate.

PSALM 128.

A Pilgrim's Song. 1

STANZA 1.

Blest, all who fear the LORD, who walk along His paths;
 What your hands earn you eat,—is blest and Good to you. 2
 Your Wife, a fruitful vine, to decorate your home, 3
 Your children Olive-Shoots, around about your board.— 4
 The blessings then are these, for him who fears the LORD.

STANZA 2.

The LORD will bless from Zion, and show good all your life, 5
 And show your sons and your grandsons the peace on Israel. 6

PSALM 129.

1 *A Pilgrim's Song.*

STANZA 1.

2 "From my youth oft in danger," now may Israel say;—
3 "From my youth oft in danger but yet not destroyed.
On my back plowers plowed, and my anguish prolonged."

STANZA 2.

4 O RIGHTEOUS LORD cut off the bonds of the Bad,
5 Defeat and hurl backward all those who hate Zion.
6 Make like grass on the roofs, dried as soon as it grows;
7 That fills no mower's hand, or the reaper with sheaves.
8 And no passers-by say, "Give good thanks to the LORD;—
We, to JEHOVAH'S NAME will for you offer thanks!"

PSALM 130.

1 *A Pilgrim's Song.*

STANZA 1.

2 From the Depths I have cried to the LORD;
3 ALMIGHTY! attend to my voice;
To my voice let Your hearing attend; Pity me!—
4 If You watch LORD, for sins;
Who, ALMIGHTY, could stand?
5 But with You is forgiveness,
And so You are loved.
I hoped on the LORD,—my soul hoped
6 And I trusted His word.
My soul has awaited th' ALMIGHTY,
As dusk waits for dawn.

STANZA 2.

7 Let Israel trust on the LORD,
For with the LORD there is mercy,
8 And He can deliver His Race.
And Israel He can deliver,
From the whole of his sins!

PSALM 131.

1 *A Pilgrim's Song, by Habid.*

LORD my heart is not high,
2 And my looks are not proud,
I walk not in grandeur
3 And great deeds not my own.
I have rested my soul
Like a child on its mother?—
So with me was my mind.

CHORUS.

8 Let Israel trust the LORD,
From Now to Evermore.

PSALM 132.

1 *A Pilgrim's Song.*

STANZA 1.

Remember, LORD, David when in all his troubles,—
2 Who vowed to the LIFE, to the MIGHTY of Jacob
3 "I will not enter my house, or go up to my bed,

Or give sleep to mine eyes, or to my eyelids rest, 4
 Till I find the LORD'S place, 5
 And the home of the MIGHTY."

STANZA 2.

'Twas in Ephrath reported, was found in the Woodlands:— 6
 Let us go to His Tents, let us bow to His footstool;— 7
 "Come up, LORD, to Your House, with the Ark of Your Might, 8
 Your Priests rightly clothed, and Your Saints all rejoicing, 9
 Your slave David leads,—from Your Anointed turn not." 10

PSALM 132A.¹

Upon the Conditions of the Promise to David.

THE LORD to David truly swore, and from it will not turn;— 11
 " Upon your Throne I will set one who from your body springs, 12
 If your sons guard My Treaty, and the Doctrines that I teach, 12
 Then their sons of sons succeeding, shall sit upon your Throne. 13
 For the LORD has chosen Zion, to make His dwelling there, 13
 This is My Home for ever, where I will dwell, because I love. 14
 I will bless Her food with blessing, and fill Her poor with bread; 15
 Her Priests will clothe in safety, and her happy Saints shall cheer. 16
 There fix the horn of David, and set my Messiah's light, 17
 I will clothe his foes in shame, but honour on him shine!" 18

PSALM 133.

A Pilgrim's Song, by David.

See how good and sweet it is, when brothers rest as friends 1
 'Tis like the sweet oil from his head, that flowed down to the beard 2
 And from the beard of Ahron ran down to his garment's hem;—
 Like Hermon's dew that falls upon the height of Zion's Hill, 3
 For there the LORD His blessing gives, and life for Evermore.

PSALM 134.

A Pilgrim's Song.

THE INVITATION. 1
 " Come bless the LORD, who serve the LORD,
 Who in the LORD'S House stand at night.
 Lift up pure hands in innocence, and give thanks to the LORD." 2
 THE PRIESTLY BLESSING.
 " The LORD, who made the Heaven and Earth,
 May He bless you from Zion." 3

PSALM 135.

STANZA 1.

Give praise to THE LIFE; 1
 Praise the NAME of the LORD;
 The LORD'S servants give praise.
 Who stand in the House of the LORD, 2
 In the Courts of the House of our GOD.

¹ NOTE.—Psalm 132A, v. 10. By the subject this 132nd Psalm, which now stands in the current copies of the Bible as one, seems to me clearly two separate anthems, confused

together either by the Temple Editors, or subsequent transcribers; I therefore have ventured to restore it to the proper division as 132A.—F. F.

STANZA 2.

- 3 Give praise to THE LIFE;
For good is the LORD,
Chant to His Name for He comforts.
4 For Jacob He chose to Himself,
Israel THE LIFE chose for His treasure
5 So I have learnt,
How Great the LORD is,
6 And more than all gods, the ALMIGHTY
All that the LORD wills,
He does in Skies and Earth,
7 In the Seas and all Deepes!
Raises fogs from the bounds of the Earth,
Brings Wind from His Stores to make showers.
8 He cut off Mitzraim's first-born of Man and of Beast.
9 Sent Terrors and Portents amongst the Mitzraim,
To Pharoh and to all his men.

STANZA 3.

- 10 He defeated great Nations, and slew mighty Kings;
11 Sihon King of the Amorites, Og King of Bashan.
And the Chiefs of Canan,
12 Gave the lands they possessed,
To Israel for His People to hold.

CHORUS.

- 13 Your Name, LORD, is for Ever,
Your fame for Ages of Ages!
14 The LORD leads His People,
Gives His servants gifts!

STANZA 4.

- 15 The Heathen worships Silver,
And Gold formed by men's hands,
16 With mouths that cannot speak,
With eyes that cannot see,
17 With ears that cannot hear,
And noses without breath;—
18 Who make are like themselves,
With all who trust in them!

STANZA 5.

- 19 Israel's House, thank the LORD,
Ahron's House, thank the LORD.
20 Levi's House, thank the LORD:
Fear the LORD, come bless the LORD.
21 Thank the LORD from Zion;—
Jerusalem's People praise THE LIFE.

PSALM 136.

- 1 Sing to the LORD who is good,
Whose mercy endures!
2 Sing to the GOD of the Gods;
Whose mercy endures!
3 Sing to the Prince of the Princes;
Whose mercy endures!
4 Who alone does great wonders;
Whose mercy endures!

Who made the Skies with skill ; And His mercy endures !	5
On the waters spread land ; For His mercy endures !	6
Who created great lights ; For His mercy endures !	7
The Sun guiding by Day ; For His mercy endures !	8
With the Moon and the Stars, To guide during night, For His mercy endures !	9
Who cut off tyrant's troops ; For His mercy endures !	10
And led Israel from them ; For His mercy endures !	11
By strong hand and arm led ; For His mercy endures !	12
Cut the Weed-sea to Isles ; For His mercy endures !	13
And passed Israel through them, For His mercy endures !	14
Pharoh's host caught in sea weeds ; For His mercy endures !	15
Marched His Race in the Waste ; For His mercy endures !	16
Who defeated great Kings ; For His mercy endures !	17
And slew haughty Kings ; For His mercy endures !	18
Sihon, the Amorite King ; For His mercy endures !	19
And Og, Bashan's King ; For His mercy endures !	20
Gave us their land to possess ; For His mercy endures !	21
To His servant, Israel ; For His mercy endures !	22
When depressed, thought of us ; For His mercy endures !	23
From our tyrants released ; For His mercy endures !	24
He gives food to all flesh ; For His mercy endures !	25
CHORUS.	
Sing the GOD of the Heavens ; For His mercy endures !	26

PSALM 137.

STANZA 1.

By Babel's Rivers we sat down, And wept remembering Zion.—	1
On the Willows there we hung our harps ;—	2
For there of us our Captors asked, To sing songs in our grief!—	3
"Come sing us blithe a Song of Zion!"	

STANZA 2.

The LORD's Songs who can sing, Upon a foreign ground ?	4
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STANZA 3.

- 5 If I forget Jerusalem,—
Forget, my right-hand me !
6 Let my tongue fail within my mouth,
If I remember not !
Or hold not up Jerusalem,
Above my highest joy !

STANZA 4.

- 7 Remember Edom's sons, O LORD,
Upon Jerusalem's day,—
Who cried, " Down, down with her to Earth ! "
8 O ! Babel's cruel daughter,
I bless who pays your debt,—
The debt you owe to us !
9 I bless who takes your babes,
And dashes on the stones !

PSALM 138.

- 1 *By Habîb.*

STANZA 1.

- I praise with all my heart, I chant before You, GOD,
2 Bow in Your Holy Fane and give thanks to Your Power,
Your Mercy, and Your Truth, and Word are fixed o'er all !
3 For when I cried You answered me, and gave my soul fresh strength

STANZA 2.

- 4 All kings of Earth should praise, for they hear of Your Works.
5 And sing the LORD on march who is the LIVING POWER !
6 The LORD who lifts the low,—and sees and knows the high from far.

STANZA 3.

- 7 In danger hold me up, if in my march I meet ;
Throw hand on raging foes, for Your right hand can save.
8 The LORD avenges me ; Your mercy, LORD endures ;—
Leave not Your handiwork.

PSALM 139.

- 1 To his Bandmaster.

A Psalm by Habîb.—A Plea to the Lord.

- LORD, You have tried me and known,
2 You know if I sit down or rise,
My Shepherd guard from far,
3 Prepares my field and couch,
My journeys, and my halts ;
4 Before my tongue can speak,
O LORD ! You know it all !
You formed my Past, and Now,
And placed on me Your hand !

PSALM 139A.

- 6 Your knowledge is wondrous to me,
I never can reach to its height.
7 I walk by Your Spirit,
Am led by Your mouth.
8 If I rise to the skies,—You are there,

You are there if I dive to the Grave !
Should I lift up Dawn's Veil,— 9
And plunge under the Sea,—
Your hand there could seize, 10
Your right-hand could hold !
If I say, " The darkness will hide,
Night shines not to betray." 11
Then Dark, is not Darkness to You,
And Night is as bright as the Day ! 12
So Darkness and Light are the same !—
For You have created my members, 13
You arranged me in my Mother's Womb.

I praise You because You enlighten, 14
My mind knows the Wonders You do.
My thoughts are not hidden from You,
Who made, and in secret Who wove, 15
When preparing for earth ;
Your eyes saw me, as I was evolving, 16
The whole was inscribed on Your Plan,
And You formed my days when not one of them were !

How precious Your thoughts are to me ! 17
How powerful, GOD, their results !
If I counted the sands they are more,— 18
When I waken, I stand before You !
Oh ! cut off the Bad, GOD of Truth, 19
And from me drive off men of Blood
Who meditate only revolt, 20
And contrive for Your Cities distress !

Those who hate You, LORD, do I not hate ? 21
And loathe those who rise against You ?
Those who hate You, I perfectly hate,— 22
As enemies they are to me !
GOD, try me and find out my heart, 23
Examine, and find out my ways,
And see if I stray in my path,— 24
And for ever lead me on Your road !

PSALM 140.

To his Bandmaster.

A Psalm by David.

STANZA 1.

Deliver me, LORD, from Bad Men, 2
Preserve me from those who oppress ;
Who meditate crime in their hearts, 3
Who daily assemble for Wars !
They dart out their tongue like a snake, 4
Adder venom is under their lips.

STANZA 2.

LORD, guard from the hand of the Bad, 5
Snatch me from the men who oppress !
Who are trying to trip up my steps ;
The proud who lay traps for my feet, 6
And spread out their cord-woven nets,
And lay snares at the side of my road !
I said, O LORD, You are my GOD, 7

- 8 So hear, LORD, the voice of my prayer,
Great LORD of Strength! You have saved me,
You have covered my head in the fight;
9 LORD! give not to the wish of the Bad,
Let their treacherous thought not succeed,

STANZA 3.

- 10 Let the heads that would plot to entrap,
Be caught by the lips of themselves,
11 And rain burning coals upon them,—
Unhelped fling to torrents of flame!
12 Let the Slanderer not rest in the land,
Distress chase the villains away!
13 Let them know that the LORD will do right,
And be just for the wretched and poor.
14 Then the Righteous will sing to Your Name,
And the Just in Your presence reside!

PSALM 141.

- 1 A Psalm by David.

STANZA 1.

- To You, LORD, I cry,—haste to help;
Attend to my voice when I call;
2 Take my prayer as a perfume to You,
The raising my hands as a gift;
3 Set, LORD, a watch on my mouth,
A guard at the door of my lips;
4 Let not my heart turn to vile things
Nor consort with the doers of crime;—
With men who are practising sin,
Nor eat of their bread in their feasts!

STANZA 2.

- 5 Let the Righteous in kindness reprove,
And correct me like oil to my head,—
Which my head will never refuse,
And my prayer will give thanks for their care.
6 Their Decisions are sown from full hands,¹
They are kind and will hear when I plead:
7 For like grain they are drilled on the land,
And drop on the lips of the furrows.

STANZA 3

- 8 Still on You, Mighty LORD, are mine eyes,
Your mercy I trust not to cast off my life;
9 But protect from the trap they have set,
And the snare that the Wicked have laid.
10 Let the villains fall in it themselves,
Whilst I always pass over them safe!²

¹ NOTE.—I read בִּי יְהוָה סֶלֶל, "by the roadside," "or free-hands," to mean "in public" in honest daylight.—F. F.

² NOTE.—Psalm 141, vv. 5 to 10. The passage from vv. 5 to 10, as the Hebrew text apparently reads, has puzzled all translators, from the days of Greek, and all others, in every language I have been able to consult; consequently all translate it as, and into, pure nonsense. After long study, it appears

to me that some very ancient transcriber, by a very easy slip of the pen in the Hebrew, lost the meaning for his successors, and I have therefore, after very, very long efforts, and by the assistance of my friend, the Rev. J. Bowen, B. D., of Wolfs Castle, corrected those three or four misspelt words, and have arrived at the above result of a clear consecutive sense. The versions of all my predecessors read as follows, with hardly a word of variation, so I

PSALM 142.

A Reflection by David, when He was in the Cave of the Flay. 1

STANZA 1.

I shout with my voice to the LORD, 2
 With my voice to the LORD I appeal;
 I pour out before Him my thoughts, 3
 My troubles before Him report.
 In my languor, my spirit lift up, 4
 For to You my pathways are known;—
 They set traps on the road that I went,—
 I looked right, but I saw no release,— 5
 To me chance of flying had failed,
 From those who were hunting my life.

STANZA 2.

Then, LORD, I shouted to You, 6
 Exclaiming that You were my trust,
 My support in the land where we live.
 I am weak, so attend to my shout, 7
 Release me;—my hunters are stronger than I;
 Bring out from my prison my soul, 8
 To give praise to YOUR NAME.

ENVOY.

The righteous will gather to me,
 When to me You return.

PSALM 143

A Psalm by David. 1

STANZA 1.

Listen, O LORD, to my prayer;
 Attend my request in Your truth.
 In Your justice give answer to me,
 And let not Your slave be condemned: 2
 None living are perfect to You.
 For my body the enemy hunts, 3
 He strikes down my life to the earth,
 Throws to darkness as if I were dead,
 And my spirit within me is faint, 4
 And my heart in my breast is depressed.
 I think of the days of the past, 5
 I meditate on all Your acts,
 I reflect on the work of Your hands;
 I spread out my hands towards You,— 6
 My body to You, like earth's dust!

give the English Authorized Version as fairly representative.

Vv. 5 to 10.

- 3 " Let the righteous smite me: *it shall be a kindness*; and let him reprove me; *it will be an excellent oil*: for yet my prayer also *shall be* in their calamities.
 6 " When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

" Our bones are scattered at the grave's mouth, as when one cutteth and beweth wood upon the earth. 7

" But mine eyes are unto Thee, O God, the LORD; in Thee is my trust: leave not my soul destitute. 8

" Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity. 9

" Let the wicked fall into their own nets whilst that I without escape."—F. F. 10

STANZA 2.

- 7 Make haste to answer me, LORD,
 For my spirit fails!
 Oh! hide not Your presence from me,
 When I am like sinking to death.
- 8 Let me hear of Your mercy at dawn,
 For on You is my trust.
 Oh! teach me the road I should go,
 For to You I have handed my life!
- 9 Free me, O LORD, from my foes,
 With You let my shelter be found.
- 10 Teach me to accomplish Your will;
 For Your spirit is pleasant, my GOD,—
 It can lead to the land that is safe.
- 11 For Your Name's Sake, revive me, O LORD,
 Free my mind, by Your goodness from grief;
- 12 Cut off in Your mercy my foes,
 And destroy all who tortured my life.
 For I am Your slave.

PSALM 144.

By David.

STANZA 1.

- 1 Bless JEHOVAH my Rock,
 Who taught my hands to fight,
 And my fingers to war!
- 2 My hope, and my fortress,
 My high hill of retreat;
 My shield that I trust,
 Who to me brought my Tribe!

STANZA 2.

- 3 LORD, why should You teach man?
 Frailty's Son,—and regard him?—
- 4 Man, the likeness of weakness,
 Whose days pass like a shade!

STANZA 3.

- 5 LORD, bow the Skies and descend,
 Torch the hills and envelop in clouds,
 Flash splintering lightning on them,
 Shoot out Your arrows and break!
- 7 Send Your hand from on high to set free,
 And pull from the powerful streams,
 From the sons of the foreigner's hands,
 Whose speech is a treacherous word,
 And their right hand, a hand to deceive!

PSALM 144A.¹

An Anthem with the First-fruits.

- 9 GOD, to You I will sing a New Song,
 With the harp at the Tything will chant,
 Who gave to our leaders success,—
 From cruel swords saved your slave David!—

¹ NOTE.—Psalm 144A. The verses following v. 8 are apparently a separate poem to Psalm 144, and formed an Anthem of praise at the offering of First-fruits; therefore I mark them as 144A.—F. F.

Freed from the sons of the strangers, Whose mouth only treachery speaks, And their right hand, a hand to betray.	11
That our sons may be young growing plants, Our girls fruitful crops, building Homes ;	12
Our garners be full of supplies, Tens of thousands our flocks in our folds !	13
Let our oxen be strong for their work, And we free from assault and attack.	14
And free from the shrieking of flight ! How happy the Race who are thus,	15
How happy the People whose GOD is THE LIFE.	

PSALM 145.

A Prayer of Habid's. 1

STANZA 1.

Arise up, my GOD and my King!— Your Power for ever I bless, I daily will bless, and will praise, For ever and ever Your NAME.	2
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STANZA 2.

The GREAT LORD is worthy of praise, His grandeur is passing research, Age shows to Age of Your works, Which proclaim You as being Supreme !	3
Of your Majesty, Power, and Might, I will think,—and Your wonderful Acts ;	5
Of Your Power and glory they tell ; And Your sublime nature recount ;	6
The record they spread of Your Goodness, And they of Your rectitude sing.	7

STANZA 3.

The LORD is forbearing and kind ; Slow to wrath, and His pity great !	8
The LORD is in every way good, And His mercy is on all He made.	9
All Your works praise You, O LORD, And Your sanctified, offer You thanks,	10
Of Your Regal Honour they tell, And speak of Your Power Supreme ;	11
To teach Adam's sons of Your grandeur, And the glorious light of Your realm ;—	12
Your realm in the Kingdom Eternal ! And Your rule in all ages of time !	13

STANZA 4

The LORD supports, all who are falling, And those who have fallen, picks up.	14
All the hungry eyes wait upon You, And You give their food in its time.	15
You open Your bountiful hand,— And fill all living creatures with joy !	16
The LORD is in all His ways just, And gentle to all He has made !	17
The LORD comes to all who will call, To all who call for Him in truth.	18
He delights to see all He has made, And he hears and will help when they shout ;	19
Let all who love Him heed the LORD, For He will destroy all the Bad.	20

ENVOY.

- 21 My mouth proclaims, Praise to the LORD,
And HIS NAME let all living things bless
And for ever and ever adore.

PSALM 146.

STANZA 1.

- 1 Come praise the LIFE !
Myself, and my Soul, praise the LORD.
2 The LORD I will praise while I live,—
I for ever will chant to my GOD.

STANZA 2.

- 3 Put not your trust upon Princes;—
Adam's son has no power to aid !
4 His breath goes, and he rests in the ground,—
And then all his splendour departs !
5 He is blest who calls on Jacob's Help,
Who relies on the LORD GOD of him ;
6 Who made sky, and earth, and the sea ;
And everything that they contain,
And whose promise for ever is kept.
7 And He, against tyrants decrees ;
He gives to the famishing, bread,
The LORD also prisoners frees,—
8 The LORD gives the blind renewed sight
The LORD helps the lame ;
The LORD loves the good ;
9 The LORD guards the stranger ;
Aids Orphan, and Widow ;
But roughens the path of the Bad !

ENVOY.

- 10 The LORD reigns for ever !
Your GOD, Zion, always exists,
Bless THE LIFE !

PSALM 147.

An Anthem.

- 1 Bless THE LIFE, who is Goodness, and chant to our GOD
For His praise is pleasant and sweet.

PSALM 147A.

An Anthem of the Dispersed.

- 2 LORD, re-build Jerusalem ;
Restore scattered Israel ;
3 Heal the broken in heart,
And set their broken bones,

PSALM 147B.

An Anthem on the Power of God.

- 4 He settled the number of Stars ;
He calls every one by their names,
5 Our Prince, great in Power and Might ;
Whose intellect none can record ;
6 The LORD who will lift up the feeble,
But flings the Bad down to the ground !

PSALM 147C.

An Anthem of Thanks.

Respond to the Lord with the Lute.	7
Chant to our GOD on the Harp,	8
Who covers the Sky with the clouds,	8
To produce for the earth His sweet showers,	9
To make the grass grow on the Hills,	9
And give to the cattle their food,	9
And feed the young ravens who cry.	

PSALM 147D.

An Anthem on the Nature of God.

Not in the strength of a horse He delights.	10
Nor is pleased with the legs of a man.—	
But the LORD joys in those who fear Him,	11
Those who on His mercy rely!	

PSALM 147E.

An Anthem of Exhortation.

Jerusalem, give to the LORD thanks,	12
O Zion, give thanks to your GOD;—	
Who strengthens the bars of your gates,	13
Who blesses your sons in your breast.	
Who gives to your boundaries peace,	14
And feeds you with richest of wheat,	
Who sends down His Message to earth,	15
His Order that quickly proceeds;	
Who spreads out His blanket—like snow,—	16
Like ashes He scatters hoar frost!	
He sends out His ice like a sheet,	17
Ice, fixes the face of a lake!	
He sends His command, and it melts;	18
Turns His wind, and the waters rush out!	
To Jacob, He uttered His word;—	19
So, Israel, hear His Decrees;—	
To all Nations, He did not do thus;—	20
His Decisions He taught not to them.	
Give thanks to THE LIFE.	

PSALM 148.

STANZA 1.

Give thanks to THE LIFE!	1
Give thanks to the LORD!	
From the Heavens they thank Him on High!	
All His Messengers thank,	2
All His Army thank Him!	
The Sun and Moon thank,	3
The bright Stars all thank,	
The Skies thank His Name,	4
And the Seas the Skies cover;—	
They thank the LORD'S NAME,	5
For His Order created,	
And placed them for ever;—	6
He gave the unchanging Decree!	

STANZA 2.

Thank the LORD from the Earth;—	7
All serpents and reptiles;	
Fire, hail, snow and mist;	8

- 9 And whirlwinds obeying His word;
 You Hills and all heights,—
 Fruit trees and all Cedars,—
 10 Wild beasts, and all herds,—
 Reptiles, and winged birds,—
 11 Earth's Kings, and all Peoples,—
 Earth's Judges and Chiefs,—
 12 And boys with young girls,—
 And old men with youths,—
 13 Praise the Name of the LORD!
 For only His Power is high,—
 His Glory above Sky and Earth,
 14 And He lifts up the horn of His Race.

CHORUS.

Praise Him for all His Mercies,
 To Israel's sons!
 The Race which He chose!—
 Give praise to THE LIFE!

PSALM 149.

STANZA 1.

- 1 Praise THE LIFE!
 O! sing to the LORD a new song;—
 Praise Him in the meeting of Saints!
 2 Let Israel rejoice in his Maker,
 Sons of Zion be glad in their King!

STANZA 2.

- 3 Praise His NAME in the Dance!—
 With the drum, and the harp chant to Him;
 4 For the LORD has delight in His Race,
 The feeble adorns with success,
 5 In His honour the Holy rejoice,
 And cheer as they lie on their beds;
 6 Exalting their GOD by their voice,
 With a double-edged sword in their hand,—
 7 To execute Justice on Nations,
 And in Peoples to make a reform,—
 8 In fetters to fasten their Kings,
 And in iron-made chains;
 9 And to do on them sentence decreed!—
 To His Saints this honour belongs.—
 Give thanks to THE LIFE.

PSALM 150.

- 1 Thank THE LIFE!
 Praise GOD in His Home!
 Praise for His wide power;
 2 Praise Him for His might,
 Praise Him as THE GREAT,
 3 Praise Him with horn-blast,
 Praise with lute and with harp,
 4 Praise with drum and with dance,
 Praise with timbrel and bells!
 5 Praise with sounding gongs,
 Praise with gongs that resound,
 6 Let all breathing give praise to THE LIFE;—
 Praise THE LIFE.

THE END OF THE BOOKS OF PSALMS.

THE PROVERBS OF SOLOMON-BEN-DAVID, KING OF ISRAEL.

1 **T**HE Proverbs of Solomon-Ben-David, King of Israel, which
2 are to teach wisdom and correc-
3 tion, and to understand the ideas
4 of intelligence; how to acquire
instruction, skill, righteousness,
justice, and rectitude; and to teach
the young to gain prudence and
discretion.
The Philosopher can listen, and add 5
to his acquisitions, and the intelligent
gain assistance in understanding a 6
proverb, and the meaning of the words
of the Wise and their dark sayings!

BOOK OF PROVERBS.—BOOK THE FIRST.

Hlto.

Respect for the Lord is the first-fruit of Wisdom; and only fools despise
correction. 7

David's Introductory Address to his Son, Solomon.

" My son, hear your father's correction; 8
And reject not the words of your mother,
For they are a wreath for your head,
And chains for adorning your neck. 9

Rules of Life.

" Go not, my son, if the wicked entice, 10
If they say, ' Come, let us look out for blood,
And lurk for the careless and fools; 11
Let us swallow their lives like the grave,
And in mass, as they got to the pit! 12
We shall seize upon wealth of all kinds;
And with plunder can fill all our hands. 13
Come throw in your venture with us,
One purse then shall serve for us all! ' 14
" My son, go not out on their path! 15
And hold back your feet from their course,
For their footsteps rush on to distress, 16
And hasten to shedding of blood!
" The net surely is spread out in vain 17
In the sight of the lord of a wing!—
But those watch to shed their own blood, 18
They lay ambush against their own lives!
For that is the end of all plunder,— 19
Plunder captures the lives of its slaves.

An Exhortation to the Crowd.

" Wisdom cries out aloud in the streets,— 20
She utters her voice in the squares;
At the top of the markets she cries, 21
At the wide open gates of the town,
She declaims in her speech!

The Speech of Wisdom.

- 22 " How long will you foolish love folly?
And scorners delight in your scorn?
And you ignorant hate to be taught?—
- 23 Come, turn and examine my proofs,
For I pour out my spirit for you,
To you I will teach my ideas!
- 24 " Tho' I cry, you will never attend;
Tho' I stretch out my hand none will grasp;
- 25 My councils you treat with neglect,
And you will not accept my reproofs,
So when you are in grief I will laugh
- 26 Will smile when your terror arrives,
When destruction comes on like a tempest,
And your sorrow sweeps on like a storm,
And your trouble and anguish have come!
- 27 " If you call me,—I will not reply!
You will seek,—but then never shall find,
In return for your hating instruction,
And refusing to reverence the LORD!
- 28 You did not desire! my advice,
And you flung away all my reproofs;—
- 29 So eat of the fruit of your conduct,
Be satisfied with your own plans;
For the tricks of the cunning will kill them,
And deceptions of idiots destroy,
- 30 But my hearers in safety will dwell,
And rest without fear of distress!

Comment upon the Address of Wisdom.

- 2 " My son, if accepting my words,
If you store my command with yourself,
3 If your ears will lay hold of Wisdom,
And your heart will incline to reflect,
3 If, then, you will call to Perception,
And to Thoughtfulness lift up your voice,—
- 4 If you seek her, as men do for silver,
And dig as for wealth from a mine,
5 You will then find the fear of the LORD
And discover the knowledge of GOD!—
- 6 For the LORD is the giver of Wisdom,
From HIS mouth come Knowledge and Thought;—
- 7 Salvation He stores for the upright;
And shields those who walk in the truth;
8 Keeps guard on the path of the Just,
And safe marks the way of His Saints!
- 9 " So examine the Right and the Just,
And the Wise, and then all will go well,
Then Wisdom will enter your heart,
And Knowledge be sweet to your soul
- 10 Discretion will watch over you,
Reflection herself will attend,
11 Will preserve from the way of Distress,
From the persons who speak to pervert;
- 12 Who wander from Rectitude's paths,
To walk in the ways that are dark,
13 Who delight in the practice of wrong,
And rejoice in perverseious vice;
14 Whose courses are all of them crooked,
- 15

¹ NOTE.—I change the 3 p. pl. of the Hebrew verb to the 2 p. pl. to meet our English idiom in addressing an audience.—F. F.

And deception in all that they do!
 And will guard you from women depraved,— 16
 From the stranger with flattering words,
 Who abandons the love of her youth, 17
 And forgets every law of her GOD;
 Who allures to the Death in her House!— 18
 The exhausted are strewn in her paths!—
 All who enter it,—never return! 19
 Nor revisit the pathways of life!
 "But you,—walk in the path of the good;
 And keep to the straightforward ways,
 For the virtuous continue on earth, 21
 And upon it the upright remain,
 While the bad are destroyed from the ground,
 And from it wrongdoers are pulled. 22

The Results of a Virtuous Life.

"My son! forget never My Laws, 3
 And let your heart store My Commands;—
 For long days and years to your life,
 And peace to yourself they will add.
 "Abandon not Kindness and Truth, 3
 But twine as a wreath on your neck,
 And write on the page of your heart;—
 Then you will find favour and fame,
 In the sight both of GOD and of men. 4
 "And trust on the LORD in your heart,
 And rely not upon your own skill;— 5
 Acknowledge Him in all your ways,
 And then He will make your paths smooth. 6
 And in your own eyes be not wise,—
 Fear JEHOVAH and turn off from wrong; 7
 For it will be health to your nerves,
 And come like a drink to your bones. 8
 "Pay respect to the LORD from your wealth,
 And the first fruits of all you produce,
 Then your barns will be full of your crops,
 And your stores will be bursting with fruit. 10
 "Son, despise not the LORD who corrects,
 Nor hate Him because He reproves, 11
 For the LORD reproves those whom He loves,—
 Like a father his own darling child! 14

The Wealth of Wisdom.

"How happy the man who finds Wisdom! 13
 And the man who Reflection attains!
 For her cargo is better than silver,
 And her produce surpasses fine gold! 14
 For she is more precious than pearls,
 And no pleasures are equal to hers! 15
 In her Right, is extension of days,
 In her Left, she has honour and wealth; 17
 Her tracks are of pleasantness ways,
 All her paths are the pathways of peace!
 Who owns her,—owns a Tree giving Life; 18
 Who retains her,—possesses success! 19

How God Founded the World.

"The LORD founded by Wisdom the Earth 20
 By Intelligence fixed up the Skies,
 And expanded the Space by His Knowledge,
 And makes the clouds drop down the showers. 21

22 " Son ! let them not slip from your eyes,
 Seek Enterprise joined with Good-sense,
 23 For they are the life of your soul,
 And they will add grace to your neck.
 24 You then can walk forward in safety,
 And your footsteps will never be caught;
 25 If sleeping, you will not feel terror,
 Nor the rush of the storm when it comes.—
 26 For the LORD will be still your supporter,
 And guarding your feet from a fall.

On the Life of Practical Virtue.

27 " Withhold not your help from the needy,
 When GOD gives your hand power to do ;
 28 Say not to your friend, ' Go away,
 To-morrow I'll give,' when you have !
 29 Contrive not a wrong to your neighbour,
 When he trustfully rests at your side.
 30 " Assail not a man for a trifle,
 Except in return for a wrong.
 31 To be like the villain desire not,
 And never delight in his ways.
 32 For the LORD has disgust at the scoundrel,
 But the honest have Him for a friend.
 33 " The LORD curses the house of the bad,
 But blesses the home of the good.
 34 " With scorners, He is Himself scornful,
 But gives to the youthful His-grace.
 35 " The Wise will inherit respect,
 But the Fools will reside in contempt ! "

**David continues His Lessons to Solomon, related by Him to
 His own Son.**

4 Listen, sons, to a father's instruction,
 And reflection attentively learn ;—
 2 For good doctrine I utter to you,
 So never abandon my rules.
 3 For I was my father's dear son,
 Who because of my mother he loved,
 So he taught me himself, and he said,—
 4 " Now let your heart cling to my words,
 Regard my instructions and live.
 5 Get Wisdom ; and get Understanding,
 Nor forget her, nor swerve from her speech,
 6 Nor abandon ; and then she will guard ;—
 And love her,—and she will preserve.
 7 " Let Wisdom be first ; purchase wisdom ;
 And Reflection with all you possess ;
 8 Exalt her,—and she will exalt you,—
 And honour you, when you salute ;—
 9 Place a beautiful wreath on your head,
 And give a magnificent crown.
 10 " Listen, son, and attend to my words,
 They will add to the years of your life.
 11 " I teach you the pathways of Wisdom ;
 I direct to the smoothest of roads,
 12 Where, walking, your foot will not stumble,
 And if running you will not fall down.—
 13 Seize Instruction, and let her not go,
 Keep her fast ; because she is your life.

" Never enter the path of the wicked ;—	14
Nor advance by the road of the bad.	
Avoid it, and pass it not over,	15
Turn away from ascending, and shun ;	
For they sleep not unless they have wronged ;	16
And sleep leaves them unless they betray,	
For their bread, is the eating of Crime,	17
And outrage the wine that they drink !	
" But the path of the good, morning light,	18
Advancing to shine to full day !	
While the road of the wicked is dark,	19
And they know not the time of their fall !	
" My son ! now attend to my words,	20
And bend down your ears to my speech.	
And let it not slip from your eyes,	21
And guard in the depth of your heart !	
They are life to whoever may find ;	22
And health to all parts of his frame.	
Guard ever your thoughts with all care,	23
For from them come the issues of life.	
" Expel from yourself a false mouth,	24
And cast from yourself a loose life.	
Let your eyes to your object look straight,	25
And your glance be direct before you.	
And ponder the path for your feet,	26
And let all your courses be firm.	
Swerve not to the right or the left,—	27
But turn off your foot from the wrong.	

A Warning against Vice.

" My son ! to my wisdom attend,	5
And bend down your ear to my thoughts ;	
Keep to reflection and knowledge,	6
Which they will provide for your lips,	
" Though a loose wanton's lips may drop honey,	7
And her mouth may be smoother than oil,	
Her results are more bitter than wormwood,	8
More sharp than a double-edged sword !	
Her steps only lead down to Death,	9
Her pathways conduct to the Grave.	
Lest you find out the pathway of life,	10
Her paths are untraceably wound.—	
" But listen, my children, to me,	11
And turn not away from my words ;	
From her let your steps turn away,	12
And approach not the door of her house.	
Lest you give to Seducers your wealth,	13
And to those without mercy your years.	
Lest strangers be fed by your strength,	14
And your wealth in a foreigner's home,	
And you groan at results to yourself,	15
With your body and manhood destroyed,	
And exclaim, ' How I hated instruction,	16
And rejected reproof from my heart !	
Nor would learn from the voice of my teacher,	17
Nor bend to instruction my ears !	
I have almost been always in sin !	18
In the midst of the crowd and the court.'	

An Exhortation to Chastity.

" Drink water drawn from your own well,	19
And streams from the depth of your spring ;	

- 16 From your fountains that flow in your court,
That run into pools with their streams,
17 And reserved for your own use alone,—
Not for you, and for strangers as well.—
18 And let your spring always be blessed,
And rejoice with the wives of your youth,
19 With the lovely gazelles, graceful ever;—
At all times be entranced by their breasts,
And dream at all times of their love.
20 "Why, my son, be entranced with the love,
And embrace to a breast that is strange?—
21 For man's ways are observed by the LORD,
Who carefully weighs all his paths.
22 His own vices capture the bad,
And hold him enchained in his sins;
23 By his want of reflection he dies,
And his numberless follies betray."

Advice on Business Affairs.

- 8 "My son, are you bond for a friend?
Or for strangers have signed with your hand?
9 Or are snared by the words of your mouth?
Or caught by the words of your lips?
3 Try this way, my son, to get free,—
Since you are in the hand of your neighbour,—
Go humble yourself to your friend,
4 And never give sleep to your eyes,
Nor give to your eyelids a rest,
5 Till you leap like a deer from his net,
And a bird from the hand that had caught.

The Parable of the Ant.

- 6 "Go, Sluggard, look at the Ant,
Consider her ways, and be wise!
7 Who has no Leader, Guardian, or King,
8 Yet lays up her bread in the summer,
And heaps up in harvest her food!
9 "How long will you lie down, you sluggard?
When will you rise from your sleep?
10 'A little more sleep, and a little more slumber,
A little more folding the hand for a slumber,'—
11 So your poverty comes like a robber,
And your want like a man with a shield.

On the Characteristics of Wice.

- 12 "A loose fellow—a man of no worth,—
Goes about with a profligate mouth;
13 With winking of eyes, with a shuffling of feet,
With his finger he mischief provokes;—
14 Always planning, and letting loose sin!—
15 But his punishment comes unexpected,
With a sharp irreparable break.

What the Lord Hates.

- 16 "There are six things the LORD Himself hates.
And a seventh is abhorred by His soul;
17 Haughty eyes, and a tongue that deceives;
And hands shedding innocent blood;
18 A heart that plans out vile deceptions;
Feet ready to rush to do wrong;
19 A breather of lies for defrauding;
And the sender of strife among friends!

On Filial Duty and Warnings against Debauchery.

- "My son! guard your father's commands, 20
 And your mother's rules do not reject;
 Continually wrap round your heart, 21
 And make them the scarf of your neck.
 They will be in your course as a guide, 22
 And watch you when lying asleep,
 And converse with you when you awake.—
 His command is a lamp, and her rules are a light. 23
 And reproofs to instruct in the pathway of life,
 To guard you from women defiled;— 24
 From the strangers with flattering tongues.
 "In your heart never long for their charms, 25
 And be not ensnared by their smiles.—
 A whore brings to a morsel of bread;
 The adulteress hunts the dear life! 26
 "Can a man put a fire in his breast. 27
 And not be consuming his clothes?
 Can a man upon burning coals walk, 28
 And by them his feet not be scorched?
 Thus who goes to the wife of his friend, 29
 Escapes not from her without loss.—
 They despise not a thief if he steals,
 To fill the demand of his life;
 But if found he repays sevenfold, 31
 All he has in his house they will take.
 But the coward corrupting a wife 32
 Produces a rot to his life;
 He finds but disease and disgrace,
 And his infamy cannot be hid!— 33
 "For jealousy makes a man mad;
 Unsparing in time of revenge,— 34
 No recompense he will regard,
 No rest for the greatest of bribes! 35
 "My son, give regard to my words,— 7
 Lay up with yourself my commands;
 Regard my commandments,—and live,— 2
 And my rules like the ball of your eye.
 Let them girdle your fingers around, 3
 Inscribe on the book of your heart;—
 Say to Wisdom, 'My sister are you'; 4
 And Discernment address as your friend,
 Who will guard you from women depraved: 5
 From the stranger with slippery tongue.
 "Once from my house, thro' the lattice, 6
 At the time of the evening I looked,
 And, watching, I saw in the Broadway, 7
 With the young men a youth without sense,
 Who passed thro' the street to her corner,— 8
 He stalked on the way to her house,
 In the twilight, the dusk of the day, 9
 In the gloom of the night, towards dark;
 Then I saw a woman approach him, 10
 A dressed harlot,—and crafty of heart,—
 (Such are noisy, and cannot be quiet, 11
 And their feet never rest in the house,—
 But are now in the streets,—in the squares,—
 And lurking in every nook),—
 And she eagerly seized him and kissed, 13
 And pouted her mouth, and addressed:—
 "I have offered my offering of thanks,— 14

- To-day I have paid what I vowed ;
 And so I have come out to meet you,—
 To seek for your face, and have found !
 I have spread pretty rugs on my couch,—
 Of Egypt the bright-coloured chintz.
 I have charmingly scented my chamber,
 With cinnamon, sandal, and myrrh !—
 " Come in ! let us riot with loves !
 And delight with the darlings till dawn ;—
 For the master is not in my home,—
 He has gone on a journey afar !
 He took with him a bag full of cash ;—
 He comes home on the day of new moon.
 She seduced him by pratteling much ;—
 She deludes by her pattering lips !—
 He went, like an ox to be slain ;
 Went and leaped like a stag to a net,
 Till his liver is pierced by her dart ;—
 As a bird he makes haste to the trap,
 And knows not, it is for his life !
 " But you, my son, listen to me ;
 And attend to the words of my mouth,
 Incline not your heart to her path,
 Nor turn yourself to her arcade.
 For many fall wounded by her,
 And her murdered would make a great host ;—
 Her house is the path to the grave ;
 It leads down to the Chambers of Death ! "

The Invitation of Wisdom.

- " And then does not Wisdom invite ?
 And Intellect utter her voice ?
 From the top of the mounds by the roads,—
 She stands at the junction of streets,
 At the gates ; at the front of the walls,
 When the entrances open, she shouts ;
 " Men ! it is to you that I call !
 And to Adam's sons utter my voice !—
 You foolish,—reflect and have sense ;
 You stupid,—reflect in your heart !
 Hear, for I speak with manifest sense,
 And with honesty open my lips ;
 And my palate articulates truth,
 And my lips are abhorring the false.
 All the words of my mouth are for right,
 None in them are bent, or perverse ;
 To intellect, they are all straight,
 And plain to the seeker of fact,—
 Seize my instructions,—not money !—
 And knowledge before refined gold !
 For Wisdom is fairer than pearls,
 And all pleasures equal not hers !
 " I, Wisdom, am dwelling with skill,
 And know the discoveries of thought.
 Fear the LORD, and dislike wicked pride,
 For pride, bad ways, and libel I hate ;
 But Counsel and Safety are mine ;
 And mine are Reflection and power ;
 Kings reign, and the Princes do right,
 And the Governors govern by me,
 With all Judges controlling the land ;

And I love whoever loves me,	17
And who earnestly seeks me shall find.	
" Both honour and riches are mine,	18
With enduring wealth and content,	
Better products than high-refined gold,	19
And more choice than what silver can buy.	
In Rectitude's high road I walk,	20
In the midst of the pathway of Right,	
To make those that love me have wealth,	21
And that I may fill up their stores.	
" The LORD formed me, the first of His plans,	22
Before He began to create ;	
And I was enthroned from of old,	23
Ere the first preparations of earth ;	
When Space was not made I revolved ;	24
Before the deep springs of the sea ;	
Before that the mountains were set,	25
I revolved ere existed the heights ;	
Ere the earth and its circuit was made,	26
And before the first dusts of the worlds !	
" When He formed the suns I was there,	27
When their circuits were settled in space !	
When arranging the clouds from above,	28
When controlling the fountains in space ;	
When He fixed His decree for the sea,	29
That the waters should not pass the shore ;	
When He fixed His decree for the land,	
I was there with delight, day by day.—	30
I rejoiced in His presence the while ;	
I rejoiced in the circling of earth,	31
And rejoiced in the children of men !	
" So now, children, listen to me !—	32
They are happy who keep to my ways,	
Submitting yourselves to be taught,	33
Be wise, and turn never from me.	
The man who hears me will succeed,	34
Who stands at my gate day by day,	
Who waits till I open its doors ;—	
For who finds me, discovers true life,	35
For he is approved by the LORD.	
But who misses me hurts his own soul ;	36
All who hate me are lovers of death.' "	

What Wisdom has Done.

" Now Wisdom has built up her house,	0
Seven columns hewn out for herself ;	
Slain her cattle, and mingled her wine,	2
And also her table has spread,	
She has sent out her maids to invite	3
From the crowds on the top of the walls,—	
' Who is ignorant, let him turn back,'	4
She says, and to those of faint heart,	
' Come, enter and eat of my bread,	5
And drink of the wine I prepare.	
Abandon your follies and live,	6
And advance on the road of good sense.' "	

The Maxims of Wisdom.

" Who corrects a derider, gets insult ;	7
Who advises the wicked, abuse ;	
Correct a derider, he hates you ;	8

- 9 Correct a wise man, and he loves ;
 Teach the Wise and he then will be wiser ;
 Teach the Righteous, and he will improve.
 10 ' The fear of the LORD reveals wisdom,
 11 And to know the Supreme understanding ;
 And by me will your days be increased,
 And years be adjoined to your life.
 12 ' If wise, you are wise for yourself ;
 You will suffer yourself, if you scorn ! ' "

The Description of Folly.

- 13 " A loud talking woman is Folly !
 A fool,—who knows nothing at all !
 14 And she sits at the door of her house,
 On a seat at the height of the town ;
 15 Calling those who pass by on the road,
 Who travel along on their paths ;—
 16 ' Who is foolish ? Then let him turn here ! '
 And to the weak-hearted, she says ;
 17 ' Be sure stolen waters are sweet,
 And bread eaten in secret is nice ! —
 18 But he knows not the Dead that are there ;—
 That she calls to the deeps of the Grave ! "

THE PROVERBS OF SOLOMON.

BOOK THE SECOND.

The Maxims of Solomon.	10
A wise son makes his father glad, A foolish son his mother grieves.	
The gifts of Fortune cannot help But Righteousness defends from death.	2
The LORD starves not the righteous soul, But checks the bad man's lust.	3
The careless hand produces want, The diligent makes wealth.	4
A prudent man will reap in summer; A son of shame will sleep in harvest !	5
Blessings crown the righteous head, Shame clothes the face of crime.	6
The memory of the Good is blest, The fame of Bad will rot !	7
The wise in heart obey commands, A jabbering fool revolts !	8
Who walks honestly, goes safely ; Who twists his ways, will be shunned !	9
Who winks his eye will give offence ; And the jabbering fool repels.	10
The mouth of the Good is a living spring, But the face of the Bad hides crime.	11
Hatred awakes contentions ; But Love conceals offence.	12
Wisdom finds the lips of Reflection, But the rod, the back of a fool !	13
The wise man stores up knowledge, But the fool's mouth opens his breast !	14
The rich man's wealth is his fort ;— Their poverty wrecks the poor.	15
The wages of Virtue are Life ; The product of sin is Suffering.	16
Correction guards the path of Life, Who rejects correction strays.	17
Who wraps up hate has lying lips, Who spreads slander is a fool !	18
Danger lurks in many words, So the prudent shuts his lips.	19

- 20 Choice silver is the tongue of the good,
But the heart of the wicked worthless.
- 21 The lips of the good feed many;
But they die by the cowardice of fools.
- 22 The blessing of the LORD brings wealth
And toil adds nothing to that.
- 23 To practise sin is sport to fools,—
But prudent men seek wisdom!
- 24 The terrors of the wicked catch him,
But the wish of the good will be done.
- 25 Like a passing storm, sin goes;
But goodness endures for ever!
- 26 Like acid to teeth, and smoke to the eyes,
Is a sluggard to him who sends him.
- 27 The fear of the LORD adds days,
But sin will shorten our years.
- 28 The hope of the good is to benefit,
But the wish of the bad is destruction.
- 29 The way of the LORD is strength to the good,
But horror to the doers of wrong.
- 30 The Good will not always be shaken,
Nor the Bad always dwell on the Earth.
- 31 The mouth of the Good utters wisdom,
But the perverted tongue destruction.
- 32 A deceptive scale disgusts the LORD,
But He delights in an honest weight.
- 33 Insolence comes,—then follows disgrace
But Wisdom is with the lowly.
- 34 The Just are guided by Right;
But the cunning of rogues destroys them.
- 35 Wealth helps not in the day of wrath,
But Rectitude saves from Death.
- 36 Goodness smoothes the path of the True
But the wicked falls by his sin.
- 37 Goodness releases the honest,
But rascals are caught by their crimes.
- 38 The hope of the Bad ends in Death,
When his objects of passion vanish.
- 39 The Good is prepared for danger,
But it comes on the Bad in his stead.
- 40 A traitor wrecks his friend by his mouth,
But the faithful saves by his skill.
- 41 When the good prosper, the town exults,
But it shouts when the wicked fail!
- 42 Honest endeavours raise a state;
But it falls by the thought of the bad.
- 43 The base of heart defames his neighbour.
But a man of reflection is silent.
- 44 A rascal goes and reveals a secret,
But a faithful spirit conceals a thing.

Without a guide, a People falls, But is saved by plenty of counsel.	14
Who guarantees a stranger smarts; And who hates guarantees is safe.	15
A fair woman retains her honour, As wealthy men retain their wealth.	16
A man kind-hearted enjoys his life, But a cruel man torments himself.	17
The wicked earn a deceptive wage But the righteous a true reward.	18
The Child of Virtue is Life; The Offspring of Wickedness Death! ¹	19
The LORD abhors the false of heart, But he delights in the upright course.	20
Tho' hand join hand the bad escape not, But the seed of the good are safe.	21
A golden gem in the snout of a hog, Is a fair woman lost to discretion.	22
The hope of the upright is always good, The hope of the wicked departs.	23
A man may scatter and still increase, Or grasp at much, and be poor!	24
A generous soul is enriched, And a waterer will be watered.	25
The people will curse the holder of corn, But will bless the hand that sells.	26
The benefactor seeks delight, And who seeks injury, meets it!	27
Who trusts in his wealth will fail, But the good will flourish like grass.	28
Who disturbs his house inherits wind, And the fool will serve the reflective.	29
The fruit of the good is a living tree, And the wise man gathers lives.	30
You see the good repaid on earth,— How much more the vile and the bad	31
Instruction love; and love to learn;— Who hates reproof is loutish!	12
The LORD shows favour to the good; But will punish the mischievous man.	2
A man cannot build upon wrong, But the foot of the good has a sure base.	3
A virtuous wife is her husband's crown, But the vicious, a rot in his bones.	4
The design of the good is Justice; The aim of the wicked Deceit.	5

¹ NOTE.—V. 19. In this verse I read with the Septuagint as above. "B'n" ב'ן instead of ב'ן "K'n," that is, "B'n, son," instead of "K'n, therefore," the sense showing "B'n" to be the correct reading. If it were

"K'n," the couplet would be translated as follows:

Therefore Righteousness produces Life;
The Result of Wickedness is Death.—F. F.

- 6 The plans of the wicked seek blood ;
But the plan of the good is to save.
- 7 The wicked fall, and vanish ;
But the house of the righteous stands.
- 8 A man is honoured for a prudent mouth,
But the malicious in heart is despised.
- 9 The commoner who has a servant,
Is better than a prince without bread !
- 10 The good man cares for the life of his beast,
But the mercies of the bad are cruel.
- 11 Who farms his land will have bread ;
But who follows a demagogue is senseless.
- 12 The wicked wish for wrongful plunder ;
But the plant of the righteous bears.
- 13 The bad are caught by rebellious lips,
But the good are brought out of trouble.
- 14 A man can gain by the fruit of his lips,
And the work of his hands comes to him.
- 15 The way of a fool is right in his eyes,
But the wise will hear advice.
- 16 A fool displays his anger at once,
But the skilful will hide an insult.
- 17 A truthful witness breathes out good,
But the false one pours deceit.
- 18 Loose talk is a stabbing sword,
But the tongue of the wise will heal.
- 19 The true lip will last for ever ;—
For a moment, the lying tongue.
- 20 The heart contriving evil deceives,
But the councils of peace bring joy.
- 21 No sorrow will oppose the good,
But the bad will be full of trouble.
- 22 The LORD abhors the lying lip,
But the practice of truth delights Him.
- 23 The skilful man conceals his knowledge,
The fool's heart proclaims his folly.
- 24 The hand of the diligent rules,
But the idle lies under tribute.
- 25 Grief depresses the heart of a man,
But a gentle word can cheer it.
- 26 The righteous excels his neighbour,
But the wicked lose their way.
- 27 The idle, cooks not his game,
But action is wealth to the active.
- 28 Righteousness brings us a happy life,
And her pathway leads not to death.
- 18 A wise son will love correction,
But a scoffer hears not reproof.
- 2 A man's mouth eats good food,
But the soul of a rascal villainy,

He guards his life, who checks his mouth, The wicked lipped kills himself!	3
The idler longs, while his body starves,— But the active body will thrive.	4
The righteous hate false-speaking, But the wicked revile and libel.	5
Righteousness keeps a straight-on course, But wickedness turns to sin.	6
Some men seem rich, but have nought, Or pretend to be poor, with wealth.	7
A man's life can be ransomed by wealth But the poor man hears no threats.	8
The light of the righteous shines, But the lamp of the wicked flickers.	9
The vanity of pride makes strife, But wisdom possesses prudence.	10
Small losses diminish wealth, It increases by small additions.	11
Hope deferred makes a man's heart sick; But a wish attained is a tree of life!	12
He is bound by a pledge who breaks it; But who attends to the law has peace.	13
Wisdom's rules are a well of life;— To the rejector, snares of death.	14
Good conduct procures us favour, But the path of traitors is hard.	15
All the clever act with caution, But the foolish displays his folly.	16
The agent of sin will find trouble, But honesty's agent is safe.	17
Instruction scorned, brings want and shame, But correction regarded,—honour.	18
To attain our wish is sweet to the mind, So fools hate to abandon sin.	19
Walk with the wise, and be wise, But the company of fools corrupts.	20
Suffering follows the wicked, But benefit salutes the good.	21
Grandchildren succeed the good, But the bad store wealth for the just.	22
Digging for springs increases food, Yet some fail for want of judgment.	23
Who spares the rod will spoil his child, But affection corrects him early.	24
The good eats to feed his life, But the belly of the bad for greed.	25
The wise wives build up their house, But the foolish pull down with their hands.	14
The honest walk in the fear of the LORD, But those of bad habits, despise,—	2

- 3 For foolish lips, is the lifted rod,
But the lips of the prudent guard them.
- 4 Without bullocks, the barn is empty,
But the strong steer produces plenty.
- 5 A truthful witness will never fail,
But a false one pours out deception.
- 6 The Scornor seeks, but finds not Wisdom,
But the Reflector easily learns.
- 7 Walk away from a foolish man,
For you learn naught from his lips.
- 8 The wise examines his course with care,
But their folly will mislead fools.
- 9 The depraved jeer at confessing sin,
But the upright do it gladly.
- 10 The heart knows its own distress,
And no stranger prevents its joy.
- 11 The house of the bad is destroyed,
But the tent of the good extends.
- 12 A course may seem straight before a man,
Whilst the results of that course are Death
- 13 Even in laughter the heart is sad,
And the end of mirth is sorrow.
- 14 The coward is full of his plans,
But a brave man of his actions.
- 15 The silly will trust to every word,
But the prudent examines his progress.
- 16 The wise man fears, and flies from danger,
But the fool goes on with presumption.
- 17 The quick-tempered acts like a fool,
And a mischievous fellow is hateful.
- 18 The stupid will inherit folly,
But the clever are crowned by knowledge.
- 19 Make the wicked submit to the good,
And the bad at the gates of the righteous.
-

THE PROVERBS OF SOLOMON.

BOOK THE THIRD.

Lessons of Daily Life.	14
His brother hates the poor, But the rich has many friends.	20
He sins who despises his neighbour, But who comforts the poor will prosper.	21
Do not the wicked work for wrong? But the kind and true for good?	22
There is profit from every labour, But the talk of the lips brings want.	23
Wealth is a crown to the Wise, But folly crowns the Perverse!	24
A truthful witness rescues lives, But the liar breathes out danger.	25
He safely hopes who fears the LORD, And his children will have a refuge.	26
The fear of the LORD is a well of life, And turns from the snares of Death.	27
An increasing race is a Monarch's honour, A decreasing nation, a Prince's fall!	28
Slow anger shows great prudence, But quick temper discloses folly.	29
A contented heart strengthens the frame, But envy is a rot in the bones!	30
Who wrongs the poor insults his Maker, But who honours Him pities the needy.	31
The Wicked is depressed in suffering, But the Good has hope in his death.	32
Wisdom rests in the heart of the prudent, But the secret of fools is published.	33
Righteousness exalts a Nation, But sin will disgrace all Peoples.	34
A skilful Minister delights a king, But his anger will come on the stupid.	35
A gentle answer turns back wrath, But hard speech rouses fury.	16
Knowledge adorns the tongue of the Wise, But the Fool's mouth pours out folly.	1
The eyes of the LORD are on every place, Observing the bad and the good.	8

- 4 **A pleasant tongue is a tree of life,
But a spiteful mouth is a wrecking storm**
- 5 **A Fool refuses his father's advice,
But the sensible minds his reproof.**
- 6 **Wealth grows in the house of the good,
But the increase of the bad is sorrow.**
- 7 **The lips of the Wise sow Knowledge,
But the mind of the fool regards not.**
- 8 **The Wicked's offering disgusts the LORD,
But the prayer of the upright delights him.**
- 9 **The road of Sin disgusts the LORD,
But He loves the path of Right ;
Who leaves that way will suffer grief,
Who hates His reproof will die.**
- 10 **The Grave and the Lost are before the LORD,
With the hearts of the children of Adam.**
- 12 **The Scornor loves not his reprover,
So he does not do like the Wise.**
- 13 **A merry heart will gladden the face,
But a sad heart breaks the spirit.**
- 14 **The intelligent mind seeks learning,
But the mouth of fools eats folly.**
- 15 **All the days of the coward are griefs,
But the bold heart always feasts.**
- 16 **Better a little with the fear of the LORD,
Than wealth and an evil conscience.**
- 17 **Better a dinner of herbs, with love,
Than a fattened ox with hatred.**
- 18 **A passionate man excites contention,
But a forbearing settles strife.**
- 19 **The road of the Idler is hedged with thorns,
But the path of the Active is smooth.**
- 20 **A wise son will delight his father,
But a fool despises his mother.**
- 21 **Folly delights the empty mind,
But a sensible man goes straight.**
- 22 **Plans with no basis are futile :—
They are only achieved by reflection.**
- 23 **A man can please by the word of his mouth,
For how sweet is an opportune word !**
- 24 **The path of the Wise leads up to life,
Who turn from it, slope to the grave.**
- 25 **The LORD throws down the house of the cruel,
But guards the bounds of the gentle.**
- 26 **The thoughts of the bad disgust the LORD,
But the words of the pure are sweet.**
- 27 **The corrupt official afflicts his house,
But the hater of bribes will live.**
- 28 **The Good will hesitate to speak,
But the wicked will pour out villainy.**

The LORD is far from the wicked,	29
But he hears the prayers of the good.	
A cheerful heart enlightens the eyes,	30
And good news fattens the frame.	
The ear that hears the instruction of life,	31
Resides in the breast of the Wise.	
Who refuses correction, hates his life,	32
Who hears a reproof, buys sense !	
Wisdom teaches the fear of the LORD,	33
And humility goes before honour !	

On the Divine Government.

Man can display his ideas,	16
But the LORD gives the tongue a reply.	
All a man's ways are right in his eyes,	2
But the LORD can examine his thoughts.	
Confide all your works to the LORD	3
And he will arrange for your plans.	
The LORD made all for his purpose,	4
Yes, the bad for the day of distress !	
All the proud-hearted disgust the LORD,	5
Hand in hand they will not be guiltless.	
Frailty is pardoned by kindness and truth,	6
But the fear of the LORD turns from evil.	
When a man's ways please the LORD,	7
Even his foes are at peace with him.	
An honest little is better	8
Than a great dishonest increase.	
A man's heart plans his object,	9
But the LORD controls the result.	

The Duties of Governors.

Let Justice guard the royal lips,	10
Lest his mouth should err in deciding.	
A just balance and scales are the LORD'S ;	11
For He made all the weights in the bag.	
It is hateful for kings to sin ;	12
For to do right supports the throne.	
Honest lips should be pleasing to kings,	13
Who should love the straight-out speaker.	
A king's wrath is a herald of death,	14
But a wise man can appease it.	
In the light of a royal face is light ;	15
And his favour, a rain-cloud in harvest.	

In Praise of Wisdom.

Buy wisdom rather than finest gold,	16
Get thought, before choicest silver !	
The right highway is to turn from sin,	17
He saves his soul who keeps that road !	
Pride will precede destruction,	18
And a haughty spirit a fall.	

- 19 Prefer a humble state with the gentle,
To sharing wealth with the fierce.
- 20 The skilful in business find success ;
But who trusts in the LORD is happy.
- 21 Intelligence meets the wise heart,
And pleasant lips gain wealth.
- 22 Sense is a living spring to its owner,
But a Fool's instruction is folly !
- 23 The heart of the wise instructs his mouth,
And brings a reward to his lips.
- 24 Kind words are like to a honeycomb,
Sweet to the mind and health to the frame.
- 25 A course may seem right to a man,
But the end of it may be death !
- 26 A man who works, works for himself,
For his mouth compels him to do so.
- 27 A loose fellow pours out sin,
And his lips are a scorching fire !
- 28 A spiteful man spreads strife,
And a whisperer separates friends.
- 29 A rascal deludes his neighbour,
And leads him to a course of loss.
30 Fixing his eyes and planning fraud,
With tight lips he works the wrong.
- 31 Gray hair is a beautiful crown,
If found in a righteous cause !
- 32 Forbearance is better than force,
And to hold one's temper than taking a city !
- 33 Dice are flung out from the box,
But their arrangement comes from the LORD.
- 17 A dry crust is better, with peace,
Than a house of rich food with strife.
- 2 A wise servant rules a bad son,
And will take his share with the brothers.
- 3 The flaming furnace for silver and gold,
But the LORD is the tester of hearts.
- 4 The wicked seeks for evil lips ;
The liar attends to a traitor's tongue !
- 5 Who laughs at the poor insults his Maker ;—
Who delights in suffering, will suffer.
- 6 An old man's crown are the sons of his son ;
And their father's the honour of children.
- 7 An eloquent lip becomes not a brute ;
Nor do lying lips a noble.
- 8 Talent is a gem in the eyes of its owner,
To whatever it turns he prospers.
- 9 Who hides a fault will gain affection,
But to report, repels your friends.
- 10 A reproof impresses good sense,
More than a hundred stripes a fool !

The seditious seek sure mischief, And sends an agent to punish himself	11
Let a man meet a bear bereaved, Before a fool in his folly !	12
Who repays a good turn with wrong, Distress departs not from his house.	13
Starting strife is water poured out, So refrain before strife is begun.	14
Acquitting the bad, and convicting the good, Both alike are disgusting the LORD.	15
What use is cash in the hand of a fool, To buy wisdom, when he has no sense ?	16
At all times a friend will love you ;— But a brother for distress, must be born.	17
A senseless man strikes hands, As a bond on behalf of his friend.	18
He who loves to do wrong loves strife, Who exalts his gate seeks destruction.	19
A spiteful heart finds nothing good ; And a vile tongue falls into trouble.	20
He grieves himself who begets a fool ; And a brute's father will not rejoice.	21
The best medicine is a cheerful heart ; But a loaded mind exhausts the frame.	22
The wicked takes a bribe from the purse, To deprave the paths of justice.	23
The reflective have wisdom before them ; It is far from the eyes of a fool !	24
A foolish son provokes his father, And embitters her who bore him.	25
It is never right to fine the good, Or to strike the noble for justice.	26
The man who knows will spare his words, And the temper of the wise is cool.	27
A silent fool is considered wise, And the close-lipped are held to be knowing.	28
A man seeks his own desires, When raging against control.	18
A fool disregards reflection, For it only discovers his heart !	2
With the entrance of sin comes disgrace, And with shameful acts, reproach.	3
Deep streams are the words of man's mouth, A deep brook, and well of wisdom.	4
Allow not the high stationed bad To cheat the good out of their right.	5
The lips of the fool rush to strife, And his mouth calls out for blows.	6
The mouth of a fool destroys him, And his lips are a snare to his life.	7

- 8 A tale-bearer's words like dainties,
Go down to the stomach's depths.
- 9 Who idles over his work,
Is akin to the reckless waster.
- 10 The name of the LORD is a tower of strength;
The good run to it, and are safe.
- 11 The wealth of the rich is his castle,
And a lofty wall is his fancy!
- 12 Before a smash, man's heart is high;
But humility goes before honour.
- 13 To give an answer before you hear,
Is absurd,—and reproach to yourself.
- 14 A man's spirit sustains his wound;
But a broken spirit, who can bear?
- 15 A prudent man acquires knowledge,
And the ears of the wise seek learning.
- 16 The gift of a man gains way,
And brings him before the great.
- 17 The Plaintiff is right in his cause,
Till the Defendant comes on to examine.
- 18 Wagers are laid on the die,
But cause quarrels among the strong.
- 19 A brother wronged is more than a castle,
His contentions like bars of a fort.
- 20 A man's belly is filled by the fruit of his mouth,
He is fed by the fruit of his lips.
- 21 Death and life are in the tongue's power,
And its lovers will eat its fruit.
- 22 Who finds a wife, finds what is a good,
But a risky gift from the LORD!
- 23 The poor man's words are petitions,
But the rich man speaks with power.
- 24 A man of companions is ruined;
A friend sticks more fast than a brother.
- 19 Prefer a poor man going straight,
To a tricky rogue, tho' rich.¹
- 2 An ignorant soul is not happy,
For that urges the feet to sin.
- 3 A man's vices pervert his course,—
Then his heart kicks against the LORD.
- 4 Wealth secures us many friends,
But companions depart from the poor.
- 5 A false witness will not be guiltless,
Nor a spouter of lies escape.

¹ NOTE.—Ch. 19, v. 1. This is the reading of various Hebrew MSS. and of the same maxim when repeated in Ch. 26, v. 6, and is evidently, by its clear point, what Solomon wrote. But the common reading of the A. V. and R. V. is, **1** "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool."

Which, by the large addition of words to bring out even its vague meaning, is shown to be a scribe's error in the ordinary Hebrew printed copies. I have consequently adhered to the MSS. readings, which give a vigorous sense without need for me to add a word to the epigram.—F. F.

Many wait on the face of a prince, And all are friends to a man who gives.	6
All a poor man's brothers hate him, His friends even go far away ;— They are gone when he follows with words.	7
Who buys reflection, loves himself, Who keeps understanding find the profit.	8
A false witness will not be unpunished, And a spouter of lies will fail.	9
Finery becomes not a clown, Nor that a slave should rule over princes.	10
Good sense makes a man forbearing,— And to pass by offences crowns him.	11
A king's wrath is a roaring lion, But his favour like dew upon grass.	12
A reckless son distresses his father ;— A contentious wife is a drifting rain.	13
A house and wealth descend from parents, But a sensible wife from the LORD.	14
Idleness drops to stupid sleep, And the indolent person to huuger.	15
Who keeps to his orders, saves his life, Who delays on his road may be killed.	16
He lends to the LORD who helps the poor, Who will repay him as much again.	17
Correct your son while there is hope, And bear not his death on your soul.	18
The furious-tempered will suffer hurt, For if forgiven he never amends.	19
Hear advice, and take a warning, And be wiser by the results.	20
Man has many plans in his mind, But the LORD'S intention endures.	21
To do kindness makes a man liked ; And a poor man better than a liar.	22
The fear of the LORD brings life, And whom it fills, will not feel grief.	23
The sluggard dips his hand in the dish, But does not bring back to his mouth !	24
Punish a scorner, and fools learn sense ; But reproof to the wise breeds thought.	25
Who robs his father and drives his mother, Is a son of shame and reproach.	26
Refrain, my son, to attend to advice That leads from the words of Knowledge	27
A false witness scoffs at Justice, And a wicked mouth swallows villainy.	28
But Justice is ready for scoffers, And stripes for the rascal's back.	29
Wine is a mocker, strong drink maddens, And all it deludes are not wise.	30

- 2 A king's wrath is a raging lion,
Who enrages him, risks his life.
- 3 It honours a man to keep from strife,
But every fool will begin it.
- 4 A sluggard who ploughs not because of cold,
Will beg in harvest for want.
- 5 Thought in man's heart is like deep water,
But a skilful man draws it out.
- 6 Men often meet a man who is kind,—
But a trustworthy man who can find?
- 7 Whoever goes straight in goodness,
His children are blest after him.
- 8 A king who sets justice beside his throne,
Expels all the bad from his sight.
- 9 Who can say, " I have cleansed my heart
I have washed myself from my sins ? "
- 10 Different weights, and varying measures,
Both alike will disgust the LORD.
- 11 Even in childhood, a child is known,
If he loves to do wrong, or right.
- 12 The hearing ear, and the seeing eye,
Were both the work of the LORD.
- 13 Love not sleep, lest you become poor,
Open eyes and gain plenty of bread.
- 14 " It is worthless, worthless ! " the buyer cries ;
But when by himself, he praises.
- 15 There is gold, and plenty of pearls
But the lips of knowledge are precious things.
- 16 Take his cloak, who warrants a stranger ;
And his pledge, who brings a loose girl.
- 17 Lying bread may be sweet to a man,
But fills his mouth with grit in the end.
- 18 Arrange your plans with counsel ;
And make your war with precaution.
- 19 A tattler goes telling secrets,
So approach not his open lips.
- 20 Who reviles his father and mother,
In darkness puts out his lamp.
- 21 Wealth may be gotten quickly at first,
But the results of it do not last.
- 22 Say not, " I will revenge that wrong ! "
But trust in the LORD who will help you.
- 23 Varying weights disgust the LORD ;
And dishonest scales are wrong.
- 24 A man's career comes from the LORD,
For who of mankind knows his road ?
- 25 It disgraces a man to deny his promise,
And after his vow to back out.
- 26 A wise king drives off the wicked,
And brings his blower against them.

The lamp of the LORD in the spirit of man, Explores the caves of the breast.	27
Mercy and truth defend a king, For his throne is founded on mercy.	28
Their strength is the glory of youthful men, But grey heads the honour of the old.	29
To bind a wound protects from harm ; And sufferings the depths of the mind.	30
The hand of the LORD holds the mind of a king, He turns it towards whatever He wills.	21
All a man's ways are right in his eyes, But the LORD will weigh his intents.	2
To practice right and justice, Will please the LORD more than offerings.	3
A haughty eye, and a greedy heart, Are the seeds of sin in the bad.	4
The plans of the active procure gain, But those of the idle, want.	5
Who earn wealth by a lying tongue, Hunt risk, and sudden death.	6
The plunder of the bad afflicts them, And yet they refuse to do right !	7
The criminal's path is rough, His, who practises right, is smooth.	8
Better live lone on the top of a house, Than with brawling wives in its parlour !	9
The wicked heart desires evil ;— His friend never pleases his eyes !	10
To punish a rogue instructs the weak,— And the wise who reflect gain knowledge.	11
The Wicked house instructs the Good, For the bad are o'erthrown by their sin.	12
Who stops his ear to the cry of the poor, He will cry, and none will answer.	13
A timely gift appeases rage, And a bribe in the pocket great wrath !	14
The righteous delight to do right, And to blot out the doers of wrong.	15
The man who quits the pathway of sense, Leaves his home for the sake of shadows.	16
The poor man who loves enjoyment,— And wine and oil, will never be rich.	17
The wicked should ransom the righteous, And the swindler be changed for the honest.	18
Better to live in a desert land, Than with a nagging passionate wife.	19
Stored goods and oil remain with the wise, But the stupid fellow will swallow.	20
The follower of Goodness and Mercy, Finds Life and Profit and Honour.	21

- 22 Skill can assail a town of heroes,
And reduce its strongest fort.
- 23 Who can keep his mouth and his tongue,
Keeps the fortress containing his soul.
- 24 He is called an insolent bully,
Who acts in his ruffian fury.

On the Folly of Idleness.

- 25 The desire of the idle kills him,
For his hands refuse to work,
26 He longs all day for his wish,
While the honest work and want not.

The Folly of Rascals.

- 27 The offering of sinners disgusts,
For they bring it with evil intent.
- 28 A witness for falsehood will stammer,
But a man who has heard, speaks firm.
- 29 A bully is bold in his face,
But the honest is calm before him.
- 30 No skill, and no understanding,
Or counsel can fight with the LORD.
- 31 Train the horse for the time of war ;
Yet the victory comes from the LORD.

On Prudence and Conduct of Life.

- 22 A good name is choicer than wealth ;
Good repute than much silver and gold.
- 2 The rich and the poor mix together,
For the LORD is the Maker of them all.
- 3 The prudent sees danger and hides,
The foolish go on and suffer.
- 4 The Lord has provided reward for the meek,
With riches, honour, and life.
- 5 The sullen has a thousand traps on his road,
But who keeps his temper is free.
- 6 Train a child in the way he should go ;—
He will not desert it when old.
- 7 The rich rule over the poor ;
And the borrower serves the lender.
- 8 Who sows for sin, will misery reap,
And the staff of his passions will break.
- 9 The beneficent eyed will be blessed,
For he gives his bread to the needy.
- 10 Expel a scoffer, and quarrelling goes ;
And strife and abuse will depart.
- 11 The lover of a pure kind heart,
Has a royal friend at his lips.
- 12 The eyes of the LORD guard knowledge ;
And defeat the plans of the villain.
- 13 The sluggard says, " A lion's outside !
I am sure to be killed in the streets ! "

A deep pit is a loose woman's mouth,
Those who anger the LORD fall in it. 14
Folly enwraps the heart of the young ;
The rod of correction removes it. 15
Who plunders the poor to enrich himself,
Must give to the rich and be ruined. 16

On the Value of Wisdom.

Attend, and hear the words of the wise,
And apply your heart to My teachings ;
For they comfort, if kept with you ;
So place them and fix on your lips,
That your trust may be in the LORD,
I have taught you now,—yes, yourself. 17
Have I not written to you till now,
Concerning Instruction and Knowledge ? 18
To teach you to weigh the words of truth,
And to answer enquiries aright ? 19
20
21

The Three Rules.

I.

Rob not the weak for his weakness,
And repulse not the poor from your gate ;
For the LORD will defend their claim,
And strip those, who strip them of life. 22
23

II.

Consort not with a quarrelsome man ;
With a furious fellow go not ;
For fear you should copy his paths,
And acquire a risk for your mind. 24
25

III.

Be not with those who strike hands,
Who make themselves bondsmen for debts.
If you have not the wherewith to pay,
Your bed will be taken from you.
So do not remove the old fence,
Which your fathers had built around. 26
27
28

On Industry.

Watch a man constant at work,
He will stand before kings,—not the low. 29

On Temperance.

If you sit down to dine with a ruler,
Consider well what is before you ;—
And put a knife to your throat,
If you are a man of keen taste,
And do not desire his dainties,
For they are a food that deceives. 23
2
3

On too eager a Pursuit of Wealth.

Exhaust not yourself to be rich,
Take a rest, that you may reflect,
That wealth flies from your sight, and is not.
For it grows ;—then spreads wings for itself,
Like an eagle, and flies to the skies. 4
5

On Unwilling Hosts.

- 6 Eat not the bread of the grudger
 And desire none of his sweets;—
 7 He is like the thoughts of his soul;
 Though he asks you "to eat and to drink!"
 Yet his heart is never with yours.
 8 You will vomit the mouthful you eat,
 And be sick of your pleasant discourse.

On the Folly of Trying to Teach Fools.

- 9 Speak not to the ears of a fool,
 Who despises instructive discourse.

On Honesty.

- 10 The ancient landmark remove not,
 Nor encroach on the orphan's land,
 11 For their Defender has power,—
 And conducts their defence against you.

Advice to Parents.

- 12 Present your heart to instruction,
 And your ears to the teachings of fact,
 13 Refrain not correcting your child,
 Whom the strokes of a rod will not kill.
 14 You can flog him yourself with a rod,
 And rescue his life from the grave.

An Appeal to His Son.

- 15 My son! if your heart will be wise,
 My heart will be glad,—yes, my own!—
 16 And the depths of my breast will exult,
 When I hear of your lips speaking right.
 17 And let not your heart envy sinners;
 But be always in fear of the LORD,—
 18 For a future condition is certain,
 Therefore cut not yourself from your hopes.
 19 So listen, my son, and be wise,
 And proceed with your heart in my way.
 20 Go not with deep drinkers of wine,
 Nor join in their riotous feasts,
 21 For the drunkard and glutton make poor,
 And sleeping will clothe you in rags.
 22 So attend to the father who got you,
 And despise not your mother when old,
 23 Buy Truth, and sell it not again,
 With Wisdom, Instruction, and Sense.
 24 For the father of the good will be glad,
 Who has a wise son can rejoice.—
 25 Make your father and mother content,
 That they may be glad you were born.

A Warning against Vice.

- 26 My son! give your heart up to me,
 And let your eyes look on my ways,
 27 For a loose woman is a deep ditch,
 And a whore is a pit of distress;
 28 For she lies in wait for her plunder,
 And increases the vices of men.

Against Drunkenness.

Who have woe? who have misery and brawls?	29
Who have wounds? who have objectless strife?	
With whom are the red gleaming eyes?	
Are they not with the seekers of wine,	30
Who go out to search for the best?	
Look not on the wine that is red,	31
When its eye dances right in the cup;	
For it afterwards stings like a snake,	32
And its bite like an adder inflames!	
Loose women your eyes will regard,	33
And your heart vomit out what disgusts,	
As though laid in the heart of the sea,	34
And stretched on the deck of a ship.	
"Let them strike me! I suffer no pain!	35
Let them beat me;—I never shall care!—	
When I wake, I will seek it again!"	

The Folly of Envyng the Mad.

Feel no envy about wicked men,	24
Nor wish for yourself to be them,	
When their heart is contriving a fraud,	2
Or their lips are discussing to cheat.	
By Wisdom a house is built up,	3
And is founded by means of Good Sense;	
And by knowledge its chambers are filled,	4
With comforts and all that is nice.	
For the Wise can prevail over Strength;	5
And the skilled man can conquer the strong.	
For with caution you must make your fight,	6
And your victory by plenty of thought.	

The Uselessness of Envyng Fools.

Wise thoughts are too high for a fool,	7
Let him ope not his mouth in the Court.	
His ideas can but injure himself,	8
They will call him a bungler of thought.	
The ideas of a fool are no worth,	9
And a scoffer disgusts human kind.	

On Need of Courage in Distress.

If you fail in a time of distress,	10
By an effort recover your strength.	
Rescue those who are led out to death,	11
And who go to be slain if you can.	
If you say, "What know we about him?"	12
Will not the Heart Searcher perceive,	
And he know who has guard of your life,	
Who returns to a man what he does?	

On Wise Enjoyment.

Eat honey, my son, because sweet,	13
And nice in the roof of your mouth;	
So is knowledge of Thought to your soul,	14
For you know that a future exists,	
And therefore your hopes will not die.	

Good will Defeat Evil.

Villain! watch not the home of the good;	15
Assail not the place of his rest;	
The good falls and will rise seven times,	16
But the wicked crash down to a smash.	

Against Malicious Joy.

- 17 Be not glad when your enemy falls,
Rejoice not your heart at his loss;
18 Lest the LORD see, and it grieve His eyes,
And He turn back His anger from him.

Against Envyng the Bad.

- 19 Enrage not yourself for the bad,
Do not envy the luck of the vile;
20 For there is no future for vice;
The lamp of the wicked goes out.

Honour God and the King.

- 21 My son! fear the LORD, and the King;—
With the changeful associate not.
22 For swift will their punishment rise,—
And who knows the injury of both?

Maxims for the Wise.

- 23 To regard station in judgment is wrong.
24 Who says to the wrong, "You are right,"
Peoples curse, and the Nations will hate,
25 But they will love all who oppose,
And come to present them with thanks,
26 And will put a sweet kiss on their lips,
In return for their comforting words.

On Forethought.

- 27 Do the work for yourself in the field,
And after that build up a house.

Against Slander.

- 28 Speak not what is false of your neighbour,
And be not seduced by your lips,
29 Say not, "As he did it to me;
I will do to the man what he did."

The Home of the Sluggard.

- 30 I passed by the farm of the sluggard,
By the garden of him without sense,
31 And saw thistles were all that it grew,
And nettles had covered its face,
And the wall built to fence it had fallen.
32 So I looked and I laid it to heart;
I observed, and a lesson received;
33 "A little more sleep, and a little more slumber,
With a little more folding the hands to lie down;"
34 So your poverty comes,—an invader,
And your want like a man with a shield!

END OF SOLOMON'S ADVICE TO HIS SON, BEING BOOK III. OF PROVERBS.

THE SELECTED PROVERBS OF SOLOMON.

BOOK THE FOURTH.

PREFACE.

These also are the Proverbs of Solomon which the editors of Hezekiah, 25
King of Judah, selected.

Proverbs of Solomon.

'Tis the honour of God to conceal an event, But the honour of Kings to search out.	2
The height of the skies, and the depth of the earth, And the hearts of kings are unsearchable.	3
On removing the dross from the silver, The metal comes out for use ;	4
So remove all the bad from a king, And his throne will then rest on the good.	5

Against Ostentation.

Show not display in the sight of a king, Nor assume the position of honour, For better be asked, "Come up here," Than put down in the sight of the prince, Whose eyes have been looking on you !	6 7
--	--------

Against Quarrels.

Go not in haste into strife, Reflect what may be the result, Should your neighbour prevail against you ; So discuss the affair with your neighbour ; But to another reveal not the thing, Lest he should report your mistake, And you cannot withdraw what you said.	8 9 10
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On Wise Social Intercourse.

Like golden apples on silver plates, Is a word for a word in its turn.	11
Like a ring of gold with a precious gem, To a listening ear is a wise instructor.	12
Like an ice-cooler in time of harvest, Is a trusty messenger to his sender, For his master's mind is refreshed.	13
A man is clouds, and wind without rain, Who falsely boasts he is liberal.	14
A prince is persuaded by patience ; And a soft tongue will break down the strong !	15

- 16 If you find honey, eat but a little,
Lest you surfeit of it, and be sick.
- 17 Restrain your foot from the house of your friend,
Lest he be disgusted and hate you !
- 18 Like a club, and sword, and sharp arrow,
Is a man false accusing his neighbour.
- 19 An aching tooth and a foot out of joint,
Is trust on a traitor in danger !
- 20 Like the stripping of clothes on a wintry day ;
And vinegar poured on a trembling nerve ;
Is singing songs to an aching heart.
- 21 If your enemy hungers, feed him ;
If he thirsts, give water to drink,
And a fire besides for his needs ;—
And then the LORD will repay you.
- 22 The north wind produces a shower,
And a slandering tongue, an angry face.
- 23 Better to dwell on the top of a roof,
Than with a quarrelling wife in a parlour.
- 24 As cold water to weary men,
Is good news from a distant laud.
- 25 As a muddled brook and a ruined well
Is the good afraid of the bad.
- 26 To eat much honey is not well,
Or for the honoured to seek for honour.
- 27 As a scattered town, without a wall,
Is a man of ungoverned temper.
- 28 Like snow in summer, and rain in harvest,
So honour becomes not a fool !
- 2 Like a wandering bird, and a swallow's flight,
So the causeless curse will not come.
- 3 A whip for a horse, a rein for an ass,
But a rod for the back of a fool.
- 4 Answer no fool, like his folly,
Lest you make yourself like to himself.
- 5 Reply to a fool as his folly requires,
Lest he seem to be wise in his own eyes.
- 6 Like a legless man, greedy for plunder,
Is entrusting affairs to a fool !
- 7 As a lame man's shanks swing loose,
Wit does in the mouth of fools.
- 8 Like a sparkling gem among rubbish,
Is honour conferred on a fool.
- 9 Like a thorn in the hand of a drunkard,
▲ proverb is in the mouth of a fool.

A Troop of Fools.

- 10 Many reel and shout when drunk,
Yet a fool and a drunkard are proud.
- 11 Like a dog returns to his vomit,
A fool returns to his folly.
- 12 See a man in his own eyes wise,
More hope for a fool than for him.

Upon Cowardly Idleness.

"There's a wolf on the road," says the sluggard,	13
"A lion opposes my path!"	
As a door turns on its hinges,	14
A sluggard turns on his bed.	
Though the sluggard dips hand in the dish,	15
It exhausts him to lift to his mouth.	
Yet an idler thinks himself wiser,	16
Than those who can speak good sense.	

Against Making Mischief.

He goes to take a dog by the ears,	17
Who joins in a quarrel not his.	
Like a fool hurling darts, fire, and death,	18
Is the man who deceives his neighbour,	19
Then exclaims, "I am only in sport!"	
A fire goes out without fuel,	20
And without a tattler quarrels cease.	
Like charcoal, and wood to fire,	21
Is a quarrelsome man starting strife.	
The words of a Whisperer, like sweets,	22
Go down to the depths of the breast.	
Like silver dross in a Smeltry,	23
Are double lips, and a wicked heart.	
Hatred lodges under his lips,	24
And deception rests in his breast.	
Though his voice is pleasant, trust not;	25
For his heart is fully corrupt.	
Though he deceitfully hides his hate,	26
In public his malice appears.	
Many dig the pit for his fall,	27
And his flung stone turns on himself!	
His lying tongue hates those it wounds,	28
And his flattering mouth, those it ruins:	

On the Uncertainties of Life.

Boast not of yourself for to-morrow,	27
You know not what that day may bring!	
Let a stranger praise you, not your mouth,	2
Another, and not your own lips.	
A stone is heavy, and sand a load,	3
But a fool's fury more heavy than both.	
Fury is fierce, and a raging flood;	4
But who can stand before jealousy?	
Better open reproof, than hidden love:—	5
The reproofs of a friend preserve;	6
But an enemy's kisses betray.	
The sated loathes a honeycomb,	7
To the hungry, bitter is sweet!	
Like a bird strayed from its nest,	8
Is a man exiled from his home;	
Oil and perfumes delight the heart,	9
And a good friend advising a man.	
Forsake not your friend, or your father's friend;	10
Nor enter your brother's house	

In the day of your distress;
For a friend is better near
Than a brother who keeps afar.

11 Be wise my son, and delight my heart,
As an answer to him who insults.

12 The prudent sees danger, and hides;—
The reckless go on, and suffer.

13 Take his cloak who is bail for a stranger;
A pledge from a loose woman's friend.

14 He who rises at early dawn
With shouts to give thanks to his friend,
Will be thought to be cursing him.

15 A drizzling shower on a rainy day,
And a quarrelsome wife are a pair.
16 Restrain her? Restrain the north wind!
And the scent on your hand!—If you can!

17 As iron sharpens iron,
So a man does the face of his friend.

18 Who tends the fig-tree, eats its fruit;
And who guards his master is thanked.

19 As water shows a face to a face,
So the heart of man, shows to man.

20 The Grave and Destruction are never filled,
And the eyes of man are unsated.

21 Silver by smelting, gold by a furnace,
But man is proved by what he praises.

22 If you pound a fool in a mortar with wheat
His follies will not depart from him!

The Result of Carefulness.

23 Carefully learn the state of your flocks;
Set your heart on the care of your herds;
24 For wealth will not last for ever,
Nor a crown for ages of ages.

On Autumn.

25 When the hay is mown, the pasture grows,
And the mountain crops are gathered;
26 The lambs then find you clothing,
And you sell fat goats from the field,
27 And rich milk from the goats to feed you,—
To feed your house, and nourish your girls.

The Results of Crime.

28 The wicked fly when none pursue,
But the good are bold as a lion.
29 By crimes of a land, its Rulers change,—
But by human prudence endure.
30 A poor man who oppresses the poor,
Like a sweeping storm brings want.

On Good and Bad Conduct.

31 Forsakers of law, praise the bad:
But who keep the law, reprove them.

Bad men understand not justice ; But who seek the LORD understand.	5
More happy the poor honest man, Than one of bad habits, though rich.	6
A prudent son will regard the law, But the friend of the vicious degrades his father.	7
Who gets rich by extortion and fraud, Collects for the kind to the poor.	8
Who turns his ear from hearing the law, His prayer itself is an offence.	9
Who leads the honest to evil paths, Will fall to that pit himself ; But the upright inherit success.	10
In his own eyes the rich is wise, But the sensible poor expose him.	11
When the good are crowned, there is cheering When the bad succeed, men will hide !	12
Who conceals his sin, does not prosper ; Who confesses and leaves it, has mercy.	13
The man who fears is safe, But the rash falls into danger.	14
A roaring lion, and hungry bear, A bad ruler is to the poor. An oppressive prince is senseless ; But who hates to tax, prolongs his days.	15
A man who is guilty of murder, Flies to a pit that cannot hide.	16
Who acts honestly is safe ; But crooked ways soon fail.	17
He has plenty of bread who tills his land, But is poor indeed who follows delusions.	18
A faithful man has many blessings ; But who hastes to be rich, will suffer.	19
False pretences are not good, Nor to sin for a mouthful of bread.	20
A greedy man runs after wealth, Nor reflects that want may come.	21
Who corrects men, like me, finds favour, Far more than a flattering tongue.	22
Who thinks to rob father and mother not wrong, Has joined with the men of Destruction.	23
A greedy mind incites to contend, But who trusts on the LORD will prosper.	24
Who relies on his heart is a fool, But who walks by experience is safe.	25
He who gives to the poor will not want, Who averts his eyes will be cursed.	26
When the bad succeed, men hide ; But the good increase, when they perish.	27
A man when reproved, who stiffens his neck, When broken will find no help.	28
	29

- 2 When the good succeed the people rejoice;
But when the bad govern, men groan.
- 3 A man who loves Wisdom, brings joy to his father;
But the friend of harlots surrenders his wealth.
- 4 A king strengthens his land by justice,
But a man of taxation exhausts it.
- 5 A man who flatters his neighbour,
Is spreading a net for his feet.
- 6 There is a trap, in a bad man's sin;
But the good can sing and rejoice.
- 7 The good will examine the pleas of the weak,
The bad troubles not to enquire.
- 8 The seditious set states in a flame,
But the wise will remove discontent.
- 9 If a wise man discuss with a fool,
By frowns or by smiles, he persuades not.
- 10 The murderous have hate of the honest,
But the upright will find his esteem.
- 11 A blockhead shows all his intention,
But the wise keeps it quietly back.
- 12 If a ruler attends to deceptions,
All his officials turn villains.
- 13 The poor and oppressors encounter,
They are both in the eyes of the LORD.
- 14 The king who faithfully governs the poor,
Will establish his throne for ever.
- 15 The rod, and reproof, give wisdom,
But an untrained child disgraces his mother.
- 16 When the wicked succeed, vice grows,
But the righteous will witness their fall.
- 17 Chastise your son, and he will comfort,
And give a relief to your mind.
- 18 Without Revelation a Nation fades,
But it prospers by knowing the law.
- 19 A slave will not be corrected by words,
Though he knows, he will not comply.
- 20 Do you see a man quick in his words?
There is more hope for a fool than for him.
- 21 Who humours his slave from a youth,
Will be despised by him at last!
- 22 A passionate man incites to strife,
And the master of fury to sin.
- 23 The pride of a man will depress him,
But a mind that submits will gain honour.
- 24 Who shares with a thief, hates his life;
Hears the oath, but will never inform.
- 25 Human terror precipitates loss;
But who trust in the LORD will be safe.
- 26 Many seek for the favour of rulers,
But man's justice should come from the LORD.
- 27 A vile man disgusts to the good,
And the bad loathe the ways of the just!

THE SPEECHES OF AGUR-BEN-JAKEH; ³⁰
 THE RIGHTEOUS;
 THE MESSAGE HE DELIVERED TO THE ATHEIST
 AND WASTER.

Though I am but an ignorant man, 2
 And have not the genius of Adam;
 Although I have never learnt Wisdom, 3
 Nor know of the science Divine,
 Of who mounts the skies and descends, 4
 Who gathers the wind in his grasp,
 Who spreads out the seas like a sheet,
 Who fixes the bounds of the earth,—
 What is His Name? and the name of His Son?—
 Do you know?
 Rely on the promise of GOD,— 5
 He shields all who trust upon Him,—
 Add nothing to what He commands. 6
 Lest for falsification you suffer.

The Desire of the Wise.

I will ask two things from you,— 7
 Take them not from me till death,—
 Move delusion and falsehood afar, 8
 Nor poverty give me, nor wealth,
 But feed with the bread that I need,—
 Not full, for fear I forget, 9
 And cry, "Tell me, Who is the LORD?"
 Or I become poor, and should steal,
 And rebel at the name of my GOD.

Advice as to Conduct.

To his Master, accuse not a servant, 10
 Lest he curse you, and you are in wrong.

On Depravity and Conceit.

There is an age that curses its fathers, 11
 And that cares not its mothers to bless;
 An age in its own eyes perfect, 12
 But never cleansed from its filth!—
 An age,—how haughty its glances! 13
 And its eyelids,—how lifted up!
 An age,—with swords for its teeth, 14
 And for its jaw-teeth,—sharp knives,
 To devour the weak of the earth,
 And the wretched among mankind.

On Greed.

Lust possesses two daughters, 15
 Who cry "Give! Give!"
 There are three that are never glutted,

- 16 A fourth that says not "Enough."
The grave, and the closed-up womb;
The earth unsated with water;
And fire, that says not "Enough!"

On Filial Disobedience.

- 17 The eye that laughs at its father,
That disdains to obey its mother,
The crow of the vale shall pick out,
And the eagle's young shall eat it.

Four Problems.

- 18 To me these three are a wonder;
And a fourth I understand not;
19 The path of an eagle in air;
The road of a snake on a rock;
The course of a ship through the sea;
And the power of the man over woman;
20 And the way of a faithless wife,
When she wipes her mouth and exclaims,
"I have not committed a sin!"

Unendurable Things.

- 21 A land trembles under these three,—
And under a fourth rests not;—
22 Under a slave when he rules;
And a brute who is gorged with his food;
23 And a hateful woman when married;
And a servant heir to her mistress.

Four Wise Creatures.

- 24 These four are small on the earth,
But they are the wisest of wise;—
25 The Ants are a People not strong,
Yet in summer they store up their bread;
26 Rabbits, are not a powerful race,
But they settle their homes in the rocks;
27 The Locusts have not any king,
Yet they all go out by their troops;
28 A Spider you catch with your hands;
Yet she dwells in the mansions of kings!

The Four Stately Creatures.

- 29 These three are stately in step;—
And a fourth is grand in its walk;
30 The Lion, the strongest of beasts,
That turns not his face from the whole;
31 A greyhound, as well as a goat,
And a king at the head of his troops!

A Final Caution.

- 32 If you have displayed your folly,
And if you have blundered,—keep still.
33 For churned milk produces butter,
And wringing the nose brings blood,
So churning anger produces strife.

**The Address to the Godless King¹; The Plea by which
his Mother entreated him.** 31

Alas! My Son!—	2
Oh, son of my body! Son of my vows!	
Give not your strength to women,	3
Nor your ways to destroyers of kings;	
It is not for kings, you godless!	4
Not for kings to be drunk with wine,	
Or for princes to love stroug drink!	
Lest you drink and forget the law,	5
And forget to do right to the poor!	
Give drink to the ready to perish;	6
And wine to the bitter in mind;—	
Let him drink and forget his distress,	7
And remember his misery no more.—	
But open your mouth for the speechless,	8
Flead for all silent sons of distress,	
Open your mouth for true justice,	9
And plead for the wretched and poor!	

The Good Wife.

(NOTE.—Every couplet of the following exquisitely beautiful poem begins in the original with a letter of the Hebrew alphabet: the first with א A, the next with ב B, and so forward to ת T the final one. I am not able to reproduce this, but in all other respects my translation is word for word and line for line, as in the whole of Solomon's writings, so as to preserve his literary form.—F. F.)

Who ever finds a clever wife,	10
Her worth is more than pearls,	
Her husband's heart can trust on her,	11
And he wants no supply.	
She gives him comfort in his grief,	12
While she remains alive.	
She works up the wool and the flax,	13
And spins them with her own hands.	
She, like the merchants with their ships,	14
Will bring home food from far.	
Will rise at dawn to fix housework,	15
And give food to her girls.	
She will survey and purchase a field:	16
Her prongs plant the farm.	
She girds her loins up with strength,	17
Invigorates her arms.	
She tastes her trading brings her good,	18
So lights her lamp at night.	
Her hands are to the shuttle stretched,	19
The spindle she can drive.	
Her hands give out gifts to the poor,	20
Her fingers help their needs.	
Her family fears not the snow;—	21
Her household double clothed.	
She makes herself rugs for her beds;	22
Her robes are purple lawn;	
Her husband's honoured in the Gates,	23
Sits down amongst the peers.	
She makes and sells fine satin cloth,	24

¹ NOTE.—Leaving the compound Hebrew word "Lemuel," לֵמוּאֵל, untranslated as in the old versions, loses the force of this fine

poem; לֵמוּאֵל, Lemuel, meaning "No-God for-me," i.e., "The King who rejected God"—"The Godless King."—W. W.

- 25 And girdles to the trade.
In strength and honour she is clothed,
And at the future smiles.
- 26 Her mouth with wisdom is unclosed,
Kind law controls her tongue.
- 27 Her household's conduct she controls,
And eats not idle bread.
- 28 Her children rise and call her blessed,
Her husband gives her praise;—
- 29 " Many wives have acted well,
But you surpass the whole."

Conclusion.

- 30 A form deceives, and beauty fades :—
A wife who fears the LORD is grand ;
- 31 Give her the product of her hands ;
Praise her works in the Gates.

END OF SOLOMON'S PROVERBS.

THE BOOK OF JOB.

RENDERED INTO THE SAME METRE AS THE ORIGINAL HEBREW.

THIRD EDITION.

INTRODUCTORY NOTE.

My endeavour in translating the Book of Job has been to give an exact reproduction in English of that sublime and sacred poem upon the Mystery of Existence, word for word and line for line as it was originally written in Hebrew, and thus enable my fellow countrymen to read it in its poetic form, and follow its reasonings and doctrines as clearly as the ancient readers to whom Hebrew was their mother tongue. This attention to the mechanism of the writer is, however, as a little thing in my sight compared to my further attempt to clear away the false atmosphere of Idea and distorted view of the object of the poem which has traditionally misled all previous translators and commentators in every language—the idea that the object was to show Job as a model of calm patience under suffering, and to discuss the question of the Origin of Moral Evil.

So far from either of these being in the view of the poet, the hero is depicted as the most tragically passionate and impatient spirit ever presented in literature, whether sacred or secular. The object is also a sublime and profound psychological enquiry into the Mystery of Existence, not only of man, but of all things, and its allusions show an accurate knowledge of the physical sciences, truly astonishing to our tradition that the extreme ancients knew nothing of them; yet this Book of Job is probably the oldest in existence, except the first ten chapters of Genesis. The poem is constructed on a framework of allegorical names, "Job,"—יָבֹב—signifying "Affliction," and all the others representing a mental condition, as do those of John Bunyan in the "Pilgrim's Progress."

FERRAR FENTON.

MITCHAM, LONDON, S.W.

TRANSLATOR'S NOTE.

The chapters and verses of this version are those of the Hebrew or Rabbinical Text, not those of the Latin Vulgate and Authorized English Versions.—F. F.

Job's History.

1 **T**HERE was a man in the land of Luz named Job. He was
2 true and upright, and feared GOD, and avoided wrong. He had seven sons and three daughters born to
3 him, and his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, a very large estate, so that the man was greater than all the Beni-Kedem.

4 His sons were accustomed often to feast at the house of each other; and would send and invite their sisters to

eat and drink with them. But when 5 the days of festivity had gone round, Job would send and sanctify them in the morning, and offer burnt-offerings for the whole, for Job reflected, "It may be my children have sinned, by not thanking GOD in their hearts."

Job continually behaved thus.

But the Day came when the sons of 6 GOD advanced to report themselves before the LORD, and the Accuser also was amongst them.

And when the LORD asked the 7

- Accuser, "Where do you come from?" the Accuser answered the LORD, and said:
- "From flying over the earth, and travelling in it."
- 8 Then the LORD asked the Accuser, "Have you fixed your attention upon My servant Job? That there is not a man like him upon earth—honest and upright, who fears GOD, and avoids wrong?"
- 9 The Accuser, however, answered the LORD and said, "Does Job reverence GOD for nothing? Have You not made a fence for him, and his family, and all that he has all round? You have blessed the work of his hands, and his property has extended over the country. But perhaps if You stretched out Your hand, and destroyed all he possesses, he would curse You to Your face!"
- 12 The LORD consequently replied to the Accuser, "Whatever he has shall be in your power! except that you shall not exert your hand upon himself."
- So the Accuser departed from the presence of the LORD.
- 13 Then another day arrived when his sons and daughters were eating and drinking wine in the house of their eldest brother, when a messenger came to Job and said, "The oxen were ploughing and the she-asses grazing near them, when the Shabim fell on and seized them, and have assaulted their attendants with the sword, and I alone have escaped to inform you!"
- 16 Whilst he was speaking another came and said, "The fire of GOD has fallen from the skies, and has consumed the flocks and their attendants, and destroyed them, except myself, and I only have escaped to inform you!"
- 17 Whilst he was yet speaking another came, and said:
- "The Kasdim collected in three troops, and rushed upon the camels, and seized them, and have assailed their attendants with the edge of the sword, except myself, and I only have escaped to tell you!"
- 18 While he was speaking another came, and said:
- "Your sons and daughters were eating and drinking wine in their eldest brother's house, when a great storm came from over the Desert and seized the four corners of the house, and flung it down upon the youths, and killed them, except myself, and I alone have escaped to tell you!"
- Then Job arose and tore his robe, and shaved his head, and threw himself upon the ground and worshipped, and said:
- "I came naked from my mother's womb; And naked I shall return. The LORD gave and the LORD has taken, Blessed be the name of the LORD!"
- In this Job did not sin, nor accuse GOD of injustice.
- Another day arrived when the sons of GOD reported themselves to the LORD, and the Accuser reported himself amongst them to the LORD; when the LORD asked the Accuser, "Where do you come from?"
- And the Accuser answered the LORD and said, "From flying over the earth, and up and down in it."
- The LORD then asked the Accuser, "Have you fixed your attention on My servant Job, that there is none like him on the earth, an honest and upright man, who fears GOD, and turns from wrong; who yet retains his virtues, although you induced Me to causelessly afflict him?"
- The Accuser, however, replied to the LORD and said, "Skin to skin! A man will give all that he has for his life! Perhaps if You were to extend Your hand now, and torture his bones and his flesh, he would curse You to Your face?"
- So the LORD answered the Accuser and said, "Look! He is in your power, except that you shall regard his life."
- The Accuser consequently went out from the presence of the LORD, and struck Job with a painful ulcerous inflammation, from the sole of his foot to the crown of his head. And he took a potsherd to scrape himself with, and he sat down amongst the ashes.
- His wife, however, said to him, "Will you stick to your virtues? Curse GOD; and die!"
- But he replied to her, "You speak as one of the worthless women speak. We accepted comforts from

GOD, so should we not also accept
discomfort? "

In all that Job did not sin with his
lips.

11 Now three friends of Job heard of
all these troubles that had come
upon him, so each came from his
house—Eliphaz the Themanite, and
Bildad the Shuhite, and Zophar the

Namathite—and agreed to go and
mourn with him, and comfort him;
but when they from a distance raised 12
their eyes and could not recognise
him, they lifted up their voices and
wept, and each tore his robe, and
flung dust on their heads, and were
stupefied, and sat with him for seven 13
days and seven nights on the earth,
but did not speak to him, for they
saw that his despair was great.

Job's Lament.

At length Job opened his mouth, and cursed his day; and Job exclaimed, 3
and said: 2

Perish the Day I was born, 3
When Night said, "A man is conceived!" 3
Let that day be darkness itself, 4
Let GOD not look down from above 4
Nor shine upon it with His light! 4
Let death's gloomy shadow avenge, 5
Black clouds make their resting-place there; 5
And terrors in daytime affright. 6
Count it not in the course of the year, 6
Nor reckon along with the months 6
Let solitude be in that night, 7
That in it no joy may be heard! 7
Let them curse it, who curse at the day, 8
Those stripped to be offered the Snake. 8
Let the stars of its dawning be dark, 9
Let it long for, but never have light, 9
And see not the eyelids of morn! 9
For it closed not the doors of the womb, 10
Nor hid my distress from my sight! 10
Why died I not in the womb, 11
Or expired in the act of my birth? 11
Oh! why did the knees give support? 12
And why did the breasts that I sucked? 12
For then I had lain, and been still, 13
Then had rest and found ease for myself, 13
With the kings and the statesmen of earth, 14
Who build themselves desolate tombs; 14
Or with princes, along with their gold, 15
Who fill up their graves with their wealth; 15
Or had been like abortions concealed, 16
Like children that never see light, 16
Where the wicked must cease from their crimes 17
Where the strong, when exhausted, have rest 17
Where together the captives can lie, 18
And hear not their driver's fierce voice! 18
Where the small and the great are alike, 19
And the slave from his master is free! 19
Oh! why give the wretched the light 20
And life to the bitter in soul— 20
Who long for, but cannot meet death, 21
Dig more than for treasure for him! 21
Who delight, and will even exult, 22
And are glad when they find out the tomb — 22
To a man on a path that is lost, 23
And whose landmarks his GOD has confused, 23
For my sighing comes up with my food, 24
And my groanings like water poured out; 24

25 For the terror I fear has arrived,
 And that which I dreaded has come;
 26 I invited Peace, Quiet, and Rest,
 But instead savage Tumult steps in!

The First Address of Eliphaz.

4 Eliphaz the Themanite, however, replied and said :
 2 If we speak you a word, will you fret ?
 But who can his excitement restrain ?
 3 Consider how many you taught,
 And strengthened the hands of the weak
 4 Your speaking supported the faint,
 And you strengthened the trembling knees ;
 5 But now it has come on yourself,
 You stagger and grieve at its touch.
 6 Was not your religion your trust,
 And your trueness in action your hope ?
 7 Think—where are the innocent lost ?
 And where are the upright destroyed ?
 8 I see that the ploughers for vice,
 And the sowers of wrong, reap the crop !
 9 Undone by the blast sent from GOD
 They waste in His tempest of wrath.
 10 As lions and roaring bears moan,
 And the teeth of the tiger will fail,
 11 And old lions perish for prey,
 And the young of the leopards will faint.
 12 For a word once came stealing to me,
 And my ears caught a rustle of sound,
 13 In thoughts, and in visions of night,
 When deep slumber falls upon men ;
 14 Then terror and trembling approached,
 And my powerful frame was afraid ;
 15 Then a breathing flowed over my face,
 The hair on my body stood up !
 16 It stopped ! But I saw not its form !
 The Appearance approached to my sight—
 It stopped ! but I heard like a voice,
 17 " Can man be more righteous than GOD ?
 Than his Maker a mortal more pure ?
 18 Look ! In His servants He cannot confide,
 And He finds in His angels defects."—
 19 More in us, who reside in clay huts,
 Built on dust, that are crushed by a moth !
 20 We who die between dawn and the dusk,
 Who unnoticed continuously fade !
 21 Whose vitality fritters away,
 Who die before Wisdom is reached.
 5 Call now ! Who will answer to you ?
 And to whom of the saints will you turn ?
 2 For the fool by vexation is slain,
 And the silly is killed by his rage.
 3 I have looked on the vile taking root.
 But I marked out his home for a crash !
 4 His children are far from secure,
 They fail in the gate without help.
 5 Their harvests the famished will eat,
 And the parched seize their coolers of snow,
 And the hungry will swallow their wealth !
 6 No, affliction springs not from the dust,
 Nor does grief grow up out of the ground ;

But man himself causes his grief,
 As the children of flame fly upright; 7
 For myself I should cry out to GOD,
 To th' ALMIGHTY present my address, 8
 Who does great and unsearchable things,
 And wonders unnumbered are His! 9
 Who gives rain to the mouth of the earth,
 Sends the brooks on the face of the meads; 10
 Who raises the lowly on high, 11
 And saves the depressed by His power;
 Who frustrates the plans of the rogues 12
 So their hands cannot work out their wish;
 Who captures the skilled by their craft, 13
 And baffles their villainous schemes,
 So that darkness o'er shadows their day, 14
 And at noontide they grope as at night;
 Thus He rescues the weak from their mouth, 15
 And the wretched from clutch of their hand!
 So therefore the weak have a hope, 16
 And Iniquity closes her mouth!
 But blest is the man GOD corrects! 17
 So despise not th' ALMIGHTY'S reproof!
 For He grieves us, and He can console; 18
 He breaks us, but His hand can heal;
 He will save you six times from distress, 19
 And in seven the woe will not touch;
 In famine will free you from death, 20
 And in war from the hand of the sword;
 He will hide from the lash of the tongue,— 21
 Yes, unmoved at Destruction's approach,
 You can laugh at Destruction and death, 22
 And fear not the boast of the field.
 With the stones on the plain you make league 23
 While the beasts of the field are your friends,
 And you know that your tent is secure, 24
 And muster your folds, and miss none.
 You will know that your seeds will increase 25
 And grow like the grass from the ground!
 You will go in old age to the tomb, 26
 As the corn-stack is piled at its time.
 These we have proved—they are sure! 27
 Attend! And instruct your own yourself!

Job's Reply to Eliphaz.

But Job replied, and said: 6
 Who will carefully weigh out my grief,
 And poise all my woes in the scale? 7
 For they outweigh the sand of the sea,
 (My words have in consequence weight). 8
 I am pierced by the ALMIGHTY'S darts,
 Whose poison my spirit drinks up, 9
 And against me all GOD'S terrors fight.
 Does the zebra bray over the grass? 10
 Does the ox bellow over his food?
 Can the tasteless be ate without salt? 11
 What flavour has white of an egg?
 What myself would refuse to have touched, 12
 In my sickness is offered as food!
 Who will help me to gain my request? 13
 Will GOD ever give me my hope?
 And crush me at last to my joy? 14

- Swing His hand out and dash me to bits ?
 Then I should at least be consoled ;
 Tho' I shrink from the unsparing pain.
 See I hide not my innermost thoughts ;
- For what is my strength or my hope ?
 What object for lengthening my life ?
 Is my strength like the hardness of stones ?
 Is my body compounded of bronze ?
 Alas ! there is no one to ease,
 And from me all deliverance has gone !
 To the burdened his friends should be kind
 Lest he lose for th' ALMIGHTY respect.
 But my friends have betrayed like a brook,
 They pass like the rush from a storm,
 They are black with the ice on their top,
 Their sources are hid in the snow ;
 But they vanish in periods of warmth,
 In the heat they have gone from their place,
 They turn from the paths of their course,
 They go up in vapour and fade !
 Theman's caravans trusted to them ;
 The merchants of Sheba relied.
 They came ! but their trust is betrayed ;
 They relied ! but their hope is deceived ;—
 And you are like them—are you not ?
 You see me depressed, and you shrink.
 Have I asked you to grant me a gift,
 Or to give me a part of your wealth,
 Or relieve from the hand of distress,
 Or redeem from the hand that afflicts ?
 Inform me, and I will be still ;
 Instruct me in what I am wrong.
- How strong are ideas that are right
 But what do your arguments prove ?
 Do you think that your speeches convince ?
 Like the wind, are the thoughts of despair ?
 Why should you the helpless assail
 And dig out a pit for your friend ?
 But now be contented to watch,
 And see if I lie to your face ;
 Examine, and be not unjust.
 Yes, search ! for my right is in that,
 Is there a disease in my tongue,
 That I cannot decide between things ?
- Has man not a warfare on earth ?
 His days are like hirelings' days,
 He pants like a slave for the shade,
 And hopes like a workman for wage !
 And so I bear wearisome months,
 And nights of distress are my lot.
 If I lay myself down, I exclaim,
 " When will gloom cease that I may arise ? "
 And am filled with disturbance till dawn !
 Worms and clods are the garments I wear
 My skin is all wrinkled and melts !
 My days are the weft of a loom,
 They drop by the break of a thread !
 Remember ! my life is a breath,
 Nor shall I come back to see good ;
 While you look upon me I am gone,
 The eye will not see me that saw !
 Like a cloud that consumes and is gone

Man goes to his grave, nor returns; He never returns to his home, He gazes no more on his house.	10
I will not therefore govern my wrath, I will speak in my anguish of soul, And complain in my sorrow of life.	11
Am I like the serpent of seas, That a keeper is placed over me?	12
When I say, "Now my couch will relieve, My bed will assuage my complaint;"	13
You terrify me in my dreams, And at visions I suddenly start!	14
And my soul has desire to be choked, For death—than to be in my frame!— I hate life—I would not always live!	15
Go away! for my days are a shade.	16
What is man, that You let him grow up? And why set Your heart upon him?	17
Why visit at dawning of day, And then suddenly bring him to grief?	18
Will You not grant this trifle to me, To swallow my spittle in peace?	19
Have I sinned, O! You Guardian of Men?	20
Yet why set me up as Your mark, And make me a load to myself?	21
And why not forgive me my sin, And sweep all my passions away?	22
For soon I shall lie in the dust, And when I am sought for, be not.	23

The First Address of Bildad.

Bildad the Shuhite, however, answered, and said:	24
How long will you babble such things, Raising storms with the words of your mouth?	25
Is God a perverter of Law? Will the Highest distort what is right?	26
If your children have sinned against Him, By their sin He has driven them away.	27
While you—had you sought for your God And to the Almighty had prayed—	28
If you had been pure and upright, Even now He would rise up for you, And prosper your righteous abode.	29
Altho' your beginnings were small, Your future would grow very great.	30
For ask of the primæval race, And their ancestral wisdom seek out (We are ignorant—born yesterday— Our days are a shadow on earth),	31
Will they not instruct you and tell And bring out these words from their hearts.	32
"Can the flag grow without mire?"	33
"Can bulrushes grow without streams?"	34
"Whilst green, and while not yet cut down, They wither before any plant!"	35
"So do all who abandon their God, And the hopes of the profligate fade,	36
"Whose confidence will be cut off, And his trust be a spider's frail web.	37
"If he leans on his web it will break, If he clings, it will never endure!"	38
"At sunrise he seems a fresh plant,	39

17 " O'er his garden he spreads out his boughs,
 " His roots are deep down in a hill,
 18 " And tighten their grip round the rocks;
 " But if he is torn from his place
 " It denies him with, 'I know you not !'
 19 " See ! That is the joy of his course !"
 Yet others will spring from his dust.
 20 But GOD casts not the upright away,
 Nor strengthens the hand of the bad.
 21 He could yet fill your mouth with delight,
 And make you exult with your lips,
 22 And clothe all your haters in shame ;—
 But the tents of the wicked collapse !

The Second Reply of Job.

9 Job, however, responded, and said :
 2 I acknowledge that it is a truth
 That no man can be just before GOD,
 3 If one wished to contend against Him,
 Not one in a thousand could speak,
 4 Wise-hearted, Almighty in Force,
 Who can resist him with success
 5 Who casts down the hills unawares,
 And o'erwhelms in His anger and wrath,
 6 Who shakes the land out of its place,
 And makes the supports of it rock ;
 7 At whose order the sun would not shine,
 And He even can seal up the stars !
 8 Who only can stretch out the skies,
 And walk on the waves of the sea !
 9 Who made the fixed star of the North,
 The Bright-way and the Halls of the South ;
 10 Who does great and inscrutable things,
 And wonders that no one can count !
 11 He passes ! But I see Him not !
 He flits by, and I do not perceive !
 12 When He snatches—who then can resist ?
 Who can say to Him—what would You do ?
 13 GOD turns not away from our wrath ;
 To Him the proud giants must bow.
 14 Then how could I answer to Him ?
 Or against Him arrange all my thoughts ?
 15 Were I right I could never debate,
 But must humbly entreat to my judge.
 16 If I called, and He answered to me,
 Am I sure He would list to my voice ?—
 17 Who sweeps me as though with a storm,
 And strikes me with wounds without cause ;
 18 Who hinders me drawing my breath,
 Who has gorged me with bitterest griefs ;
 19 As to Power ?—How mighty He is !
 As for right ?—Who dare witness for me ?
 20 Am I righteous ?—My mouth would convict ;
 Am I honest ?—I may be deceived !
 21 I am honest ! Know I not my soul ?
 And yet I despise my own life !—
 22 But this I assert as a fact,—
 He destroys both the good and the bad.
 23 He kills as with some sudden lash,
 And laughs at the victims who shriek !
 24 Gives the earth to the hand of the bad,

And muffles the mouth of the judge.
 If it is not He? Then who does?—
 But my days are more swift than a post! 25
 They run forward, and never find rest;—
 Like the ships of the pirates sail off;— 26
 Like eagles that pounce on their prey!—
 If I say, "I care not for my woes,
 I will loosen my face, and will smile!" 27
 I am terrified still by my griefs,
 For I know that you will not release! 28
 I know I am wicked myself; 29
 Why then should I labour in vain?
 If I wash myself white as the snow, 30
 And make my hands clean with the soap,
 You would plunge me again in a ditch, 31
 And my clothing would shrink from myself,
 For a man like myself could not speak, 32
 Nor bring us together to plead,
 For no one exists to decide, 33
 And control both of us by his hand.—
 From me let Him take off His rod! 34
 And not by His terrors oppress,
 For then I could speak and not fear,— 35
 But not in the state I now am! 10
 My body is weary of life;—
 I abandon myself to complaint;
 I will speak in the grief of my mind!
 And I beg of GOD not to convict. 2
 Inform me for what You contend?—
 Is oppression a pleasure to You, 3
 To despise the poor work of Your hand;
 And prosper the plans of the bad? 4
 Have You only the eyes of a man
 Or see but as mortals perceive? 5
 Are Your days like the days of mankind?
 Or Your years like the period of man? 6
 That You hunt to find out my defects,
 And seek to discover my sin, 7
 When You know that I am not depraved—
 And that none can relieve from Your hand? 8
 It was Your hand that formed me and made,—
 And compacted—Then why now destroy?
 Remember, You made me from clay, 9
 That to dust You will make me return!
 And did You not curdle like milk, 10
 And fixed me together like cheese,
 Then clothed me with skin, and with flesh, 11
 And with bones and with muscles compact?
 And gave me my Life, and my Reason, 12
 Then last, fixed my Spirit in me?—
 Tho' You hid all these things in Your heart, 13
 I know the result was from You.
 And that You would observe if I sinned;
 And would not acquit from my guilt. 14
 If wicked, alas! then for me!
 If righteous, I raise not my head!
 Be content with my shame! See my woe,— 16
 Like a lion, he rises to seize!—
 And You are turned from me estranged;—
 Against me You heap up the proofs, 17
 Increasing Your anger with me;
 And against me Your armies are massed!—

18 So why did You bring from the womb ?
 Oh ! would I had died, and none seen,
 As tho' I had never had life,
 19 And had gone from the womb to the grave !—
 20 Are not my days fading and few ?—
 Oh ! leave me a moment of rest,
 21 Ere I go, whence I never return,
 To the land of the black shadowed gloom,
 To the land where the brightness is black,
 22 Like the shadow of death,
 Where there are no columns of light,
 And whose glitter is black !

The First Address of Zophar.

11 Zophar the Namathite, however, replied, and said :
 2 Your number of words answer not.—
 No man is made right by his lips ;
 5 For your chatter, should men become still,
 And your sneering should no one resent ?
 4 For you say : " My conduct was spotless,
 And I have been pure in Your sight ! "
 3 How I wish GOD would grant you a word,—
 And against you would open His lips !
 6 And teach you the Wisdom Unseen,—
 For His Knowledge and power are wide,—
 It would teach you GOD pardons your faults.
 7 Can you find out GOD by research,
 Though intently you seek the Most High ?—
 8 Mount to heaven ! Yet what can you do ?
 Explore then the Grave.—What is found ?
 9 He extends beyond limits of earth,
 And further than stretches the sea ;—
 10 If He turns, and decides, and proclaims,
 Who then can resist to His will ?
 11 For He knows when a mortal is vile ;
 Sees his vice—that himself does not know.
 12 But man has a heart that is dull,—
 Man is born but a wild ass's colt.
 13 Yet if you will order your heart,
 And spread out your hands before Him,
 14 If you throw out your faults from your grasp,
 Nor let wickedness dwell in your tent,
 15 You can lift up your face without shame,
 You then can be bold, and not fear ;—
 16 Your sufferings will then be forgot,
 Or remembered like streams that are passed !
 17 And your lifetime arise to its noon,
 For your life will break out into dawn,
 18 Bringing comfort, because there is hope,
 And be shamed for your trust in the false,
 19 And rest, and have nothing to fear,—
 And many will seek for your face ;—
 20 But the eyes of the wicked will fail,
 And to them shall no refuge remain,—
 For their hope is,—their very last breath !

The Third Reply of Job.

12 Job, however, answered :
 3 No doubt but that you are the men,
 And that wisdom will die with yourselves !—
 But I have a mind like your own,

And I am not inferior to you !—	
But who does not know things like these ?—	
Yet I am a joke to my friends !	
" Let him call to his God for reply !"—	4
The Upright and Just are despised !—	
Those resting in light scorn a lamp,	5
Which is prized by those feeling their steps.	
Yet the tents of the plunderers prosper,	6
And GOD makes the ruffians secure ;—	
And GOD brings the wealth to the stores	
Of those whose sole god is their power !	
Even ask of the beasts to instruct,	7
And the birds of the skies to inform,	
Or the weeds of the earth who can teach,	8
Or the fish of the sea to relate,	
Such rubbish as yours, who knows not ?	9
For the hand of the LORD has done this,	
In Whose hand is the breath of all life,	10
With the soul that resides in each man.	
But cannot the ear taste of words,	11
As the palate distinguishes food ?	
Let it be ; " That the old man is wise	12
And that those of long days understand,"	
Yet with Him reside wisdom and power,	13
With Him are reflection and thought.	
Look ! He throws down, and none can rebuild,	14
Shuts up, and no man can release ;	
He holds back the waters—they fly—	15
He releases,—and then the land floods !	
Both Strength and Perfection are His,	16
His are the Oppressor, and Oppressed !	
He leads the contrivers to plunder ;	17
But yet makes their punishment shine !	
He expands the dominion of kings,	18
And girdles their loins with might ;	
But yet lets the priesthoods be captured,	19
And the mightiest He overwhelms !	
From the eloquent, He takes the lip,	20
And deprives the old men of their sense ;	
On princes He pours out contempt,	21
And loosens the belt of the great !	
Uncovers the depths of the gloom,	22
Brings light to the shadow of death ;	
He nations exalts and depresses ;	23
Or the nations extends and they last ;—	
Yet takes sense from the heads of the earth,	24
And they wander in wastes without paths,	
They grope in the dark without light,	25
And they stagger like men who are drunk.	
Mine eyes have observed all these things,	13
I have heard, and my ears understood ;	
What you know, I know that myself,	2
I am no more a fool than are you.	
Now, I will address the Most High,	3
And to GOD I will turn with my plea ;	
For you are but painters of falsehood !	4
And worthless physicians are you !	
I wish you would keep yourselves silent ;—	5
For that is your far wisest plan ;—	
And listen to me while I reason,	6
And attend to the plea of my lips !—	
Why will you talk folly for God ?	7

- 8 Why utter your falsehoods as His ?
 For can you His Presence exalt ?
 Are you the defenders of GOD ?
 9 When He searches, will He approve you,
 If you flatter, as you flatter men ?
 10 Be assured that He will reprove
 If you flatter by falsehood His state.
 11 And should you not reverence His Height ?
 And should not His dread fall on you ?
 12 Reflect, that your proverbs are dust,
 And your maxims are mountains of mud ;
 13 Keep silent to me while I speak !
 I, myself, let come on me what may !
 14 I am mad,—with my flesh in my teeth,—
 And I put my life into my hand ;—
 15 Let Him kill me ; yet I do not care !
 In His presence I plead for my course !
 16 Perhaps He will save me Himself ;—
 For villains dare not seek His face !
 17 Listen, listen ! to what I can say,—
 And I will explain to your ears,
 18 For, now I arrange my defence,
 I know my acquittal is sure !
 19 Who is it against me will plead ?
 I then will be silent and die !
 20 Oh ! only grant two things for me,
 Then I will not hide from your face ;
 21 Remove this affliction away,
 And let not your terror o'erwhelm ;
 22 Then summon and I will respond,—
 Or let me speak,—and you can reply.
 23 Say what are my vices and sins ?
 Oh ! teach me my frailties and faults.
 24 For what do you hide up your face,
 And think me a foeman of yours ?
 25 And why do you chase withered leaves,
 Or hunt after stubble dried up ?
 26 That you write against me bitter things,
 And clothe with the sins of my youth ;
 27 And fasten my feet in the stocks,
 And watch to find my hidden ways,
 And examine the marks of my feet ?—
 28 And that here I am rotting away
 Like a garment that moths have consumed !
 14 Man—who is born of a woman,—
 For a few days, and those full of grief,
 2 Who springs like a flower, and is cut,
 Who flies like a shadow unfixed !
 3 On such a thing why set Your eyes,
 And why call me to judgment with You ?
 4 To whom is it given to be pure ?—
 Not one can exist without stain !
 5 His years and his months are decreed ;
 You fix his impassable bound ;
 6 Then let him alone,—let him rest,
 Till he end like a workman his day !
 7 For the tree has a hope if cut down,
 For it sprouts, and its shoot does not fail ;
 8 Though its roots have grown old in the earth,
 And its stump may decay in the dust,
 9 At the scent of the water it lives,
 And its boughs grow, as planted anew ;—

But man dies, and he withers away!	10
And a mortal expires, and is gone!	
Like the waters depart from a fladge,	11
And a torrent when scorched up and dried,	
So man must recline and not rise,	12
Nor wake till the skies are no more,	
Nor arouse from the depth of his sleep!	
Who will help me to rest in the grave?	13
To hide till Your anger is passed?	
And fix me a time for recall?—	
For if the dead man is recalled,	14
I would hope all the days of my war,	
Until my discharge would arrive.	
If You called me, then I would attend,	15
You could order the creature You made.	
But now you are counting my steps,	16
And closely are watching my sins!	
Seal up my defects in a bag,	17
And my passions sew up with a seam.—	
For a mountain falls down by degrees,	18
And a rock can decay from its place,	
The stones are worn down by the brook,	19
And the dust is swept off by a flood,	
But the hopes of mankind are destroyed;—	
You crush, and he goes off for ever!	20
His form fades, and You send him away!—	
He knows not, if his sons come to fame;	21
If they suffer he cannot console;	
His body grieves but for himself,	22
And his mind for himself only mourns.	

The Second Address of Eliphaz.

Then Eliphaz responded, and said:	15
How can wisdom discuss with the wind?	2
Fill his breast with a blast from the East?	
Contending with beggarly words,	3
And speeches that never avail?	
Shame on you! You break all respect!	4
And degrade meditation with GOD!	
Your mouth is familiar with sin,	5
And false reasons you choose for your tongue!	
Your own mouth shall convict you—not I!—	6
And your own lips shall answer yourself!	
Were you the first man that was born?	7
Were you made before the high hills?	
Have you heard the Council of GOD?	8
And is science reserved to yourself?	
What do you know that we do not know?	9
Understand?—and it is not with us?	
The grey-headed are ours, and the old,	10
More revered than your father for days!	
Are GOD'S warnings a trifle to you?	11
Or with you has He spoken alone?—	
Now what have you taken to heart?	12
And at what are you rolling your eyes,	
Till at your fury you turn against GOD?	13
And you fling out the words from your mouth?	
How can a man hold himself pure?	14
And the son of a woman be just?	
Why! HE cannot confide in His saints,	15

- 16 And the skies are not clean in His sight !
 Much less the corrupt and defiled,
 The man who sucks folly like drink !
 17 I will teach you, so listen to me ;
 For what I have seen I relate !
 18 What the wise have reported to us,
 And their fathers have never concealed,
 19 To whom only the land had been given,
 And no stranger had passed in their midst,—
 20 " That the days of the wicked are torments,
 " All the years of oppressors are fears,
 21 " In peace terrors shout in their ears,—
 " " Destruction is coming for you ! "—
 22 " He dare not turn out in the dark,
 " For he fears an assault by the sword.
 23 " He is startled at food at all times ;—
 " He knows the dark day is at hand :
 24 " Disturbance, and trouble, and anguish,
 " Assail like a king armed for fight ;—
 25 " For he stretches his hand against GOD,
 " And ventures against the Most High ;
 26 " He charges close up to his neck,
 " To the hard bosses fixed in his shield.
 27 " Though he covers his face with his helm,
 " And strengthens his loins with flaps.
 28 " Yet in ruinous towns he shall dwell,
 " In houses where none will reside,
 " Which are ready to fall into heaps ;
 29 " He never gains station or might,
 " And his wealth does not last on the earth.
 30 " He can never escape from his sin :—
 " His boughs shall he shrivelled by flame,
 " And he fades by the breath of its mouth !
 31 " So let no one trust vain deceit ;
 " For deception will be his reward,
 32 " Be paid him, before it is due,
 " And his branches will never be green.
 33 " He will cast, like the vine, sour grapes,
 " Like the olive will scatter his bloom ;
 34 " For the house of the wicked is barren,
 " Fire burns up the tents of the vile !
 35 " Who breed evil, and bring forth their sin,
 " Contriving deception from birth."

The Fourth Reply of Job.

- 16 Job, however, answered, and said :
 2 Have I not heard plenty like that ?
 What wretched consolers are you !
 3 Will the wind of your words have no end ?
 Or does something incite to dispute ?—
 4 I, also, could speak like yourselves ;
 If your souls were but now in my place ;
 I, my speeches could tack upon you ;
 And wag my head just as you do.
 5 But I would support by my words,
 And console by the play of my lips !
 6 If I speak—my grief is not the less !
 And if silent ; it goes not from me !
 7 But now I am wasted away,—
 All my family you have destroyed,

My wrinkles are telling my tale ;—	8
Liars rise, and insult to my face,	
Against me they gnash with their teeth ;	9
And torturers flame with their eyes,	
And your mouths belch upon me reproach,	10
Slap my cheek, and against me unite ;	
For GOD has delivered to the bad,	11
Flung me to the hands of the vile !—	
I was happy ! But now I am crushed.	12
He has seized on my neck, and has shook,	
And has set as a mark for His darts,	
My breast by His archers is pierced,	13
My gall poured unjustly on earth,	
And He breaks me with breach upon breach,—	14
As when a fierce warrior assails !	
I have covered my skin with a sack ;—	15
And my honour is rolled in the dust,	
My features are swollen with tears ;—	16
My eyelids are shadows of death !	
Tho' no wrong has been found in my hand ;	17
And for purity always I prayed !	
Put no covering, Earth, on my blood !	18
And let not my shrieks be concealed !	
My witness I see in the skies,	19
And my evidence is in the heights.	
Friends jeer ;—but to GOD my eye weeps,	20
That a mortal might plead before GOD,	21
As a son of mankind for his friend !	
When my number of years has arrived,	22
I shall walk on the unturning path !	
My spirit is writhing in pain	17
My days flying fast to the grave !	
Altho' my deriders withstand,	2
As an obstacle fixed in my sight !	
Oh ! fix now my bail for Yourself ;—	3
But who will give bond on my part ?	
For You take common sense from their hearts,	4
And so You rely not on them,	
To decide on the fate of their friend,	5
So the sight of their children shall fail.	
I am placed as a proverb to men,	6
And become a contempt in their sight !	
So with sadness my eyes are oppressed,	7
And my form is consumed to a shade.	
The upright may wonder at this ;—	8
And the clean from pollution be roused ;	
But the righteous will hold on his way,	9
And the pure-handed add to his strength.	
But all you,—turn round, and be off !	10
For wisdom I find not in you !—	11
My days fly ! My purposes fail !	
The cherished ideas of my heart,	
Can they change the night into day,	12
By light that proceeds from the dark,	
When I measure my home in the grave,	13
And in darkness I spread out my bed ?	
When I call to my father, Corruption,	14
You, my Mother and Sister, the Worm ?—	
But if so, then where is my hope ?	15
And my hope, who can ever behold	
When gone down with my frame to the grave	16
If together we rest in the dust ?	

The Second Address of Bildad.

- 18 However, Bildad the Shuhite answered, and said :
 2 Pray when will you stop in your talk ?
 3 Be sensible ! Then we can speak,
 4 Why are we regarded as beasts,
 5 As something unclean in your sight ?
 6 He tears up his soul in his rage !
 7 Should the earth be deserted for you ?
 8 And the rocks be removed from their place ?—
 9 Yes ! the light of the bad is put out,
 10 And the gleam from the flame of his fire !
 11 And the light in his tent shall be dark,
 12 And the lantern above it be quenched !
 13 His vigorous stridings will halt,
 14 And his tactics will lead to defeat,
 15 For his feet will be caught in his net,
 16 And himself bound about in his toils !
 17 His heel will be caught in a hole,
 18 A noose will be flung over him ;
 19 A rope be concealed in the earth ;
 20 And a trap for him laid on the road,
 21 He harassed by terrors all round,
 22 And his feet shall be broken to bits !
 23 A famine shall come on his strength,
 24 And destruction shall fix to his flank
 25 Devouring the skin of his limbs,
 26 And the first-born of death gnaw his frame ;
 27 His guard will be driven from his tent,—
 28 And the King of the Terrors march in ;
 29 Who will dwell in his tent,—no more his,—
 30 And lightning be poured on his home.
 31 His root will be dried up below,
 32 And his branches be withered above ;
 33 His memory will perish from earth ;
 34 And his fame not remain in the streets !
 35 He be driven from dawn to the dark,
 36 And hunted away from the world !
 37 Without son, or grandson, in his tribe,
 38 And none to survive in his home.
 39 The Westerns will wonder at his day,—
 40 And the Easterns be seized with a fear.
 41 Yes ! such are the homes of the bad
 Such the place not acknowledging GOD !

The Fifth Reply of Job.

- 19 Job, however, replied, and said :
 2 How long will you worry my life ?
 3 And make me feel crushed by your words ?
 4 You have libelled me fully ten times,
 5 And are yet not ashamed to revile ?
 6 But grant it be true, I have sinned,
 7 My errors remain with myself.
 8 Why indeed should you swell up against
 9 And reproach me, with my own disgrace ?
 10 Admit, that GOD has oppressed me,
 11 And His lasso has flung round my neck,
 12 That unanswered, I cry in distress,
 13 And appeal—but I have not a judge !—
 14 That He blocks up the path I would go.
 15 And spreads darkness over my roads ;
 16 Has stripped off my glory from me

And my turban has thrown from my head ;
 That He breaks me wherever I go, 10
 And has pulled up my hopes like a tree ;
 That He kindled His fury at me, 11
 That He treats me as one of His foes,
 For His troops come advancing in mass, 12
 Their rampart against me they pile,
 And encamping, encompass my hall !
 My kinsmen have flown far away, 13
 My companions are scattered abroad,
 They cease to approach, and forget ;— 14
 My guests and my maids think me strange,
 They forget ; I'm unknown in their sight ! 15
 My lad replies not if I call— 16
 To him I must soften my voice !
 And my feelings are strange to my wife, 17
 And I plead to the sons of my breast ;
 Even children regard me with scorn, 18
 When I rise up they ridicule me ;
 I am loathed by my intimate friends 19
 And those whom I loved turn away ;
 My bones pierce my skin and my flesh, 20
 I possess but the skin of my teeth !
 Oh pity me ! pity me, friends ! 21
 For GOD's hand is heavy on me !
 Like GOD would you persecute me, 22
 Unsatisfied yet with my flesh ?
 Who will help me to write out my tale ? 23
 Who will help to record in a book ?
 Or with pen made of iron, on lead, 24
 Or cut deep on a rock for all time ?
 For I know my Defender exists, 25
 And at last will stand over my dust,
 And after this skin is destroyed 26
 I shall yet in my flesh gaze on GOD !
 Whom I shall gaze on for myself, 27
 Mine eyes see Himself,—not another,—
 Fulfilling the hopes of my breast !
 While you cry, "Why did we pursue 28
 When the root of the fact he had found ?"
 And you tremble yourselves at the sword,— 29
 For the sword is the fear of the bad,—
 When at last you discover my judge !

The Second Address of Zophar.

Zophar the Namathite, however, answered, and said : 20
 Because I am driven by my mind, 2
 And I rush from the passion within,—
 Having heard an insulting reproof 3
 I answer with spirited thought.
 Know you not this from of old, 4
 Since Adam was placed upon earth,
 That the triumph of sinners is short 5
 And the joys of the vile but an hour ?
 If he goes up as high as the skies 6
 And his head reaches up to the clouds,
 Like his dung he will perish for ever ;— 7
 Those who saw him will ask, "Where is he ?"
 He will fly like a dream, nor be found, 8
 And vanish like visions at night.
 An eye-glance,—for it is no more,— 9

10 And he never returns to his place !
 His children shall flatter the low,
 11 And their hands will repay for his sin.
 His vices will fill up his bones,
 And with him lie down in the dust !
 12 Tho' vice has been sweet to his taste,
 Concealing it under his tongue ;
 13 Tho' he fondled and never forsook
 But retained in the roof of his mouth ;—
 14 Yet the food in his bowels will turn
 To the venom of asps in his breast.
 15 He will vomit the plunder he gorged,
 From his stomach his god will be cast !
 16 He will suck in the poison of asps,
 The sting of the adder will kill.—
 17 He shall not see the pools or the streams
 Of the rivers of honey and oil,
 18 Nor consume the reward of his work ;—
 He carries the wealth, but owns not !
 19 For he crushed and abandoned the weak,
 Stole a house that he never had built,
 20 For he never knew rest in his greed,
 He never let slip his desire,
 21 And nothing escaped from his knife :
 His wealth, therefore, will not endure.
 22 He has fear in amassing his hoard
 That the hand of distress may approach,
 23 While he goes to accomplish his greed
 Fierce wrath is discharged upon him,
 And is rained as he sits at his food.—
 24 If he flies from the weapon of iron,
 He is shot by a bow made of steel !
 25 A swift arrow comes up to his back,
 And it goes to his gall, with its barb !
 26 All darkness is stored up for him,—
 A fire unblown will consume ;—
 It is bad for those left in his tent !
 27 The skies will uncover his sins,
 And against him the earth will rise up,
 28 And the wealth of his house flow away
 Like the floods in the day of a storm !
 29 Such from GOD is the fate of bad men
 And their portion appointed from GOD.

The Sixth Reply of Job.

21 But Job answered and said :
 2 Attentively list to my speech !
 That may, perhaps, alter your mind.
 3 Bear with me, while I, myself, speak,
 And after I speak you can jeer.
 4 Is my complaint made to a man ?
 And why should not my spirit be sharp ?
 5 Look at me ! and be not surprised ;
 And place your hand over your mouth !
 6 I'm amazed when I think of myself,
 And trembling takes hold of my flesh !
 7 Say, why are the wicked in life ?
 Grow old, and are mighty in wealth ?
 8 Their offspring are sitting by them,
 And playing about in their sight.
 9 There is peace in their houses, not fear,

GOD brings no disturbance on them ;	
Their bull genders, and that without fail,	10
Their cow calves, without ever a slip ;	
Their children go out like a flock,	11
And their infants are skipping about ;	
They sing to the timbrel and harp,	12
And delight in the sound of the flute ;	
On pleasure they float all their days,	13
And easily go to the grave !	
Tho' they say to GOD, " Get far from us !	14
" We care not to learn of Your ways !	
" For why should we serve the Most High ?	15
" What our wages for working for Him ? "	
Do they not enjoy what is nice ?	16
(Get from me you villainous thoughts !)	
How seldom the villains' lamp fails,	17
Or upon them arrives a distress	
Distributing griefs in its rage ?	
When are they as straw before wind,	18
Or like chaff that the tempest sweeps off ?	
" But GOD stores up grief for her sons ? "	19
Let Him punish their sins on themselves,	
Let their own eyes perceive the results,	20
And drink the wrath of the Most High !—	
What care they for their house after them	21
When their number of months has rushed by ?	
But who can teach knowledge to GOD,	22
When He is the judge of the highest ?	
This one dies in perfection of strength,	23
Reclining at ease, and in peace ;	
With his buckets o'erflowing with milk,	24
And with marrow to moisten his bones ;—	
That one dies with his soul full of grief,	25
And never with pleasure could eat.	
Together they lie in the dust	26
And over them wallows the worm !	
Yes ! I know of what are your thoughts	27
And the libels you frame against me !	
You ask, " Where the house of the prince	28
And the hall where he spread out his bed ? "	
Why not ask those who pass on the road,	29
On whose evidence you would rely ?	
That the bad escape times of distress,	30
And are led from the dangerous day ;—	
Who dare tell to his face of his ways ?	31
Who repay to him what he has done ?	
He is carried away to his tomb	32
And a guard watches over his mound ;	
The clods of the valley are sweet,—	33
And after him all will proceed	
As unnumbered before him have gone !	
Then why do you comfort in vain	34
Since your reasonings result in a lie ?	

The Third Address of Eliphaz.

Eliphaz the Themanite, however, answered, and said :	23
Can a man be essential to GOD	2
As a man of skill may to his like ?	
Does your righteousness profit the Highest ?	3
Does He gain by your course being straight ?	
For fear of you, will He debate,	4

Or with you will He go to a judge ?

5 Now! Is not your wickedness great,
 And your vices without any end ?
 6 For your brother you robbed of his pledge
 And have stripped from the naked his rags ;
 7 You quenched not the weary with drink,
 From the famishing held back his bread !
 8 But the powerful—to him gave the land !
 And the haughty-faced dwelt upon it !
 9 You sent starving widows away,
 And the arms of the fatherless broke !
 10 So, therefore, around you are snares,
 And terrors unlooked for confound !
 11 And darkness that you cannot see ;
 And torrents of water o'erwhelm !

12 Is not GOD in the Heavens on high,
 Looking over the heads of the stars ?

13 But you may ask, " What can GOD know ?

14 " Or distinguish behind the black gloom ?

15 " Black clouds are around,—He sees not ;—

16 " For He walks in the sphere of the skies ! "

17 You keep to the very old path

18 Which the vilest of mortals have trod ;

19 Who were snatched off before their full time,

20 Whose foundations were swept by a flood ;

21 Who cried to GOD, " Get far away ! "

22 And, " What gain is th' ALMIGHTY to us ? "

23 " He fills up their houses with wealth. "

24 (Begone your vile statements from me !)

25 No ! The righteous look on and are glad,

26 And the virtuous laugh him to scorn ;

27 " Our foeman," they cry, " is now wrecked,

28 And the fire will consume his remains. "

29 Now make him your friend and have peace ;

30 To you the results will be good.

31 Accept, now, the Law from His mouth,

32 And fasten His words on your heart.

33 To the Mighty Constructor return,

34 Depravity drive from your tent,

35 And throw your gold into the dust,

36 —Yes, your gold from the gravelly brooks,—

37 And let the Most High be your wealth,

38 And the glitter of silver to you !

39 For then the ALMIGHTY will love,

40 And your face you can lift up to GOD !

41 He will hear you whenever you pray

42 And He will accomplish your vows ;

43 And He will effect your intent,

44 And the light will shine over your ways !

45 Though He humbles ;—He can say, " Arise. "

46 When the eyes are cast down, then He saves,

47 Protecting the virtuous home,

48 Protecting your unsoiled hands !

The Seventh Reply of Job.

23 Job, however, replied, and said :

24 Very bitter my thought is to-day !

25 But His hand overpowers my groans.

26 Who will help to discover and find ?

27 I would go to the place where He dwells,

28 Arranging before Him my cause,

And with reasonings filling my mouth,
 I would learn the replies He would give, 5
 And understand what He would say.
 Would He fight me with powerful speech? 6
 No! But He would be gentle with me,
 For the honest can reason with Him ;
 So my cause would triumphantly win!— 7
 Look! I go to the East; He is not! 8
 To the West;—But I cannot perceive!
 To the North, where He works,—But find not! 9
 To the South, where He hides;—But unseen I
 Yet He knows the course that I go.— 10
 At the test I stand pure as gold;
 I have fastened my feet in His steps, 11
 Unwavering I kept to His path ;
 Not shirking the law of His lips,
 In my breast I have stored His commands! 12
 But HIM?—He is ONE!—Who can turn?
 For what He desires, He does! 13
 He will work out His objects with me;—
 But how many are there with Him? 14
 So, excluded His presence, I faint;
 I reflect, and I tremble at Him! 15
 For GOD has deprived me of heart,
 Th' ALMIGHTY brought trouble to me, 16
 Why was I not cut off ere the dark,
 And before I was covered with gloom? 17

Since Times are not hid from th' ALMIGHTY, 24.
 Why know not His friends His fixed days?
 For there are removers of landmarks, 2
 There are robbers of flocks as they graze;
 They drive from the orphans their ass, 3
 The widow's ox take as a pledge;
 The wretched they turn from their path, 4
 Till the poor of the land herd in troops,
 As wild asses go on the plains. 5
 Their plunder begins at the dawn,
 To seize for their followers food;
 They reap in a field not their own, 6
 And with violence pluck off the grapes;
 The naked they leave without clothes 7
 And without any cover from cold,
 So they soak in the rain from the hills 8
 And shelterless stick to the rock!
 The infant they drag from the breast 9
 And the clothes from the wretched as pledge,
 Who without any covering go bare, 10
 And who hungering carry their sheaves;
 And who, in their barns, press the oil, 11
 And tread out their wine,—but have thirst!
 In the city the murdered may groan, 12
 And the soul of the tortured may roar,
 But GOD pays no heed to their prayer!
 And others revolt from the light,— 13
 Hate His ways nor will slay in His path.
 The murderer detesting the light, 14
 Who slaughters the wretched and poor,
 And comes like a thief in the night.
 The adulterer waits for the dark 15
 When he thinks that no eye can observe,
 And places a mask on his face,

16 With darkness he enters the home
 He had marked for himself in the day,
 That he dare not approach in the light,
 17 Fearing dawn, as the shadow of death,
 For it seems to his terrors like doom.
 18 You say, " Swiftly he glides down a brook !
 His lot will be cursed on the earth ;
 To his vineyard he never returns ;—
 19 As drought and heat steal the snow-streams,
 So will the grave those who sin.
 20 Refr of love, and devoured by worms
 The Villain is always forgot ;
 And the wicked will break like a stick,
 21 For they injure the wretch without child,
 To the widows they never do good ! "

Yet HE¹ strengthens the proud in his power,
 22 Lifts him up when he thought not to live,
 23 And gives to him confident strength,
 Tho' His eyes can discover his ways.
 24 They rise for their time ; then depart ;
 And they curl up when perfectly ripe
 And are cut like the ears of the corn !—
 25 And if not,—let who will refute me
 And fling to oblivion my speech ?

The Third Address of Bildad.

25 So Bildad the Shuhite replied, and said :
 2 Dominion and Terror are His,
 Enforcing His nobles to peace !
 3 And what man can number His troops ?
 And on whom does He not raise His light ?
 4 And what is man's goodness to GOD ?
 And who, born of a woman, is clean ?—
 5 The moon to His eyes does not shine
 And the stars are not bright in His sight,
 But man, the poor crawler, much less,
 Adam's son, who is only a worm !

25¹ The Raphaim, themselves, were destroyed.
 And rest themselves under the seas.
 6 The Grave's people are naked to Him,
 And Destruction possesses no cloak !
 7 He spread out the Northern expanse,
 And suspended the earth upon space !
 8 He binds up the streams in His clouds,
 But the clouds are not ruptured by them.
 9 He covers the view of His throne,
 And over it spreads a black cloud ;
 10 Puts a band on the face of the seas,
 On the circuits of darkness and light.
 11 He shakes the supports of the skies,
 They tremble before His rebuke ;
 12 He raises the sea by His might,
 And by His skill crushes its pride !
 13 The skies are made sweet by His wind,

¹ NOTE.—That is, God does so. In the Hebrew writings the Creator is often referred to without naming, but is understood by force of the context.—F. F.

* NOTE.—Ch. 26, v. 5 to end, continues

Bildad's speech, the first four verses being the beginning of Job's answer, misplaced by an ancient transcriber from Ch. 27, v. 1. This is the opinion of Mr. A. Elzas and other critics, and is undoubtedly correct.—F. F.

And His hand whirls the Serpent¹ along!
 Look! Those are a part of His ways—
 But of Him what a whisper we hear!
 And His thundering voice who can stand? 14

The Eighth Reply of Job.

Job, however, answered, and said: 1³
 To the helpless—what help do you bring. 2
 Have you strengthened the arm without force?
 To the ignorant what do you teach 3
 Or help by the lot that you know?
 From whom have you stolen your speech, 4
 And whose thoughts are sent out thro' you?
 GOD lives, tho' He turned from my plea, 27³
 And th' ALMIGHTY, who bitters my soul!
 So while ever breath lingers in me 3
 And the spirit of GOD in my face,
 No rubbish shall come from my lips 4
 And my tongue shall not pour out deceit!
 Curse me, if I justify you! 5
 Till I die, I'll not turn from my right,
 To my righteousness I will cling fast, 6
 Nor the thought of my life be reproached!
 Let my enemy be like the bad, 7
 My opponent become like the vile!
 For what hope has the rogue, tho' enriched, 8
 When GOD is demanding his soul?
 Will GOD hold back if he shrieks 9
 When upon him the anguish has come?—
 In th' ALMIGHTY he did not delight 10
 Or call upon GOD at all times. 11
 I could teach you the power of GOD 11
 Nor conceal what is with the Most High;
 But yourselves, all of you can see that;— 12
 Then why do you babble such stuff? 12

The Third Address of Zophar.

(Zophar the Namathite, however, answered, and said): 13A
 This is the lot of the wicked from GOD, 13⁴
 And the scoundrel's fate from the Most High!
 His children increase for the sword, 14
 And his offspring are not filled with bread,
 His descendants are buried by death, 15
 And his widows will never lament!
 If he heaps up the silver like dust 16
 And piles up his clothing like clay,
 He may pile, but the righteous will wear, 17

¹ NOTE.—The constellation so named.—F. F.

² See note 2, p. 178.

³ NOTE.—Ch. 27, v. 1. The first verse of Ch. 27, "And Job continued to take up his speech and said," is not part of the original text, for it breaks the sense. It has been added by some old copyist as an endeavour to lessen the gap made by the part of Bildad's speech erroneously inserted in Job's, from verses 5 to 14 of Ch. 26. I therefore relegate it to a note, and let the fiery flow of Job's address run on without interruption.—F. F.

⁴ NOTE.—Verse 13. The reply of Zophar

begins here, as the sense of the text up to the end of Ch. 27 shows, though by the error of some old transcribers it is made to appear as if uttered by Job, although the import of it is totally opposed to his line of argument, and to his style, and makes him stultify his previous contention—that we do not see the good invariably rewarded and successful in this world, nor the bad always punished; but with terrible frequency the contrary. I shall therefore restore the proper heading to this speech, as suggested by Mr. A. Elzas in his "Book of Job": Trübner and Co., London—F. F.

18 **And the virtuous inherit his wealth.**
He builds up his house like a moth,
Or a watchman erecting a hut,
19 **He lies down without loss and is rich,—**
When he opens his eyes, all is gone!
20 **The terrors rush on him like streams,**
He is ruined by thieves in the night.
21 **The east wind will rise, and he flies,**
And the whirlwind will sweep him from home—
22 **It unsparingly sweeps upon him—**
From its powerful blast he must fly;
23 **After him it will clap with its hands**
And whistle him out of his home!

28 **But for silver there yet is a vein**
And a place where they wash out the gold;
And iron is obtained from the dust,
And copper is smelted from stone;
3 **A mine is sunk down to the dark**
And its secrets are fully explored;
In the black rock and shadow of death
4 **A shaft is sunk down to descend**
Without any rests for the feet,
The men hanging on to a swing
5 **Who bring from earth's bowels their bread;**
Whose basement they tear up with fire,
6 **Whose rocks are the sapphire's home.**
In its dust is discovered the gold,
7 **In places unknown to the hawk,**
Untraced by the vulture's keen eye.
8 **Wild beasts would not travel that road,**
Nor the lion would venture to go!
9 **Yet man lays his hand to the flint,**
He breaks up the roots of the hill;
10 **He hews out his drives in the rocks,**
And his eye searches everything rare.
11 **He stops off the trickeling streams,**
And he brings out the hidden to light.
12 **But wisdom's home where can he find,**
Or where is the dwelling of sense? —
13 **Its origin man cannot know**
Nor find in the land where we live.
14 **Space answers, "With me it is not!"**
And the Sea says, "It rests not in me!"
15 **Nor for it can bullion be paid;**
Nor payment in silver can buy!
16 **Nor the gravelly nuggets be weighed,**
Or the brightest of diamonds and gems.
17 **Unequaled by jewels of gold,**
And unmatched by the glittering stone;
18 **Nor can onyx and crystal be named**
Or wisdom be purchased by pearls!
19 **The topaz of Kush equals not**
And the chasings on gold cannot buy!
20 **From where then can wisdom be got,**
And where is the home of good sense,
21 **If she hides from the eyes of all life,**
And is hid from the birds of the skies?
22 **Destruction and Death both declare,**
We have heard of her fame with our ears! —
23 **But GOD, only, has looked on her ways**
And He alone knows of her home!

For He looks to the ends of the earth,	24
Observing all under the skies;	
When He fixes the weight of the wind	25
And measures the seas with a rule!	
When He makes a decree for the rain	26
And a way for the thunderous flash :	
He sees her, and makes a decree,	27
applies her, and also approves,	
And proclaims to mankind, " Be assured,—	28
It is wisdom, to fear the Supreme ;	
And sense, to abandon the wrong ! "	

The Ninth Reply of Job.

But Job proceeded to take up his contention, and replied :	29
Who will make me as in former months,	2
As the times when GOD watched over me?	
When His lamp brightly shone o'er my head,	3
And His light when I walked in the dark ;	
As I was in the days of my wealth,	4
When GOD counselled me in my tent ;	
And whilst the ALMIGHTY was mine,	5
And servants attended around ;	
When washing my footpath in cream,	6
When the rock poured me ponds full of oil.	
When I went to the gate through the town,	7
When I spread out my seat in the square ;	
The children on seeing me hid, ;	8
And the elder men rose up and stood ;	
The princes broke off from their speech,	9
And laid their hand over their mouth ;	
The voice of the nobles was still,	10
And their tongue was held close to its roof.	
And when the ear heard me, it blest,	11
And the eye that looked on me approved ;	
For I rescued the wretch who appealed	12
And the destitute who had no help !	
The perishing brought me their thanks,	13
And I gladdened the poor widow's heart.	
In goodness I dressed, and was clothed,	14
I made justice my robe and my crown !	
And I became eyes to the blind,	15
And I, also, was feet to the lame ;	
And a father I was to the poor,	16
And the cause of the friendless I searched.	
I broke the jaw teeth of the vile,	17
And tore the prey out of their mouth !	
So I thought I should die in my nest,	18
And add to my days like the sand !	
That my roots would spread out to the streams,	19
And the dew drops would rest on my boughs ;	
And my honours be freshened for me,	20
And my bow keep its spring in my hand !	
Then they waited to listen to me,	21
And were silent to hear my advice ;	
When I had spoke, no one replied,	22
And upon them my sentences dropped.	
And they waited for me as for rain,	23
And opened their mouths as for showers.	
If I laughed at them, did they believe ?	24
They turned not from the smile on my face !	
I chose their course, sitting as chief,	25

- And I stood as commander of troops.
 I encouraged them when they despaired!—
 20 But they now are laughing at me
 Who are lower in rank than myself,—
 Whose fathers I would have disdain'd
 To put with the dogs of my flocks!
 21 What to me is the strength of their hands
 Whose whole vigour has wasted away?
 22 Gaunt with hunger and famine, they gnawed,
 And raged yesterday in the wastes!
 23 And plucking up cress in the bush
 And the roots of the bracken for food!
 24 They were chased away out of our midst;
 They roared after them as after thieves;
 25 They dwelt in the rents of ravines,
 In holes in the dust, and in caves!
 26 In the shelter of bushes they brayed,
 And under the thorns they were wed!
 27 Sons of tramps—yes, men with no name—
 They were driven away from the land.
 28 But I am become now their song,
 And I am become their contempt!
 29 They insult, and they wave me away,
 And refrain not to spit in my face,
 30 Since HE loosened my nerve and depressed,
 In my presence they throw off the rein.
 31 On the right a mob rise at my feet,
 They point and heap insults on me,
 32 They roughen my paths to annoy,
 And do mischief that profits them not.
 33 They come on, as though thro' a breach,
 With roaring they roll themselves up;
 34 Their terrors are turned upon me.
 35 My nobility flies like the wind,
 And my power has passed like a cloud.
 36 My life now is poured out from me
 And times of depression have seized;
 37 My bones shoot within me at night,
 And their gnawing will not let me rest;
 38 My clothes must be stripped off by force,
 I am galled by the band of my coat.
 39 I am flung out, as tho' I were dirt,
 And become like to ashes and dust!
 40 I shout, but they answer me not.
 I stand up. But they look not on me!
 41 How fiercely upon me you turn
 To desolate by your strong hand!
 42 You lift me to ride on the wind
 And melt me away in a mist!
 43 For I know you will bring me to death,
 To the home fixed for all who may live:
 44 Yet He lays not His hand on my wreck
 Though I should be glad of my end!—
 45 I wept in their time of distress,
 And troubled my mind for the poor.
 46 Yet when I hoped good, evil came;
 When hoping for light, came the gloom.
 47 My bowels boil up and rest not;
 I'm confronted by days of distress!
 48 I am blackened, but not by the heat;
 I rise in the public and roar;
 49 I am come to be brother to snakes.

And mate with the daughters of woe !	
My blackened skin peels off in strips,	30
And my bones are burnt up by the heat,	
And my harp has become to me grief,	31
And my flute as the sobbing of tears !	
Yet a treaty I made with my eyes	31
That I never would look on a maid ;	
Else what part could I have in HIGH GOD,	2
Or share in th' ALMIGHTY above ?	
Do not the depraved meet distress,	3
And to practise such vices estrange ?	
Would He not have looked on my ways,	4
And reckoned up every step ?	
Yet if I have walked with the vile	5
And my footsteps have run to seduce,	
Let HIM weigh me in scales that are just ;	6
Then GOD will acknowledge my truth !	
If my eyes have turned towards that road,	7
And my heart has gone after my eyes,	
And defilement has stuck to my hand,	
Let me sow what another will eat,	8
And my crops be pulled up by the roots !	
If my heart was seducing a wife,	9
If I watched at the door of my friend,	
For another then let my wife grind,	10
And strangers be lying with her !	
For that is a cowardly crime	11
And a wrong for the judges to brand,	
And a fire, consuming to Hell,	12
Which would root up the whole I produced.	
If I refused right to my slave,	13
Or my waitress, disputing with me,	
Then what could I do when GOD rose,	14
And when He enquired, what say ?	
He formed them in the breast like myself,	15
And constructed alike in the womb.	
If I turned from the plea of the poor,	16
Or the eyes of the widow made fail ;	
If I ate of my morsel alone,	17
And the orphan shared not of the same ;	
—Like a father I nourished his youth ;	18
Her, I helped from my own mother's breast—	
If I looked on a tramp without clothes,	19
Or the wretched without any cloak ;	
If his joints were not thankful to me	20
When warmed by the fleece of my sheep ;	
If I raised up my hand on the weak,	21
When I looked on my power in the Court ;	
Let my shoulder fall off from its blade,	22
And my arm at its socket be broke !	
For the reverence of GOD was on me,	23
And I would not resist His decrees.	
If my trust I have placed in my gold,	24
Or said, " I rely on my hoards " ;	
If glad that my wealth was so great	25
And that treasure was found by my hand :	
If I looked on the sun when it shone,	26
Or on the bright moon in her walk ;	
And in secret my heart was seduced,	27
And my hand I have kissed to her face,	
That also I knew to be wrong,—	28
A denial of GOD the SUPREME !	

- 29 If I joyed at the death of my foe,
 If pleased when he met with distress,
 30 Or gave up my palate to sin
 By asking a curse on his life;
 31 If the men of my tent ever said,
 "Who will give us his meat in our need?"
 32 No stranger lodged outside my court,
 To the traveller my doors were unclosed;
 33 Had I hidden, like Adam, my fault,
 Concealing my sin in my breast,
 34 As though I had fear of the crowd,
 Dismayed by contempt of the mass,
 And dare not go out of my door;
 35¹ If my land has shrieked out against me
 And its furrows together lament;
 36 If I ate of its fruits without pay,
 And sneered at its owner's demands,—
 40 Let thistles spring up, and not wheat,
 And instead of the barley, vile weeds!
 35 Who will grant me to listen to me?
 How I wish the ALMIGHTY would speak,
 Or my enemy write in a book;
 36 I could carry it then on my back,
 I could place on my head as a wreath,
 37 I could tell Him the tale of my steps,
 I would go up to Him like a prince!

THE END OF THE SPEECHES OF JOB.

- 32 Those three men then ceased to
 reply to Job, because he was righteous
 in his own eyes.
 2 But the anger of Elihu-ben-Barakel,
 the Buzite, of the family of Ram, was
 inflamed by Job. His anger was in-
 flamed, because he justified himself
 3 instead of GOD. His anger was in-
 flamed also against his three friends,
 because they had not found any

explanation, but had declared Job
 wrong. Elihu, however, had waited 4
 for their replies to Job, because they
 were older than himself. But when 5
 Elihu perceived that there was no
 explanation in the mouths of those
 three men, his indignation was fired.
 Consequently Elihu-ben-Barakel, the 6
 Buzite, replied and said:

- In days I am young—you are old—
 I, therefore, was trembling in fear
 To declare my discoveries to you.
 7 I said to myself, "Days should speak;
 And numerous years should be wise."
 8 Yet there is a spirit in a man,
 And th' ALMIGHTY inspires with sense.
 9 The greatest are not always wise
 Nor the aged perceive what is right.
 10 I now therefore say, listen to me,
 I also my thoughts will declare.
 11 Yet I waited to hear your discourse,
 The thoughts of your minds and research,
 12 And considered your reasons to Job;

¹ NOTE.—Ch. 31, verses 38 to 40 must be
 inserted between verses 34 and 35 of the
 common reading, as they have been misplaced

by some ancient transcriber, and destroy the
 proper form of Job's sublime defence as they
 are now ordinarily printed—F. F.

But none of you proved his words wrong.	
So say not, "Though Wisdom we found	13
Only GOD can disprove him—not man."	
Had he laid his discourse before me	14
I would not have replied with your words.	
They are baffled and have no reply;	15
Their speeches have vanished from them;	
I am waiting! But yet they speak not;	16
Though they stand up, they do not reply!—	
So I answer, yes I, on my part,	17
I will my discoveries declare!	
For I am filled full with my words,	18
My spirit distresses my breast;	
My breast is like wine without vent,	19
Like skins newly filled it will burst;	
I must speak, to be able to breathe,	20
I must open my mouth, and reply!	
I fear not the face of a man,	21
And never will flatter mankind.	
For flattery I never have learnt	22
Or my Maker would soon take me off!	
And perhaps Job will hear my address	33
And attend to the whole of my speech;	
For now I have opened my mouth	2
From my palate my tongue will speak out.	
My true heart will reason and speak,	3
My utterance will gush from my lips.	
I was made by the spirit of GOD—	4
Th' ALMIGHTY's breath gave to me life.	
Answer me now, if you can,	5
And before me now marshal your proofs.	
See! I am before you for GOD—	6
Yet I am but formed out of clay	
And my terrors can never affright,	7
Nor my might be a load upon you!	
In my hearing you certainly spoke.	8
And the sound of your boasting I heard:	
"I am pure!" "I am without sin!"	9
"I am clean!" and "No vices are mine!"	
Look! he hunts me to find out a fault,	10
He thinks about me as his foe,	
He fastens my feet in the stocks,	11
He watches about all my paths!"	
I reply, You are not right in this;	12
For, as GOD is superior to Man,	
Why should you contend against Him	13
When He gives no account of His acts?	
However, to some GOD does speak,	14
And to others, does He not reveal?	

1 NOTE.—Ch. 33. My version of the above removes the contradiction which verse 14 makes to verse 15, as it is rendered by the older translators. Elihu's contention is, that GOD *does* speak and reveal facts to men when He sees occasion; not that He *never* does, as the Authorized Version and others make him say.

Verses 13 and 14 in the Authorized Version read:

13 "Why dost thou strive against Him? for He giveth not account of any of His matters.

"For God speaketh once, yea twice, 14 yet man perceiveth it not."

Revised Version has:

"Why dost thou strive against Him? 13 For He giveth not account of any of His matters.

"For God speaketh once, yea twice, 14 though man regardeth it not."

Renan has:

"God speaks once to man;

Yea, twice! (but man does not listen)."

All these versions are feeble contradictions

15 By dreams and by visions at night,
 When stupor has fallen on men,
 In slumbers, when laid on their bed ?
 16 It is then He uncovers men's ears
 And instructs them about the unseen,
 17 To turn men away from their acts
 And take away pride from the great ;
 18 To keep back his life from decay
 And his soul from the ford of the Pit.
 19 Or He lays him with pain on his bed,
 And anguish contends with his bones,
 20 And his life, it refuses its food,
 And his body, the choicest of meat !
 21 His flesh is consumed out of sight
 And his bones that were hidden stick out ;
 22 While his body is nearly dissolved
 And his soul is approaching the dead.
 23 If an Angel is present with him,
 Interceding, as one of the Friends,
 24 To show to the man what is right,
 Then He pities, and says, " Set him free,
 I relieve from descent to decay ! "
 25 And his flesh is revived as in youth,
 It returns as in childhood's estate ;
 26 Then he prays to his GOD who was kind
 And looks on His face with delight,
 And returns to his duties to man.
 27 Then he sings to men, saying " I sinned,
 And did wrong, but He punished me not,
 28 But brought back from the ford of the Pit,
 And revived me to look on the light."
 29 Be sure that GOD acts like this,
 More often than once with a man,
 30 To turn back his life from the Pit,
 To rejoice in existence in light !
 31 Job ! attentively listen to me ;
 Be silent ! For more I would speak ;
 32 But if you can answer me, say—
 For my wish is to justify you.
 33 If not, why then listen to me,
 Be still while I wisely will teach !

34 Then Elihu continued to speak and said
 2 Attend, you Wise Men, to my speech,
 You, Philosophers, listen to me !
 3 About reasons the ear can decide,
 As the palate the flavours of food.
 4 We can choose out the right for ourselves
 And distinguish within what is best.
 5 Now Job has said :—" I have been right,
 But GOD took the verdict from me !
 6 Although I am right—should I lie ?—
 Without fault, I am tortured to death ! "
 7 Whoever of men is like Job,
 Like water he swallows down sin,
 8 Joins the path of pursuers of vice
 And associates with profligate men ?
 9 For he says " That it profits not man

arising from Ignorance of Hebrew diction and
 Idiom of thought. I unravelled the epigram
 by reflection on its purport, not merely

by a Lexicon. My diction is also far more
 forcible.—F. F.

To make himself pleasing to GOD,"	
But listen, you wise men, to me ;	10
GOD could not be forced to do sin	
Or th' ALMIGHTY to execute wrong ;	
But man's actions return on himself	11
And the tracks of a man find him out ;	
Most certainly GOD never wrongs,	12
The ALMIGHTY does not pervert right !	
And who for Him organized earth ?	13
Or who for Him fixed all the spheres ?	
If He called back the heart and the breath	14
And the life, to Himself, all would cease,—	
All flesh would expire at once,	15
And man would return to the dust !	
If you have understanding, hear this,	16
And attend to the sense of my words :	
Could one who hates law ever rule ?	17
And if right—would you charge him with wrong ?	
Would you say to a king, " You're a rogue ? "	18
Or to princes, " What villains you are ! "	
Much less, to who favours not kings	19
Nor repulses the face of the poor ;	
For His hand has created them all.	.
On a sudden they die at midnight !	20
Men tremble and then pass away,	
And the mighty fall down without strength.	
For His eyes are on every man's paths,	21
And he looks upon all of their steps ;	
Nor darkness, nor shadow of death,	22
Can hide those who wallow in sin !	
So He need not lay much on a man	23
To bring him to GOD to be judged.	
He can suddenly ruin the great	24
And others set up in their stead	
For He is aware of their acts,	25
And o'erthrows in a night, and they fall.	
He strikes them, because they are bad,	26
In the place where their splendour appeared ;	
Because they turned off from His paths	27
And paid no respect to His ways.	
So the weak sent their cry up to Him ;—	28
And the shriek of the wretched He heard.	
When He pacifies, who can disturb ?	29
When He covers a face, who can reign ?	
Alike to a Nation or Man,	
Preventing a vile man to rule,	30
Preventing a nation's distress !	
This should make them exclaim to their GOD,	31
" I have sinned,—but I will not persist ;	
I see nothing,—so teach me yourself,	32
If wrong,—I will cease from my acts."	
Should He reward you, as you choose	33
With what you dislike or would wish ?	
I think not.—But say what you think.	
Men of sense will declare as I do,	34
And the wise men will listen to me.	
Job has spoken beyond what he knows,	35
And his speeches have not had good sense.	
I wish to see Job fairly tried,	36
Not turned out among wicked men,	
Tho' rebellion he joined to his sins,	37
Clapped at us,—and heaped words up at GOD !	

- 35 Elihu spoke again and said :
 2 Think you this to be just that you said,—
 " I myself am more righteous than GOD ? "
 3 For you asked, " Would it profit to you ?
 What gain I by freedom from sin ? "
 4 I, myself, will reply to your speech—
 And to your friends as well as yourself.
 5 Look up to the heavens, and see,
 Watch the clouds that are far above you !
 6 If sinful, what matter to Him ;
 How affect Him your many revolts ?
 7 If righteous—what give you to Him,
 And what in your hand do you bring ?
 8 A man, like yourself, you may hurt ;
 And your justice may benefit man !
 9 Under wrongs the oppressed may shriek,
 And may groan from the might of the great ;
 10 But ask not, " Where is GOD who made me,
 Allowing these tortures at night ?
 11 We know more than the beasts of the earth
 And are wiser than birds of the sky ;
 12 We shriek, but He never replies
 To the face of the tyrants themselves."
 13 It is false, to say GOD does not hear,
 And that the MOST HIGH replies not,
 14 And more false that He does not see you ;
 He does justice, if you will but wait.
 15 Does He, when His anger refrains,
 Not recognise manifest crime ?
 16 Job opens his mouth like a fool—
 Yes, with folly has loaded his speech !
- 36 Elihu consequently continued and said :
 2 Wait for me, and I will reveal
 The reasons I still have for GOD.
 3 I will gather my teachings from far
 And prove that my Maker is right ;
 4 For I certainly utter no lies ;
 Pure truth is presented to you.
 5 GOD is mighty and does not neglect,
 He is mighty in power of mind ;
 6 He does not encourage the bad,
 But gives the afflicted their right.
 7 From judges He takes not His eyes
 Or from monarchs who sit on the throne !
 Whom He sanctions, are mighty for aye ;
 8 But if they are fettered in chains
 And bound in the cords of distress,
 9 He is showing their conduct to them
 And the faults that their pride has produced ;
 10 And uncovers their hearing to learn,
 And tells them to turn from their sins.
 11 If they listen to Him, and obey,
 They complete with enjoyment their days
 And end up their years in delight,
 12 If they hear not, they pass like a dart,
 And expire in their want of good sense !
 13 But the wicked in heart heap up wrath ;
 When He binds them, it is not to save ;
 14 Their life goes to death in their youth,
 For their life is among the depraved.
 15 But He rescues the wronged from their woes,

And opens their ears by distress ;	
And from these present griefs He w: ^l lead	16
To a plain, unobstructed advance ;	
And rich food will be spread on your board !	
But your thoughts are filled up with your wrongs,	17
Tho' reflection and thought should support.	
Your rage should not lead to contempt,	18
When a great ransom could not redeem,	
Nor your wealth would be able to save,	15
Nor all the exertions of strength ;	
Ah ! do not desire that Night,	20
And the path to the Nations laid low !	
To your folly you should not return,	21
For that you preferred to distress.	
See, how lofty GOD is in His might,	22
For who can enlighten like Him ?	
And who for Him drew out his plans ;	23
Who can say, " What you do is absurd ? "	
Think ? You should exult in His works	24
Which men are accustomed to praise !	
For all mankind see Him in them	25
And mortals regard from afar !	
We know not how noble GOD is,	26
How unmeasured His number of years,	
Who accumulates mist from the seas	27
And distributes the vapour in rain,	
Which the storm clouds all scatter around,	28
Distilling abundance on man.	
Ah ! who understands the massed clouds	29
That carry His thunders within ?	
Look ! He scatters about them His flash,	30
But their roots are concealed in the sea !	
Yet He governs the Nations by them ;	31
He gives by them plenty of food ;	
He places the flash on their bows	32
And directs it go to the mark,	
And instructs it to show forth for Him	33
The wealth of His wrath on the vile !	
My heart even trembles at this	37
And is leaping about in its home !	
Hark ! I hear the deep sound of His rage	2
And the roll that precedes His advance !	
It advances beneath all the skies	3
And its flash to the wings of the earth !	
And thunder's rough voice follows after	4
With a fierce irresistible roar.	
To all who are hearing its sound	
GOD thunders with wonderful voice,	5
Effecting great things and unknown ;	
For He says to the snow, " See the earth ! "	6
And to rain-showers, " Pour out your strength ! "	
It is marked by the hand of all men,	7
That each one may know of His work.	
The beasts then retire to their lairs	8
And roll themselves up in their dens.	
The hot-blast comes up from the South,	9
And the cold-wind proceeds from the North.	
The breath of GOD gives us the cold,	10
And the wide spreading waters congeal.	
Then His splendour dispels the thick cloud	11
And the mists are dispersed by His light.	

- 12 He revolves all the seasons by rule,
To accomplish the work He commands
On the face of the earth in its course.
- 13 In kindness He leads them along
To arrange for the tribes of His earth,
- 14 Stand up, Job, to listen to this,
And examine the wonders of GOD!
- 15 Know you all GOD's process with them
When reflecting His light on the mists?
- 16 Do you know how He balances clouds
With wondrous perfection of skill?
- 17 Or what makes your clothing be warm
When the earth is depressed by South winds?
- 18 Did you, for Him, spread out the skies
That are formed like a glass to reflect?—
- 19 Then teach us how Him to address;
We know not—because we are dull!
- 20 And must He be told when I speak;
Is He ignorant when a man talks?
- 21 Why! we cannot now look on the light
When it glitters about in the clouds,
Tho' the passing wind sweeps them away!—
- 22 From the North a gold splendour proceeds—
There is terrible glory round GOD!
- 23 We cannot discuss the Most High!
Supreme in His Justice and Might—
Whose Goodness will never do wrong—
- 24 Men therefore should reverence Him—
He regards not the learned,

The Address of Jehovah.

- 38 Then JEHOVAH answered to Job out of the whirlwind, and said:
- 2 Who is this that obscures reflection
By speeches on what he knows not?
Like a hero now gird up your loins—
I will ask you, and you answer Me!
- 4 Where were you, when I founded the earth!
Inform! if you knew of My plan!
Who fixed its extent? Since you know!
Or who on it stretched out the line?
- 6 On what where its timberings laid;
Or who fixed its keystone on high?
When the stars of the morn sang together
And the sons of GOD shouted for joy?
- 8 When the sea was shut up within doors,
When it came with a rush from the womb,
When I gave it the fogs for a cloak,
And in darkness enwrapped it around;
- 10 And over it laid my decree,
And fixed it with bars and with doors,
And said, "So far you can come—
Nor advance—but there stay your proud waves!"
- 12 All your days have you governed the dawn,
Taught the morning to know her own place?
- 14¹ With her vesture of roseate bloom,
And draped in it as with a robe,
To seize on the wings of the earth,
And to drive off the bad from her face,

¹ NOTE.—Ch. 38, v. 14, should by the sense read after verse 12, and has been displaced by some old transcriber. There are various readings of the 14th verse.—F. F.

And to take from the wicked their light, ¹	15
And the arm they are lifting to wound?	
Have you gone to the springs of the Sea—	16
Have you traversed the limits of Space—	
Have Death's portals been opened to you—	17
Have you looked on the Gates of Despair?	
Know you all that is done upon earth?	18
Explain—if you know of the whole!	
Where is the road to the dwelling of Light,	19
And where is of Darkness the home?	
Can you guide us as far as their bounds,	20
Do you know the paths to their house?	
You know!—for then you were born!	21
And the number of your days is extreme!	
Have you been to the countries of snow	22
And examined the treasure of hail	
That I hoard for the time of distress,	23
For the day of encounter and war?	
What path tread the rays of the Light	24
And how spread the winds over earth?	
Who cut for the typhoon its course	25
And a road for the lightnings to shine?	
Who pours rain on the land without men,	26
On the desert where no man resides;	
To satiate the desert and waste	27
And to cause a green meadow to grow?	
And who is the father of the rain?	28
And the drops of the dew, who begot?	
From whose belly comes out the ice,	29
And the frost of the skies who has made;	
When the waters congeal like a stone,	30
And it captures the face of the deep?	
Did you fasten the Pleiades' chain?	31
Or scatter the Wandering-fool? ²	
Do you guide the Signs of the Seasons?	32
Or console the North Star and his sons?	
Have you revealed Laws for the Skies,	33
Or settled the Laws of the Earth?	
Can you lift up your voice to the clouds	34
And with water-floods cover yourself?	
If you send lightnings out, will they go	35
And reply, "We are ready for you?"	
Who leads out the meteors with skill,	36
Or gives to the comets their sight?	
Who skilfully numbers the clouds,	37
Who pours out the skins of the skies,	
When the dust is converted to mud,	38
And together the clods of earth stick?	
Do you hunt for the lion his prey;	39
Or fill the young whelps of wild beasts,	
When they lie cowering down in their dens,	40
And hide by themselves in their lairs?	
Who prepares for the raven its food	41
When its young ones are shrieking aloud	
And are worn out for want of their meat?	
Mark the birth time of goats of the rock,	39
And watch the birth-throes of gazelles!	

¹ NOTE.—Ch. 38, v. 15. "And to take from the wicked their light." That is, to take away darkness, which is the day (יָמִים), Heb. "day") of criminals, whose time of action is

night.—F. F.

² NOTE.—Ch. 38, v. 31. Supposed to be the constellation called now Orion.—F. F.

- 2 And count the full period they breed,
And observe at the time they bring forth!
- 3 They contract, and their children leap out—
They cast all their sorrows away!
- 4 Their children are hardy and strong,
And run off to reside by themselves.
- 5 Who sent out the wild asses free?
From the zebra who loosened the chain?
Whose house I have fixed in the waste
And in the salt-marshes its home?
- 7 It laughs at the crowd of the town,
Regards not the call of the groom;
8 It feeds on the chance of the hills
And hunts after anything green!
- 9 Do you wish for the Reem as your slave?
Would he lodge at the side of your crib?
10 If you harness the Reem to your plough
Will he harrow the plain after you?
11 Will you trust him because he is strong
And abandon your earnings to him?
12 Or trust him that he will come back
And pile up your grain in your barn?
- 13 Would you trust the loud wing of the ostrich?—
On her pinions desiring to fly?
14 Who abandons her eggs on the earth,
And hatches them out on the dust;
15 And forgets that the footstep may crush
Or the beast of the pasture may break?
16 Who is hard to her young, as not hers,
And cares not if she labour in vain?
17 For GOD has withheld from her sense,
And gave her no mind to reflect;—
18 Yet when she has risen to run
She laughs at the rider and horse!
- 19 Did you give his strength to the horse?
Clothe his neck with the quivering mane?
20 And make him like a grasshopper leap—
And snort in his terrible pride?
21 He paws on the plain, and is glad;
With his vigour he charges in fight,
24¹ Eats the ground in his fierceness and rage,
Unrestrained at the sound of the horn;
25 At the blast of the trumpet he neighs
And snorts for the battle from far,
For the thundering captains and cheers!
22 He laughs undismayed at its woes,
Nor shrinks from the face of the sword,
23 Tho' on him the arrows may pour—
And the flash of the spear and the dart!
- 26 By your intellect do swallows fly,—
And spread out their wings for the South?
27 Does the eagle mount up at your word
And build up his nest on the peak,
28 And settle his home on the crag
And his foot on the ledge of a cliff,
29 From where he can spy out his prey,
Whence his eyes can perceive it from far;

¹ NOTE.—Ch. 39, v. 24. Verses 22 and 23 should come after verses 24 and 25, as they are the climax of the description, and have

evidently been displaced by some old transcriber. This has been noted by former critics.—F. F.

His fledglings there suck up the blood, And he is where the slain bodies lie !	30
The LORD also continued, and said :	40
Is the ALMIGHTY'S Appellant content ?	3
Has the Critic of GOD a reply ?	
Then Job answered, and said :	3
I was foolish, what can I reply ?	4
So my hand I lay over my mouth.	
I spoke once;—but will not speak again.	5
Nay twice, but I will not repeat.	
Jehovah's Second Address.	
Again JEHOVAH answered Job out of the Whirlwind, and said :	6
Then gird up your waist like a man;—	7
I will ask you, and you instruct Me;—	
How can you My judgments reverse;—	8
Convict Me and set yourself free ?	
Or is your arm equal to GOD'S ,	9
And can your voice thunder like His ?	
Deck yourself now with glory and might	10
And clothe you in splendour and power ;	
Fling round you your anger and wrath	11
And examine the proud and o'erthrow !	
Examine and humble the fierce,	12
Depressing the bad by their acts.	
And hide them together in dust,	13
And blindfold their faces from light;—	
And I, then, will congratulate you	14
That your right hand can rescue yourself !	
See Behémóth, My work, like yourself	15
He feeds upon grass like an ox,	
His power is placed in his loins,	16
And force in his obstinate breast ;	
Like a cedar he flashes his tail,	17
His thighs are a muscular plait,	
His bones are as pieces of steel,	18
Like forgings of iron his frame:—	
He is chief of the products of GOD ;—	19
He who made, can destroy with His sword !	
Then the mountains produce him his food,	20
Where all beasts of the field sport about ;	
Under willows he lies down to sleep,	21
In the shade of the reeds and the fens ;	
The willow trees' shade is his tent,	22
And the bush of the valley surrounds.	
He fears not the furious flood !	23
He is calm, tho' streams rush in his face !	
Who can catch him, when laid on the watch ?	24
Or who run a rope through his nose ?	
Is Leviathan caught with a hook ?	25
Can they tie down his tongue with a cord ?	
Or put a straw rope through his nose,	26
Or pierce through his jaws with a thorn ?	
Will he multiply pleadings to you,	27
Or address you in flattering words ?	
Will he write out a treaty with you	28
To be your perpetual slave ?	
Can you play with him, as with a bird,	29
Or put in a cage for your girls ?	
Can your friends make a feast off of him ?	30
Or can he to merchants be sold ?	

- 31 Can you pierce with your pricking his skin,
Or his head with the spear used for fish ?
- 32 Once touch him ! you will not forget !
You never again will assail !
- 41 Why, to try for him would be in vain !
One drops, if but looking at him !
I will not relate of his limbs,
- 4 His courage, and power, and form !
- 5 Who dare open his mouth for a bit,
Or bring double bridle to him ?
- 6 Who dare open the doors of his mouth
Surrounded with terrible teeth ?
- 7 His back is the bosses of shields
Pressed close with the print of a seal,
8 Where everyone sticks to his mate,
And the wind cannot go in between !
- 9 For everyone holds in its place.
They grasp, and they cannot be split !
- 10 And when he is sneezing, light shines ;
And his eyes are the eyelids of dawn !
- 11 And flashes come out of his mouth,
And sparkles of fire escape ;
- 12 From his nostrils a vapour proceeds
Like flame from a furnace, or straw !
- 13 His breath is the burning of coals
And flames proceed out of his mouth !
- 14 His vigour sits down on his neck,
And terror precedes his advance !
- 15 The flakes of his flesh stick as one
So close that they cannot be moved !
- 16 His heart is as hard as a stone,—
Yes ! as hard as the stone of a mill !
- 17 When he rises, the brave are dismayed ;
They stagger, as tho' in the waves !
- 18 If the sword reach, it will not pierce him.
Nor the spear, or the stone, or the dart !
- 19 He fancies that iron is straw,
And the steel to be mere rotten wood !
- 20 No arrows can turn him to flight !
Sling-stones he converts into chaff !
- 21 He thinks that the club is a rush !
And laughs at the shake of a spear !
- 22 And his sharp-pointed claws are beneath,
Supporting his course on the mud !
- 23 He makes the deep boil like a pot
And embroiders the water with foam,
24 And after his passage it shines !
It seems that the depths have turned grey :
- 25 On the dust there is nowhere his match
Who was made so as not to feel fear !
- 26 He gazes on all that is great ;—
He is king over all the wild beasts.
- 21 Who are you, who dare not arouse him,
Yet who dare resist Me to My face ?
- 3 Who has worked for Me ?—I will repay.
All under the heavens is Mine !

¹ NOTE.—Ch. 41. Verses 2 and 3 should come after verse 26 of this 41st chapter. As they are placed by some error of an old copier, they break the sense of the address,

and have no meaning. I therefore restore them to their original position at the end of the description of the Leviathan.

- Then Job answered, and said : 42
 I know that Your power is supreme, 2
 And Your purpose can not be withstood !
 Who am I ? Who hid fact without thought, 3
 And spoke what I never could know
 Of acts that I understood not,
 When I said, " Listen, and I will speak,— 4
 I will question, and You must reply !"—
 I had heard of You once by my ear, 5
 But now I have seen with my eyes,
 So I am convicted, and repent 6
 On the dust and in ashes reclined.
- 7 Now it occurred that after JEHOVAH had addressed these discourses to Job, that JEHOVAH said to Eliphaz the Themanite, " My anger burns against you and your two friends, for you have not reasoned correctly about
 8 Me, like My servant Job. So now choose for yourselves seven bullocks and seven rams, and go to my servant Job, and offer a sacrifice for yourselves, when My servant Job will pray for you,—for I will accept his presence,—so that I may not do any injury to you because you have not reasoned correctly about me, like my servant Job."
 9 Consequently Eliphaz the Themanite, and Bildad the Shuhite, and Zophar the Namathite, went and did as the EVER-LIVING commanded them, and the EVER-LIVING accepted
 10 the presence of Job. Then the EVER-LIVING removed the miseries of Job when he prayed for his friends, and the EVER-LIVING gave Job twice as
 11 much as he had formerly. And his brothers and sisters came to him.
- with all his acquaintance, to congratulate him, and ate bread with him in his home, and condoled with him and comforted him over all the suffering that the LORD had laid upon him, and each of them gave him a lamb, and every one a ring of gold.
 The EVER-LIVING thus blessed Job 12 more than formerly, and he possessed fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He also had 13 seven sons, and three daughters, and 14 called the first of them Jemima, and the second Kezia, and the name of the third was Karenhepuk, and in all 15 the country none were found so beautiful as the daughters of Job. Their father gave them fortunes as well as to their brothers.
 Job lived after this a hundred and 16 forty years, and saw his sons, and grandsons, and great-grandsons of the fourth generation. Then Job 17 died, an old man, and satiated with years.

END OF THE BOOK OF JOB.

THE SONG OF SONGS.

BY SOLOMON.

INTRODUCTORY NOTE BY THE TRANSLATOR.

This beautiful poem seems to myself, and several competent critics, to be a *Wedding Day Drama*. I have, therefore, endeavoured in my translation to restore the actual dramatic form in which Solomon wrote it, and I think by doing so the matchless beauty of the poem is displayed as it has never previously been by any translator or commentator.—F. F.

PRELUDE.

(*In a village.*)

- 1 SHEPHERDESS.
2 Let him kiss me with his kissing mouth;—
For your love is sweeter than wine!
- 3 SHEPHERD.
Your breath is a charming perfume!
- SHEPHERDESS.
Your fame is abroad;—that all the girls love you!
- 4 SHEPHERD.
Entice me!—I'll run after you!
- (*She runs off in sport.*)

ACT I. SCENE I.

(*In DAVID'S Park Lodge. The SHEPHERDESS sings on being introduced to the other attendants in DAVID'S Park Palace.*)

- SHEPHERDESS.
The King has brought to his home.
- ATTENDANTS.
We are pleased and delighted with you!—
Your charms are more pleasant than wine;—
The Princes will love!
- 5 SHEPHERDESS *in reply.*
I am dusky but comely,
Jerusalem's girls!
Like pavilions of Kedar,
Like Solomon's tents;—
- 6 Oh! look not on me!
I am black!
The sun has embrowned me!
The sons of my mother were cruel to me,—
They set me to watch in the Vineyard,
So my own Vineyard I never could guard!

SCENE 2.

(The SHEPHERDESS alone and in the KING'S Park thinking of her Shepherd lover.) 7

(Sings.) Oh! tell me, you love of my soul,
Where you pasture?
Where your flocks lie at noon?
Why should I go wandering alone,
With my flock not alongside of yours?

(Her lover who has come to see her replies from the bushes.) 8

SHEPHERD sings.

If you do not know, oh! most charming of maids
Follow on by the track of the sheep,
And pasture your lambs
By the tents in the mead!

SCENE 3.

SOLOMON walking in the Park sees and begins to court the SHEPHERDESS.) 9

SOLOMON.

To the steeds in the Chariot of Pharaoh
I would compare you my girl!
Your cheeks are made charming with ringlets, 10
With corals your neck!
I will make for you girdles of gold, 11
With silver for clasps!

(SHEPHERDESS in response replies with cross purposes, to evade SOLOMON'S flattery, pretending she has to go to DAVID, whom she is nursing.)

SHEPHERDESS.

The King now returns from his stroll;— 12
I must run to attend him.

SOLOMON, trying to retain her by further flatteries.

My dear, you're a satchel of Myrrh 13
To be laid in my breast!
My dove, you're a cluster of roses, 14
In En-gedi's gardens!

(The SHEPHERDESS leaves, and SOLOMON calls after her.)

SOLOMON.

You are charming, my love, you are charming! 15
You have eyes like a dove!
You are charming, my love, you are charming!— 16
Let our roof be green leaves.
And the beams of our house fir-tree boughs, 17
And the Cypress our screen!

ACT 2. SCENE 1. 2

(The SHEPHERDESS and her lover meet and talk.)

SHEPHERDESS.

Am I your Rose of Sharon?—
Your Lily of the Valley?— 1

SHEPHERD.

Like a lily in thorns,—
Is my dear amongst maidens! 2

SHEPHERDESS.

- 3 Like an apple to trees of the forest,
 Amongst lads is my lover !
 I delight in his shade and sit down,
 And his fruit,—it is sweet to my taste.
 4 He has brought to his bower,
 And his banner above me is love !
 5 (*She sings.*) Refresh me with flagons,
 With apples support me,
 Because I am fainting with love !
 6 Let his left hand be under my head,
 And his right hand be clasped with mine !

(The SHEPHERD sleeps, and the SHEPHERDESS says to the CHORUS.)

- 7 I entreat you, Jerusalem's daughters,
 By the deer and gazelles of the field,
 Arouse not,—disturb not my love,
 Until it may please him to wake.

SCENE 2.

(A Park Lodge. The SHEPHERDESS at the window sees her lover in the distance, and exclaims to her companions.)

- 8 Ah! that is the voice of my love,
 Who comes tripping over the hills !
 9 My lover is like a gazelle,
 Or a fawn of the groves !

The CHORUS of her Companions.

Look! he is hiding behind our wall,
 To the window he peeps !
 Thro' the flowers spread over the lattice !

SHEPHERDESS exclaims.

- 10 My darling addresses and calls !

SHEPHERD, *hid amongst the rosebushes, sings.*

- Arise my love, my fair, and come to me !—
 Let me wander, sweet, with you :
 11 For see the Winter is past,
 The rain is over and gone,
 The flowers appear on the earth,
 12 And the Time of the Singing of Birds is come,
 And the voice of the Turtle is heard in our land !

2.

- 13 The fig-leaves are tanned by the sun,
 And the bloom on the vines gives perfume,
 Arise and come to me, my love !
 My fair one,—let me come to you !

3.

- 14 My Dove's in a cleft of the rock,
 In a precipice hid !
 Allow me to list to your coos,
 For your voice is a pleasure,
 And to see you delights !

4.

- 15 Let us hunt little foxes together,
 The bad foxes, who spoil our grapes,
 And our blossoming vines ?

SHEPHERDESS.		
My lover is mine, and I am his?		16
SHEPHERD.		
Let us graze amongst lilies, Till the evening breeze comes, Till the shadows depart !		17
SHEPHERDESS.		
Come rest yourself, darling, Like Gazelles and the Fawns of the groves, On the Mountains of Bethar.		
ACT 3. SCENE 1.		
		8
(In Jerusalem. The SHEPHERDESS tells the CHORUS why she went out at night to seek her lover.)		1
SHEPHERDESS.		
On my bed I dreamt of him to-night, He who is beloved of my soul ;— I sought him but I could not find ;— So I rose and am going about—		2
In the town, in the streets, and the squares, I sought the beloved of my life,— I sought him,—but I could not find ;— I met with the watch on their rounds, I asked, " Have you seen my soul's love ? "		3
Soon after I parted from them I found the beloved of my life !— I seized him,—would not let him go, Till I brought to my own mother's home,— To her chamber from whom I was born !		4
I charge you, Jerusalem's daughters, By the hinds and gazelles of the field, Not to waken or rouse up my love Till it pleases himself.		5
SCENE 2.		
(In Jerusalem	SOLOMON coming up from the country, and the SHEPHERDESS and her companions watching his advance.)	
SHEPHERDESS, on the balcony.		6
Who is that coming up from the meadows, Like columns of smoke from the burning of myrrh ? With incense and sweets from afar ?		
CHORUS.		7
Why, that is Solomon's chariot, With sixty brave warriors around ! Each one grasps his sword, Every one knows to fight ; Each has sword on his thigh Against dangers at night.		8
(The CHORUS of girls discuss the appearance of the cavalcade and tell anecdotes of SOLOMON as he approaches.)		9
1ST GIRL.		
King Solomon made his chariot of Lebanon wood.		
2ND GIRL.		
Its pillars of silver are made,		10
3RD GIRL.		
And its panels of gold !		

4TH GIRL.

And its cushions are purple!
 Its carpet is brodered with lace,
 Made by Jerusalem's girls!

SCENE 3.

A CHORUS of women who are going out to meet SOLOMON and his train, singing--

- 11 Come out, you daughters of Zion, to look
 At King Solomon wearing the wreath
 That his mother had woven for him,
 For the day he was wed,—
 For the day of the joy of his heart.

4 ACT 4. SCENE 1.

(In the Palace Gardens on Lebanon. SOLOMON declaring his love for the SHEPHERDESS in a Serenade.)

SOLOMON sings.

- 1 My Love, you are charming! yes, charming!
 Your eyes 'neath your veil are like doves!
 Your locks like a flock of the goats
 That wander on hills of Gilad!
- 2 Your teeth like a flock of shorn sheep,
 All perfect without a defect;
- 3 Your ruby lips are like a cord,
 And your talk a delight!
- 4 Your cheeks are love-apples concealed by your veil;
 Your neck like the tower of David
 Built up as a place of defence,—
 A thousand of bucklers defend it—
 All shields of the bravest of men!
- 5 Your breasts like two fawns
 The twins of Gazelles,
 That pasture among the fair lilies!
- 2.
- 6 At the cool of the day when the shadows extend,
 Come out, walk with me on the Mountains of Myrrh,
 And the Highlands of Spice,
- 7 For, my darling, you everywhere charm,—
 In you there is not a defect.
- 3.
- 8 Go with me from Lebanon, darling,
 Go with me from Lebanon!
 Go with me to look from the top of Amanah,
 From the summit of Shenir and Hermon,
 From the homes of the lions,
 And hills of the leopards!
- 4.
- 9 You embolden my heart,
 My Darling, my Perfect!
 From a glance of your eyes I am bold!
 From a bend of your neck!
- 10 How delightful to love you,
 My Darling, my Perfect!
- 5.
- 11 To love you is more pleasant than wine;
 And your sweetness is more than perfumes!
 Your lips distil odours, my Perfect,
 Honey and butter are under your tongue!—

And the scent of your robes is like Lebanon's breath !—
 But a garden enclosed is my Darling, my Perfect ; 12
 A fountain barred up from the sight by a wall !
 Your glance is a peach grove with excellent fruit, 13
 Like the fruit of the Nard !
 Nard, saffron, and cinnamon sticks, 14
 With all Lebanon's Woods,
 Myrrh and sandal, with all the best sweets ;
 A Spring in a garden ;— 15
 A Fount of the Water of Life,
 And like Lebanon's brooks !

SCENE 2.

(The SHEPHERD hid in the garden amongst the rosebushes begins to plead also with the SHEPHERDESS. Sings.)

SHEPHERD.
 Arise North wind, or come from the South, 16
 O ! blow on my Garden, pour out its perfumes !

(The SHEPHERDESS replies to him from her bowcr.) 6

SHEPHERDESS sings.
 Come in, my love, to my Garden ;— 1
 I will gather my myrrh and my balm,
 I will feed you with honey,
 Of my milk and my wine you shall drink ;
 Come, dearest, eat of my butter,
 Come, drink and be drunken with love !

SHEPHERD, in ecstasy at the gate, 2
 Do I sleep ? Yet my heart is awake ;
 At the voice of my darling it beats !
 Open, my Darling, my Love,
 My Dove, my Most Perfect !—
 My head is all sopping with dew,
 My locks with the drops of the night !

SHEPHERDESS 3
 I have put off my clothing !—
 Why dress me again ?
 My feet have been washed !—
 Can I soil them again ?
 (The SHEPHERDESS soliloquizes.)
 My love puts his hand to the latch, 4
 And my breast sighs for him !

SCENE 3.

(The SHEPHERDESS arising to open the door finds her lover has gone upon her refusal, so she goes out to seek him, and is apprehended by the Police ; when she appeals to the CHORUS to help her.)

SHEPHERDESS to the CHORUS.
 I rose up to let in my love,— 5
 And my hands were all dripping with myrrh,
 And my fingers gave off their perfume
 On the key of the lock ;—
 I opened the door to my love, 6
 But my darling had gone !
 My soul ran to find, it sought to speak to him,
 But it found him not !
 I called !—But he did not reply !

- 7 They found me, the watchmen patrolling the Town
 They struck me! They bruised me!
 They tore off my veil!
 The Guards of the wall!
- 8 I entreat you, Jerusalem's daughters,
 If you meet with my lover, you tell him,
 That I am afflicted for love!

- 9 THE CHORUS, *replying to her, ask—*
 What is your Lover, more than other lovers?
 Oh! fairest of women!
 What is your Lover, more than other lovers?
 That you put us on oath?

- 10 SHEPHERDESS.
 My Lover is handsome and ruddy,
 More distinguished than many.
 11 His head is fine gold,
 His bushy curls black as a raven;
 12 His eyes are like dove's on the banks of the brook,
 Washed milk white, as they sit on the brim!
 13 His cheeks are like beds of sweet flowers,
 That grow up in rows,
 His lips are like lilies diffusing perfume,
 14 His hands ringed with gold set with topaz!
 His breast made of ivory, with sapphires adorned,
 15 His legs marble columns on bases of gold;—
 His appearance like Lebanon,
 As grand as its Cedars!—
 16 His speech is most lovely and all one could wish!—
 That is my Lover,—and that is my darling,—
 Jerusalem's daughters!

- 6 THE CHORUS *reply.*
 7 Where has your lover gone,
 O! Fairest of women?
 Where wanders your lover?—
 We will seek him with you!
 (*They go to seek him, and follow her.*)

- SHEPHERDESS *suddenly exclaims—*
 2 My love has gone down to his field,
 To the sweet smelling hedge-rows,
 To the pastures enclosed, and is gathering lilies

SCENE 4.

- 3 (*The CHORUS and SHEPHERDESS finding the SHEPHERD in the Fields,
 she runs up to him, exclaiming:*)

SHEPHERDESS.
 I am my lover's,—my lover is mine!—
 He strolls amongst lilies.

- SHEPHERD.
 4 My darling charms me like delight;
 Like Jerusalem's prospect;—
 I tremble like flags!
 5 Turn from me your eyes, they o'erwhelm me!
 Your locks are like goat flocks that wander in Gilad;
 6 Your teeth are like ewes that come up from the washing;—
 Each with its twin, and none wanting!
 7 Your cheeks under your veil, are love-apples!—

There may be sixty Queens, with their seventy attendants, 8
 And maids without number;—
 But my Dove is the one, that is perfect, 9
 She is the one of her mother;
 The best of her daughters,
 Girls see her and bless her;—
 The Queens and attendants all praise her!

ACT 5. SCENE 1.

(DAVID'S Villa. SOLOMON walking in the Nut Grove of the Villa on the Lebanon, sees the SHEPHERDESS.)

SOLOMON.
 Who is this that bursts out like the Dawn? 10
 And fair as the silvery Moon?—
 Like the Sun on a fluttering flag?

SHEPHERDESS replies. 11
 I came down to the Garden of Nuts,
 To look at the plants in the vale,
 To see if the vines were in bloom,
 Or the Love-apples flowered.—
 I knew not, by my life, I should meet, 12
 In my walk with my Prince.

(She turns away and retires towards her duties in nursing DAVID. 7
 SOLOMON calls to entreat her to come back.)

SOLOMON. 1
 Why offended?—Return to me! Return!
 Return to me! Return!—Let me see you!

SCENE 2.

(While he calls back the offended SHEPHERDESS, a MAHANAMI DANCING GIRL of the Court pertly demands of SOLOMON:)

DANCING GIRL.
 Why should you look at that sulker,
 More than at a Mahanami Dancer?

(SOLOMON in irritation replies to her with satirical insult.)

SOLOMON. 2
 How fine your steps are in your slippers!
 Smart girl! The edge of your skirts is like lace,—
 And made by the hand of the skilful!
 Your belt is a bowl not deficient in drink; 3
 Is your waist a field of ripe corn, and encircled with lilies?
 Are your two breasts like two fawns,—twin gazelles? 4
 Is your neck like an ivory tower? 5
 Your eyes like the lakelets of Bethlem,
 By the Gate of Bath-rabbim?
 Is your nose like to Lebanon's tower,
 That looks on the North to Damask?
 Is your head fixed on you like Carmel, 6
 With the plaits from your hair hanging down?—
 And a Monarch involved in their twists?—

SCENE 3.

(SOLOMON leaving his satirizing of the DANCING GIRL, turns and looks after the retiring SHEPHERDESS, and soliloquizes.)

SOLOMON. 7
 Why are you so charming and pleasant?—
 I love her, involved in delights,—
 Your stature is like to a Palm, 8

- 9 And your breasts like to clusters of grapes,
I declare I could climb up that Palm,—
I would hang by its thorns,
For there are your grape-cluster breasts,
And your breath like perfume!
- 10 And your mind like the beautiful wine,
That comes to the truly in love,
And moistens their lips in their sleep!
- 11 (*The SHEPHERDESS hearing him speaking, turns and replies in remonstrance.*)
SHEPHERDESS,
I am for my lover, and he longs for me.
- 12 (*SOLOMON answers her in rapture; trying to induce her to forget her rustic lover, he offers to become a peasant and her equal, and lodge in a village farm.*)
SOLOMON.
Come, darling, come to the meads!
We can sit in the bowers,
And lodge with the farmers!
Can watch the Vines blossom,—
The flowers unfolding,
Or the bright peaches flourish:—
And there I will give you my love!
(*The SHEPHERDESS refuses and departs.*)

ACT 6. SCENE-I.

(*The SHEPHERD and SHEPHERDESS in their native village, are prattling together in the delight of their meeting.*)

- SHEPHERD.
14 The Love-apples give out their scent,
And over our doors are new flowers,
And the old ones, my love, that I treasured for you!
- 8 THE SHEPHERDESS replies to him lovingly—
1 Who will make you my brother,
That sucked at my own mother's breasts?
When I met in the street I could kiss you,—
And they could cry shame if I did!
- 2 I would lead you to my mother's home,
She would tell me to serve you with grapes,
And to mingle the pomegranate's spice!
- 3 His left should be clasped round my head,
And his right hand be folded in mine!
- (*The SHEPHERD falls asleep, and the SHEPHERDESS then addresses the CHORUS.*)
SHEPHERDESS.
4 I ask you, Jerusalem's girls,—
Not to wake, or arouse up my love,
Till it pleases himself!
(*A period of time is supposed to elapse.*)

SCENE 2.

(*In the Village. A cavalcade is seen advancing and the Chorus of Villagers ask each other in astonishment what it means.*)

- CHORUS.
5 Who is she coming up from the Pasture,
With her Guardian Companion?
(*The Chorus of Villagers dance as they watch the cavalcade approach the farm.*)

SCENE 3.

(The Orchard of the farm where the SHEPHERDESS was born. SOLOMON, taking her from the attendant lady, leads her to her mother, and, addressing the SHEPHERDESS, says :)

SOLOMON.

I have brought you to the Orchard,
 To the place of your mother who bore ;
 The place where she nursed you a child !
 Place ME like a seal on your heart, 6
 Like a brace on your arm ;
 For Love is as strong as is Death,—
 And Jealousy hard as the Grave.
 Its flashes are flashes of fire,—
 It fiercely inflames !—

(SOLOMON breaks off in grief.)

(The OLD MOTHER, to assuage his grief, says :) 7

MOTHER.

Many waters can never quench love!—
 Nor can the torrents sweep off !—
 If man gave the whole wealth of his house,
 To buy Love,—it would all be despised !

SCENE 4.

(The SHEPHERDESS'S two brothers seated outside the Orchard and discussing a future sale of their beautiful sister to some rich man say :)

1ST BROTHER. 8

We have a nice little sister !

2ND BROTHER.

But she has no breasts !

1ST BROTHER.

What shall we do with our sister,
 At the time when her growth is complete ?

2ND BROTHER. 9

If she is as hard as a wall
 We will build on her turrets of silver;—
 But if a swing-door,—
 Will deck her with panels of cedar !

SCENE 5.

(The SHEPHERDESS, who has overheard them, comes on the scene with her lover, the SHEPHERD, and contemptuously exclaims to the two mercenary clowns, pointing to her lover :)

SHEPHERDESS.

I am a Wall !—And have breasts !
 Like two strong towers I shall be in his eyes, 10

Who secures my place!—

Solomon's farm is Bal-hamon,— 11

Give that farm to its tenants!

Each brings a thousand in silver as rent,—

My farm is myself,—to be plain,— 12

For you, Solomon,—there is the thousand;—

To the tenants two hundred for rents!

(SOLOMON giving the SHEPHERDESS to her lover replies :)— 13

SOLOMON.

You are married, fair dweller in Gardens;—

Your companions can hear;

I, Myself, have proclaimed it!

Go away with your love, and be like a Gazelle, 14

Or the Fawn of the Deer, on the sweet-scented hills!

THE END OF THE SONG OF SONGS.

THE BOOK OF RUTH.

Naomi goes to Moab.

- 1 **I**T was in the time when the Judges Ruled, that there came a famine in the land, and a man of Beth-lehem-judah went to stay in the plains of Moab, with his wife and two sons.
- 2 The man's name was Elimelekh, and his wife's name Naomi, and the names of his two sons were Mahlon and Khilion, Ephrathites of Beth-lehem-judah. These went to the plain of Moab and remained there.
- 3 Elimelekh, the husband of Naomi died, however, and left her with her
- 4 two sons, who took Moabitesses as wives for themselves; the name of one was Orpah, and of the other Ruth, and they resided there ten years. Both of them then died,—Mahlon and Khilion,—so the woman was deprived of
- 6 her two sons and her husband. She consequently arose with her daughters-in-law, and left the plain of Moab, that the EVER-LIVING had visited His people, and given them
- 7 bread. So she went out of the village where she had stayed, and her two daughters-in-law with her, and proceeded on her journey to return to the
- 8 land of Judah. Naomi, however, said to her two daughters-in-law,
- “Go! return each of you to her mother's home. May the EVER-LIVING show you the kindness that you showed to the dead, and to me!
- 9 May the EVER-LIVING grant you to find happiness, each in the home of her Husband.” Then she kissed them, and lifted up her voice and wept.
- 10 But they replied to her, “Why should we not go back with you to your own people?”
- 11 Naomi, however, answered, “Turn back, my girls!—Why should you go with me? Are there any sons in my breast, who could become husbands to you? Go back, my girls, therefore, for I am too old to have a husband! Even if I should say I hope for one,—if I should have a husband to-night, and
- 13 sons should be born to me, would

you separate yourselves until they were grown up? Would you remain without having a man?—No! my girls. Altho' it is more bitter for me than for you;—for the hand of the LORD has come upon me!”

Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law,—but Ruth clung to her! But she said, “Look! return with your sister-in-law to her people, and her GOD,—turn back after your sister-in-law.”

Ruth, however, answered, “Do not entreat me to leave you, or to turn back from you. For wherever you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your GOD my GOD! Wherever you die I will die; and there I will be buried!—The EVER-LIVING do this to me, and more than this,—if anything but death shall part between me and you!”

When she saw that she was decided to go with her, she ceased to persuade her, and both of them went to travel to Beth-lehem; and when they arrived at Beth-lehem, the village was excited about them, and they asked, “Is not this Naomi?”

But she replied, “Call me not Naomi (Pleasantness), for the Almighty has dealt very bitterly with me! I went away full, and the EVER-LIVING has returned me empty!—Why should you call me Pleasantness when the LORD has spoken against me, and the ALMIGHTY wronged me?” So Naomi returned and her daughter-in-law Ruth, the Moabitess with her, when she came back from the plain of Moab, and came to Beth-lehem, at the beginning of the barley harvest.

Boaz meets Ruth Gleaning.

But Naomi had a relative of her husband, a very rich man, of the family of Elimelekh, whose name was Boaz. And Ruth, the Moabitess, once said to Naomi, “I will go out into the field, and glean amongst the

sheaves, after whoever I may, in whose eyes I find kindness." And she replied, "Go my girl."

3 So she went, and came, and gleaned in the field after the reapers, and she happened to alight on that part of the plain belonging to Boaz, of the family of Elimelekh! And Boaz also came out from Beth-lehem, and said to the reapers, "The EVER-LIVING be with you!" and they replied to him, "The EVER-LIVING bless you!"

5 Then Boaz asked his Steward whom he had appointed over the reapers, "Whose girl is this?"

6 And the foreman of the reapers replied, and said, "She is a Moabitess, who resided with Naomi in the plain of Moab, and she asked, 'May I glean, please,—and gather after the reapers among the sheaves?' So she came, and has gleaned since this morning till now,—except that she returned a while to her home."

8 Then Boaz said to Ruth, "Do you not hear my child? Go not to another part of the plain, nor retire from here, but keep along with my own girls. Watch for the field where they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty go to the buckets and drink what the young men have drawn."

10 Then she inclined her face, and bowed earthward, and asked him, "Why have I found favour in your eyes? for you to attend to me, when I am a foreigner?"

11 But Boaz replied and asked her, "Tell me all that you have done for your mother-in-law, after the death of your husband,—when you abandoned your father and mother, and country to go, and travel to a people whom you did not know formerly?"

12 May the EVER-LIVING reward your act! And may the EVER-LIVING GOD of Israel pay you well, since you came to shelter under his canopy!"

13 And she answered, "I have found favour in your sight, sir,—for you have comforted me. And you have spoken to the heart of your servant, altho' I am not one of your servants."

14 Then Boaz said to her;—"At dinner time go along with them and eat of the food, and dip your morsel in the wine."

So she sat beside the reapers, and he handed her oatcake, and she ate, and was satisfied, and left some

of it! Then she arose to glean, and 15 Boaz ordered his men saying;

"Let her even glean amongst the stalks, and do not insult her. And 16 also pull some out from the sheaves and drop, that she may glean it, and find no fault with her":

She consequently gleaned in the 17 field till dusk, and beat out what she had gleaned, and it was an Ephah of barley. Then she took it up, and 18 went to the village, and showed her mother-in-law what she had gleaned. Then she brought out, and gave to her what she had left after herself had dined.

Her mother-in-law consequently 19 asked her, "Where have you gleaned to-day, and what have you done? May whoever noticed you be blest!"

So she informed her mother-in-law who had done it for her, and she said, "The name of the man who was kind to me to-day is Boaz!"

Then Naomi exclaimed, "May he 20 be completely blest by the EVER-LIVING for he has not ceased his kindness to the living or to the dead!" —Naomi also said to her, "That man is related to us,—he can restore us!"

Then Ruth the Moabitess added, 21 "Yes! For he also said to me, 'You must keep with my servants to the end of the whole harvest that I have!'"

Naomi then replied to Ruth, "That 22 is right, my girl—so go along with his girls, and let no one find you in another field."

So she kept with the girls of Boaz 23 to glean until the end of the barley harvest, and wheat harvest, and resided with her mother-in-law.

Naomi determines to marry Ruth to Boaz.

Then her mother-in-law Naomi 3 said to her,— "My girl, ought I not to seek a resting place for you, that may benefit you? So, now, is there 2 not Boaz, our relative, with whose girls you have been?—Look,—he is winnowing the barley at his barn to-night, therefore bathe yourself, and 3 tidy, and put your cloak on you, and go down to the barn. But do not let the man know of you until he is full of victuals and drink. But when he 4 lies down, then ascertain the apartment where he reclines, and go and uncover his feet and lie down,—when he will tell you what to do."

- 5 And she answered, "All that you have said I will do."
- 6 So she went down to the barn, and did all that her mother-in-law ordered.
- 7 And Boaz ate and drank and rejoiced his heart;—then went to lie down in the lodge of the grainery, when she came quietly and uncovered 8 his feet and lay down. And it happened at midnight, that the man was startled, and turned over, and found 9 a woman lying beside him!—and asked, "Who are you?" When she replied, "I am Ruth, your servant. Therefore spread your cloak over your servant, for you are the Restorer!"¹
- 10 And he replied, "The EVER-LIVING bless you, my girl!—You have given more kindness at the last than at the first! For you have not gone after young fellows, whether poor or rich! 11 But now, my girl, do not be afraid; all that you have asked me, I will do for you; for all the Circle of my people know you are a virtuous 12 woman. But now for the fact;—I am a near relative myself; yet there is a nearer Redeemptor than I.— 13 Stay here to-night, and when the morning comes, if he will redeem for you, good. But if he is not pleased to redeem your property, then I myself will redeem it for you. Lie with me till morning."
- 14 She consequently lay along with him until morning, but got up before one could distinguish his companion. And he said to her, "Do not let it be known that a woman came to the barn."
- 15 He also said, "Bring the wrapper that was on you, and hold it." So she held it, and he measured six measures, and lifted it on to her, and 16 she went to the village, and came to her mother-in-law, who asked her "What do you bring, my girl?" When she reported all that the man did to her, and said, "He gave me these six measures of barley, for," he said, "you shall not go empty to your mother-in-law."
- 18 And she replied, "Be quiet, my girl; wait until you know what will happen;—for the man will not rest to-day till he has finished the affair."

¹ NOTE.—Ch. 3, v. 9. "THE RESTORER," the next of kin to her husband, who by Hebrew Law was obliged to marry her and redeem her late husband's estate if mortgaged, as this seems to have been.—F. F.

Boaz Publicly states he will Redeem Ruth's Estate.

Boaz, however, went up to the Gate 4 and sat there. And saw the nearer relative, of whom Boaz had spoken, pass, and exclaimed, "Come here! Sit down here,—you, sir!" So he turned and sat down.

Then he summoned Ten of the 2 Elders of the village, and said, "Sit here!" And they sat down. When 3 he said to the redeemptor;—"There is that part of our Estate, what belonged to Elimelekh, that Naomi, who has resided in the plain of Moab wishes to sell, so I have spoken 4 openly to your ears to advise you to buy it, in the presence of these men, and before the elders of my people. If you wish to redeem it,—redeem it. But if you will not redeem it, inform me; for there is no one to redeem it except yourself,—and I am after you." And he replied, "I will redeem it!"

But Boaz answered;—"On the day 5 that you purchase the estate from the hand of Naomi, you must buy it also from Ruth the Moabitess, the wife of the dead man, to raise up a name for the dead on the property!"

Then the next of kin said;—"I am 6 not able to purchase it by myself, lest I should injure my own property. You can purchase my right for yourself;—for I am unable to claim it."

Now this was the custom in Israel 7 about purchases and about transfers, to confirm any event,—a man took off his shoe and gave it to his friend;—and that was an attestation in Israel. So when the next of kin said to Boaz, 8 "Buy it for yourself," he slipped off his shoe, and Boaz said to the Elders, 9 and to all the people, "You are witnesses to-day that I have bought all that belonged to Elimelekh, and the whole that belonged to Khilion and Mahlon, from the hand of Naomi? And also Ruth, the Moabitess, the 10 wife of Mahlon, I have bought for myself as a wife to raise up a name for the dead upon his estate, so that the name of the dead may not be cut off from the gate of his Home:—As you witness to-day!"

When all the people at the Gate 11 and the Elders replied, "We are witnesses!—The EVER-LIVING grant that the wife who comes to your house may be like Rachel and Leah, which two built up the house of

- Israel, and make wealth in Ephrathah, and a celebrated name, in Beth-lehem.
- 12 And may your house be like the house of Pharez, whom Tamar bore to Judah. So may the heir be whom the LORD may give you from this young woman."
- 13 Then Boaz took Ruth the Moabitess, and she became his wife, and he went to her, and the EVER-LIVING gave her conception, and she bore a son.
- 14 Then the women said to Naomi, "Thank the EVER-LIVING who has not left you to-day without a relative! So let his name be celebrated in Israel! For he has been to you a restorer of life, and a supporter of your old age, on account of your
- daughter-in-law who loves you, who is better to you than seven sons."
- Naomi also took the lad and laid him on her lap, and was a nurse to him, and her woman friends collected to her and said, "There is a son born for Naomi," and chose Obed¹ for his name. He was the ancestor of Jessai, the father of David.
- And this was the pedigree from Pharez;—Pharez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz; and Boaz begat Obed; and Obed begat Jessai; and Jessai begat David.

¹ NOME.—V. 17. Obed; "Serving for."

END OF THE BOOK OF RUTH.

THE LAMENTATIONS OF JEREMIAH.

LAMENT I

Zion's Ruin.

STANZA 1.

1 Why sits the populous City in solitude?
The Great among Nations become like a widow?
The Princess of Countries reduced to pay tribute,—
2 And weeps in the night, with the tears on her cheeks?—
There is none to give comfort, of all that have loved her,—
Her friends all deceived her, they were to her traitors!

STANZA 2.

3 Judah is captive to grief and hard slavery;
She dwells with the heathen and cannot find rest;
All her lovers look at her enclosed by besiegers.
4 Zion's streets mourn, for none come up to worship;
All her gateways are empty, her Priesthood is sobbing;
Her maids are afflicted, herself in distress!

STANZA 3.

5 Her foes are supreme and her enemies prosper!—
For the LORD has distressed her for manifold sins.
Her children march captives before their tormentors!—
6 All beauty has gone from the daughter of Zion.
Her princes are wild deer who cannot find pasture,—
They run without strength from the face of the hunter.

STANZA 4.

7 Jerusalem thinks in her misery, and wandering,
Of all pleasures that were in the preceding times,
Ere her weak people fell to the hand of a rival,—
And tormentors look on her, and laugh at her capture.

STANZA 5.

8 Jerusalem sinned,—sinned,—so goes into exile;
All who honoured, despise her, from seeing her stripped;—
Therefore she is sobbing, and turns herself lingering,
9 She defiled all her garments, nor thought not of results,
And falls in her sorrows with no one to cheer her.
"Look, LORD, on my griefs, for my enemy prospers;"—

STANZA 6.

10 How her tyrant has laid hands on all her delights!
She sees that the Heathen have entered her Temple,—
Tho' you ordered them never to enter Your court!
11 All her people are moaning and begging their bread;
Give their treasures for food to sustain them in life!
"Look, O LORD, and assist, for I have become faint."

STANZA 7.

" Is it nothing to you who pass by on the road?— 12
 Look and see!—Is there sorrow that equals my anguish?
 Whose wound the LORD galled in the day of His wrath?
 From above He sent fire on my bones and reduced them; 13
 Spread a net for my feet and threw down on my back;
 I was given to wasting and sickness all day.

STANZA 8.

" His hand has wreathed and locked my sin's yoke on my neck, 14
 My strength fails;—the LORD gives to unbearable hands,—
 All my heroes the LORD has destroyed in my breast; 15
 He summoned a meeting to break all my warriors!
 The LORD treads in a press the young daughters of Judah!—
 For these I am weeping, my eyes flow with water,— 16
 For the comfort is gone that refreshed my life,—
 For my children were lost, when the enemy wou!"

STANZA 9.

Zion spreads out her hands, but yet none give her comfort; 17
 And the LORD has arranged Jacob's tyrants around!
 Amongst them Jerusalem comes to be flouted,—
 " Yet JEHOVAH is right! I rejected His orders!— 18
 Hear, now, all the Nations, and look on my woes,—
 For my girls and my boys are all taken as slaves!

STANZA 10.

" I called to my lovers, but they have deceived me!— 19
 My Priests and my Rulers expired in the City.
 While seeking for food to sustain them in life!
 Look, LORD, for I grieve, and my bowels are tortured, 20
 My heart turns in my breast, for it mourns my rebellion;
 In the street the Sword slaughters;—at home it is Death!

STANZA 11.

" They hear that I sob, and I am without comfort;— 21
 All my foes hear my wrong,—they are glad You have done it!
 Bring the day You proclaimed,—and let them be like me!
 Bring all their wrong-doing before You and wound them,
 In the way that You wounded myself for my sins,—
 For my sobbings are great, and my heart is depressed."

LAMENT 2.

An Appeal to God's Mercy.

STANZA 1.

Why wraps the LORD Zion's daughter in cloud in His anger? 2
 Why throws Israel's beauty from heaven to earth?
 Nor His footstool regards in the day of His wrath?
 The LORD swallowed all Jacob's fields without pity; 2
 Broke down in His fury the forts of Bath-Judah;
 And flung to earth wounded her kingdom and princes!
 Cut off in fierce anger the strong horn of Israel; 3
 His hand has withdrawn from the face of the foe;
 Burnt Jacob, like flame that devours around,
 Bent His bow like a foe, fixed His hand as opponent, 4
 And slew all the loved in the halls of Bath-Zion,
 And poured out His fury like fire!

STANZA 2.

- 5 The LORD came like a foeman ; He swallowed up Israel ;
 He swallowed her Mansions, destroyed all her Strongholds,
 And loaded Bath-Judah with mourning on mourning!—
 6 Shakes His tent like a garden,—His chosen home ruins!
 The LORD banished from Zion the Feast and the Sabbath,
 And degraded in anger the King and the priest!
 7 The LORD loathes His altar, retires from His temple,
 And His Palace-walls gives to the power of her foes
 Who roar in the House of the LORD like a feast day!

STANZA 3.

- 8 The LORD planned to destruction the walls of Bath-Zion,
 Stretched the line, nor will turn back his hand from the wreck ;
 The rampart and wall weep together, and languish,
 9 With smashed bars her ruined gates fall to the earth,—
 And her Princes and King are amongst lawless heathens,
 And her preachers no more from the LORD find a vision,
 10 And Bath-Zion's rulers are on the earth speechless;—
 They throw dust on their heads, and their garments are sacks,
 And Jerusalem's maidens to earth bow their heads!

STANZA 4

- 11 Mine eyes fail with tears, and my feelings are troubled,
 And my pride falls to earth, with the wound of my People,
 While child and babe faint in streets of the City,
 12 And entreat of their mothers for corn and for wine ;—
 When they faint, like the slain, on the City's wide streets,
 Or their life is poured out on their sad mothers' lap!

STANZA 5.

- 13 How portray, or depict you, Jerusalem's daughter ?
 How liken, to comfort you, maiden of Zion ?
 For deep as the sea is your wound,—Who can cure you?—
 14 Your Preachers present you with fable and falsehood,
 And display not your vice, nor can keep you from chains,—
 But show to you visions of lying seductions!

STANZA 6.

- 15 At you, they will clap hands, all who pass on the road ;
 Hiss, shaking their heads, at Jerusalem's daughter ;—
 " Was this she they called the perfection of beauty ?
 The delight for all earth ? "
 16 Against you all your enemies open their mouth,
 Grind their teeth, hiss, and say,—“ We have swallowed her down—
 We have seen and have found the day that we had hoped ! ”

STANZA 7.

- 17 The LORD has effected His purpose completely ;
 The intent that He threatened in days long ago ;—
 Thrown down, and not pitied ; your foes gloat above you ;—
 And your tyrants can lift up their horn over you!

LAMENT 3.

An Appal to Zion to Repent.

STANZA 1.

- 18 Walls of Zion ! cry heartily to the ALMIGHTY,
 Pour your tears like a river, by day and by night !
 Give no rest to yourself and no sleep to your eyeballs !

Arise! shout by night to the chief of the watchers,—
 Pour your heart like a stream, let it flow to the Master,—
 Lift to Him your hands for the life of your children,
 Who are fainting for want at the head of the streets! 19

STANZA 2.

Look, LORD, and reflect upon whom You have done this! 20
 Shall wives eat their offspring? The infants they dandled?
 Or the Priest and the Preacher, be slain in GOD'S Temple?
 On the earth of the streets lie the young and the old?— 21
 You have slain the young girls and young men by the sword,—
 In the day of Your anger You slaughtered unsparring!
 You called like a meeting my terrors around me, 22
 And there was in that day from the LORD'S wrath no flight,
 But my foe shamed my girls, and the darlings I dandled.

LAMENT 4.

The Prophet bewails his own Sufferings.

STANZA 1.

I am the man, who felt pain from the rod of His anger!— 3
 He drove me, and led into Darkness, not light! 2
 Yes, he turned me, and struck with His hand all the day, 3
 Wore my flesh, and my skin, and has broken my bones,— 4
 Built above, and has struck on my head and exhausted! 5
 I have dwelt in Forgottenness, like the long dead,— 6
 I am bound and I cannot escape from my chain! 7

STANZA 2.

When I cry, and I shout, He is deaf to my prayer! 8
 As with stones blocks my road,—and has puzzled my path! 9
 Is a night bear to me,—and a lion in hiding, 10
 He has damaged my road, and has broke and left lonely; 11
 Bent His bow, and set me as a mark for His dart; 12
 Has sent to my loins the sons of His quiver; 13
 Made a scorn to my people, their song all the day. 14
 He filled me with bitters, He sated with wormwood; 15
 My teeth broke with gravel, and covered with ashes; 16
 He removed me from peace;—so my life forgot ease, 17
 And I said, "My strength fails, and my trust in the LORD!— 18
 I feel my affliction, and wormwood, and gall!"— 19
 Think, think, and reflect upon me and my life!— 20
 But I place this to heart, and I therefore have hope,— 21
 That the LORD'S mercies end not, nor finish His pities;— 22
 They are new every morning,—Your manifold gifts! 23
 "The LORD is my portion," my soul says, "I trust Him." 24

STANZA 3.

The LORD blesses the hopeful, the soul that will seek Him; 25
 It is well to wait still for JEHOVAH'S salvation; 26
 It is well that a man bear the yoke in his youth; 27
 Sit alone and is silent, for He put it on him; 28
 Place his mouth to the dust, for perhaps there is hope! 29
 Give his cheek to the smiter, be filled with reproaches; 30
 For the MASTER will not cast for ever away! 31
 Though correcting, He still has great pity and mercy;— 32
 Does not His heart grieve, when correcting the children of men? 33

STANZA 4.

34 To crush under one's feet all those chained to the earth,
 35 To distort a man's right in the face of the Highest,
 36 To pervert a man's cause, the LORD never approves.—
 37 Who speaks, and it comes, when the LORD has not ordered?—
 38 Both bad and good came from the mouth of the Highest.

STANZA 5.

THE LORD'S REPLY.

39 "Why complain men of pain? Men who live in their sins?
 40 Search your ways, and repent, and turn back to the LORD,—
 41 Lift your hearts, not your hands, to the GOD in the Heavens!"

THE PROPHET'S RESPONSE.

42 "We have sinned and have sorrowed; but You have not
 pardoned;—
 43 Clothed in fury, You followed, and slew without pity;
 44 You go clothed in a cloud that our prayer cannot cross.—
 45 You make us the rubbish and refuse of Nations!

STANZA 6.

46 "All our enemies open upon us their mouths,
 47 Ours Fear and the Pit, and betrayal and breaking!
 48 My eyes flow like brooks at the wreck of my People;—
 49 Mine eyes flow without resting and will not leave off,
 50 Until the LORD looks down and sees it from Heaven,
 51 Mine eye wounds my soul for the girls of my City!

STANZA 7.

52 Without cause, I was chased like a bird by my foes,
 53 My life shut in a dungeon, with stone laid above;—
 54 Waters flowed on my head, and I cried "I am doomed!"
 55 LORD, I then called Your Name, from the nethermost dungeon,
 56 And Your ear heard my voice, and with pleasure my shriek.
 57 You approached when I called,—and said to me, "Fear not!"
 58 LORD, You pleaded my cause, and gave my body life!
 59 You said I was wronged, LORD, and granted acquittal;
 60 You saw all their malice and plottings against me;
 61 You heard their abuse, LORD, against me conspiring,
 62 My foes' lips, and contrivance against me all day;
 63 Saw that sitting and rising, I still was their song!—
 64 What their own hands have made, LORD, return as their pay,
 65 Give them blindfolded minds, as Your curse in themselves!
 66 LORD, chase them in anger, and sweep them from under the sky!

LAMENT 5.

An Elegy on Zion.

STANZA 1.

4 How the bright gold is tarnished!
 The beautiful sculptures flung down!
 The fair stones at the top of the streets!

STANZA 2.

2 Sons of Zion, the precious, the equal to gold,
 Are esteemed but as pitchers, the work of a potter!—
 3 Wild beasts draw the breast,—they give suck to their young;—
 But our mothers are hard, like the birds of the Desert!
 4 So their infant's tongue sticks to its palate for thirst!—
 The children ask bread, but they cannot obtain it;—

Those who fed upon dainties, are starved in the streets;— 5
 Those who were wrapped in purple, now lie upon dunghills,—
 For the woe of my People is greater than Sodom's, 6
 That perished at once, with no torture upon her!

STANZA 3.

Bright as snow were her Nazarites,—whiter than milk! 7
 Red as coral their faces, as polished as sapphires;—
 Now their form is black darkness,—not known in the streets,— 8
 Their skin cleaves to their bones, it is dry as a stick!
 The slain by the sword, excel those slain by hunger;— 9
 Who waste, stabbed by want of the fruits of the field!
 The hands of kind mothers are boiling their children, 10
 They are their only food in the wreck of my Race!
 The LORD works His fury, pours out His fierce anger,— 11
 Lights a fire in Zion that burns her foundations!

STANZA 4.

The Kings of earth thought not, nor all the world's people, 12
 That her fierce foes could enter Jerusalem's Gates;
 For the sins of her Preachers, the crimes of her Priesthood, 13
 Who shed in her centre the blood of the Righteous,
 Who with their eyes torn out, reel blood-splashed in her streets, 14
 That no one is able to touch to their clothing.
 All exclaim, "Go! Unclean! Go!—Go!—Do not touch us!"— 15
 When flying they wander, they say in the heathen,—
 "They shall not stay here!"

STANZA 5.

The LORD turns from their part, He will no more regard them. 16
 Accepts not their Priests, and respects not their elders.
 Our eyes failed with watching for those who could help us, 17
 And we trusted a Nation who never could save!
 They step on our footmarks when walking our pathways! 18
 Our end comes!—the time fills!—Our harvest is with us!
 Our hunters are swifter than sky-flying Eagles;— 19
 On the mountains they pounce, in the Desert they wait!
 Took from the LORD'S Chosen the breath and the life,— 20
 In whose shade, we had said, we can rest from the heathen!

STANZA 6.

I am glad, O Bath-Edom, you traitor of Autzland, 21
 Next to you the cup goes;—you will drink and will stagger!
 Your woe ends, Bath-Zion,—no more to be captured;— 22
 Your grief comes, Edom's Daughter;—your sins are exposed!

LAMENT 6.

A Plea for Judah.

STANZA 1.

Think, LORD, about what has come on us, 5
 Attend, and regard our reproach!
 Our lands are transferred to the stranger, 2
 To the foreign our houses belong!
 We are become fatherless orphans, 3
 And widows our mothers are now!
 We drink our own water for money, 4
 Our own fuel comes to us for price.
 Upon our necks are our hunters; 5
 We are wearied, and may not have rest!

STANZA 2.

6 We gave our hand to the Mitzraim,
 We satisfied Ashur with bread ;—
 7 Our fathers have sinned, and are not ;—
 Yet we, ourselves, carry their sins !—
 8 They were slaves who now over us rule,
 There is none to release from their hands !

STANZA 3.

9 We bring in our bread by our lives,
 In the face of the sword, from the plain,
 10 Our skin is as hot as a kiln,
 For the fever of famine consumes !
 11 They have ravished the women in Zion,
 And in Judah's Cities the maids !
 12 The Princes are hung by their hands ;—
 To the Elders they pay no respect !
 13 The young men do work at the Mill,
 And the children are loaded with wood !

STANZA 4.

14 The Elders have ceased from the gate,
 And the youthful abandon their songs !
 15 Our heart has left off from its glee,
 Into mourning our dance has been turned
 16 The wreath has fallen off from our head ;—
 Alas for us !—because we had sinned.
 17 Through that our heart has turned fain
 For that has our sight become blind.—
 18 Desolation now sits on Zion's hill ;
 And Jackals are prowling around !

THE ENVOY.

A Prayer for Pardon.

19 O LORD ! You endure for ever
 Your Throne is for age after age,
 20 Then will You forget us for ever ?
 Or abandon for long lapse of time ?
 21 O turn us back, LORD, and we shall be turned,
 And renew our days as of old ;
 22 For if You should wholly reject,
 Your anger would rise to excess !

THE END OF THE LAMENTATIONS OF JEREMIAH.

ECCLESIASTES, OR THE PREACHER.

BOOK THE FIRST.

1 THE SERMONS OF THE PREACHER, THE SON OF DAVID, THE KING, IN JERUSALEM.

INTRODUCTORY DISCOURSE.

LECTURE I.

On the Pursuit of Knowledge.

- 2 **V**ANITY of Vanities! says the
Preacher; Vanity of Vanities,
all is vanity!
- 3 What remains to a man from all
the work that he does under the sun?
- 4 A generation comes, and a generation
goes, but the earth endures for ever!
- 5 And the Sun rises, and the Sun sets;
and when the breeze of morn arises
there he is!
- 6 The Wind travels to the South, and
revolves towards the North, travel-
ling in circles; and in its revolutions
returns to its place of origin!
- 7 All rivers run to the Sea, but the
Sea is not full. To that place from
which the rivers came, there they
return in due course!
- 8 All language is feeble;—a man can-
not utter himself!—The sight is not
satiated by seeing; and the ear is
not filled by hearing!
- 9 What has been,—that will be; and
what has been done, will be done;—
for there is nothing new under the
sun! If it is ever said, "See! This
is new!" It has often been in former
11 times that were before us. For there
is no record of past events, and there
will be none of future ones, for them
to be remembered by those who are
still more future

The Pursuit of Knowledge.

The Preacher Declares who he is.

I, the Preacher, was king over 12
Israel in Jerusalem, and I devoted 13
my mind to investigation, and to
scientific Research, over everything
that occurs under the skies.—It is a
difficult exercise which GOD has
imposed upon the sons of Adam,
to develop themselves by it.—I 14
examined all the things which they
produced under the skies, and saw
that all was vanity and vexation of
spirit! The crooked could not be 15
straightened; and the wrong could
not be righted. So I said to my 16
heart,—and said to myself,—I have
enlarged and extended science beyond
all who were before me in Jerusalem;
and my mind has examined the result
of Science, and Knowledge; I also 17
gave my mind to the investigation of
Science, and the investigation of
Madness and Folly. I learnt that
their pursuit was feeding on wind!—
Science is a great grief; and who-
ever increases Knowledge increases
sorrow!

LECTURE 2.

On the Pursuit of Happiness.

I consequently said to my heart, 2
"Come, now, I will try you with
pleasure, and seek happiness."—But

I discovered that, also, was vanity.
 2 I said of laughter, it is mad;—and of mirth,—what does it accomplish?
 3 I intentionally tried to embolden my body by wine,—with my intellect
 4 scientifically guiding me,—and to seize upon folly until I could discover what was best for the children of Adam to do under the sun, for the number of the days they lived?
 5 I extended my operations,—I built myself houses; I planted myself vineyards; I made gardens and parks; and planted in them all kinds of fruit
 6 trees. I made myself pools and brooks, to water from them a forest of shadowy
 7 trees. I purchased men and women servants, and they had children in my house. I also had herds of cattle and great flocks,—more than all who were
 8 before me in Jerusalem,—I accumulated for myself silver and gold, and royal treasures from my provinces. I had men and women singers trained for myself, with men and women waiters,—the luxuries of the sons of
 9 Adam. Thus I enlarged and increased myself more than all that were before me in Jerusalem.—My scientific idea,
 10 however, remained with me.—But anything that my eyes demanded I withheld not from them; nor did I restrain my heart from any pleasure; for my heart rejoiced in all my endeavours;—and that was my reward for all my efforts.
 11 But when I reflected on all the work that my hands had done, and all the things I had striven to accomplish,—then I saw they were vanity of vanity, and vexation of spirit! and they had no result under the sun!
 12 Then I reflected, and examined my Science, and Madness, and Folly!—And what kind of man would succeed the King? With what he
 13 might be able to do?—Then I saw that there is a result to Science, more than to Ignorance, as there is a result to Light, more than to Dark-
 14 ness,—For the eyes of the Instructed are in his head;—the Ignorant goes in Darkness;—but yet I perceived

myself also, that one event happens to all of them.

So I said to my heart, "As it happens to the Ignorant, so it will also happen to me!—Then why am I more instructed than the rest?—So I said in my mind that also is useless! for there is no more remembrance of the Instructed than of the Ignorant in the grave for ever! In the times to come, all will be forgotten! For does not the Instructed die like the Ignorant?"

Therefore I hated life! since all the work I had done under the sun was a grief to me! For it was utterly useless, and a vexation of spirit. I also hated all my works,—that I had striven for under the sun, for I must leave them to the man after me; and who knows whether he will be wise or a fool? Yet he will rule over all the things for which I have laboured, and the result of my science under the sun!—That also is vanity!

So I abandoned my mind to despair over all the objects I had attempted under the sun. For a man may work with science, and knowledge, and skill,—but must leave the result to a man who has not earned it! That, also, is vanity, and a great grief!—For what continues to a man from all his endeavours, and from all the efforts of his mind, that he has striven for, under the sun?—Where all his days are griefs, and his efforts sorrows, and his mind does not rest at night!—This also is vanity!

There is no benefit to a man to eat and drink and let his mind expect pleasure from his labour.—Yet I myself saw that this comes from the hand of GOD Himself.—For who could eat, and who excite himself more than I?—For to the man who pleases HIM, He gives science, and knowledge and pleasure; but to the offender He gives the trouble to gather and accumulate, to give the product to the pleasing before GOD.—This, however, is vanity, and vexation of spirit!

LECTURE 3.

On the Regular Periodicity of the Falls of Existence.

- 3 There is a period for every purpose,
 And for every desire under the sun.
 2 A time for birth, and a time for death;
 A time to plant, and a time to uproot;
 3 A time to wound, and a time to cure

- 4 A time to pull down, and a time to build;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance!
- 5 A time to pick stones, and a time to cast out;
A time to fold hands, and a time to unfold;
- 6 A time to seek, and a time to lose;
A time to hoard, and a time to spend,
- 7 A time to tear, and a time to mend;
A time to be dumb, and a time to speak;
- 8 A time to love, and a time to hate;
A time for war, and a time for peace!

9 Yet what remains as the product,
10 for which they are done? I have examined the endeavours that GOD has appointed for the children of Adam by which to develop them-
11 selves.—He has made everything beautiful in its season. He has also placed Eternity in their minds, with the intention that man should never discover, from beginning to end, the complete Creation which GOD has
12 made.—I consequently learnt that there is nothing better for them, than to be glad, and do good in their
13 lives; and also for all men to eat and drink and experience pleasure in all the labours GOD has given to them.

14 I have learnt, that whatever GOD has made, that will endure for ever. There is no adding to it,—and there is no taking from it,—and that GOD'S Creation is wonderful, next to Him-
15 self. (What was produced formerly exists, and what was formerly will come again; for GOD attends to its course)

16 And, further, I observed under the sun, that on the Seat of JUSTICE there was VILLAINY, and on the seat of RIGHTEOUSNESS,—WICKED-
17 NESS! But I said to my heart, GOD will judge both Righteousness and Wickedness,—for there is a time for every purpose under the sun, and for all that is created there.

18 I reflected in my mind about the affairs of the sons of Adam;—which are that GOD intends to try them, to show they are, by themselves, mere
19 animals. For one event is for the sons of Adam, and one event for the animals;—and the one event that is to them is;—as these die, so those die; and the same breath is to all;—and man dies the same as the cattle! Is not the whole vanity?
20 The whole go to one place; the whole come from dust; and the
21 whole return to the dust. Who knows

that the breath of the sons of Adam when it goes, ascends? and that the breath of the cattle, when it goes down, departs to the earth?—

Then I perceived there is nothing ²² better than that a man should rejoice in his works,—for that is his reward; for who can bring him to examine as to what may be after him?

LECTURE 4.

On Misgovernment.

I have applied myself and examined ⁴ into all the wrongs that are done under the sun; and I have seen the tears of the oppressed, and they had no consolation;—for Power was in the hands of their Oppressors!—so they had no consolation. Therefore ² I congratulated the Dead, who died in the past, more than the living who are still alive.—But, better than ³ either is he who has not come to sensation;—who has not seen in Creation the suffering that is produced under the sun!

I also turned and examined all ⁴ toil, and all the success produced by it;—that a man is envied for it by his neighbour. So it is also vanity and vexation of spirit! Yet the idler ⁵ folds his hands and eats his own flesh! —Yet a handful with quietness is ⁶ better than both hands full with anxiety and vexation of spirit!

Then I turned to examine this ⁷ vanity under the sun.—There may be a solitary without a companion; who possesses neither a son nor brother, yet there is no end to all his anxiety; nor are his eyes satiated with wealth;—nor does he ask, "For whom do I toil and deprive my life of enjoyment?" This also is vanity and a grievous trouble!

Two are better than one,—for there ⁹ is a better reward to them for work. And if the one falls his companion ¹⁰ can lift him up; but alas! for one

11 who falls when there is not another
to help him to rise! Then if two lie
together they will be warm; but if
there is only one, where is the
12 warmth? And one may be defeated,
where two associated could stand,
and a threefold cord is not quickly
broken.

13 A poor and instructed youth is pre-
ferable to an ignorant and old king,
who will never learn intelligence;—
14 who brings men from the house of a
slave-dealer to govern;—whilst those
born in his kingdom he brings to
poverty!

15 I compared the whole of the living
that walk under the sun with the next
16 generation coming after them.—There
is no end to all the people,—to all
who have been formerly,—yet their
successors will not be cheered by it.
—So this, is vanity and vexation of
spirit!

LECTURE 5.

On Reverence in the Worship of God.

17 Guard your foot when you go to the
House of GOD, and approach to listen,
rather than to offer the sacrifice of
fools, for they do not understand that
they do wrong.

5 Be not in a hurry with your mouth
and your heart. Hasten not to pour
out speech before GOD,—for GOD is
in Heaven and you upon the Earth,
—therefore let your words be few,
2 for the dream comes from many
anxieties, and a fool's voice with
many words.

3 When you vow a gift to GOD, delay
not to pay it,—for He is not pleased
with evasions.—Do what you have

4 promised.—It is better not to promise,
than to be promising and not per-
forming. Do not allow your mouth
to cause yourself to offend;—and do
not say to the Messenger that it was
a mistake.—Why should GOD be
angered by your voice, and injure the
6 work of your hands? For in many
dreams there are delusions and many
readings. Therefore reverence GOD.

7 If you see oppression of the poor,
and distortion of justice and right in
a Province, do not be surprised at the
perversion, for a higher than the
highest watches,—and a Higher than
8 them.—Yet the most excellent thing
of all for a land is a King who is the
Servant of his Country!

LECTURE 6.

On Avarice.

The love of money will never be 9
satisfied with money;—nor he who
loves wealth by its increase. That
also is vanity. When wealth increases 10
the consumers increase.—Then what
benefit to its possessor?—except to
look on it with his eyes? The 11
labourer's sleep is sweet, whether he
eats little or much; but the excess of
the rich does not allow him to sleep.

There is a distressing misery I have 12
seen under the sun;—wealth kept to
the injury of its possessor;—And that 13
wealth perishing by an unfortunate
accident;—when he has begot a son,
and he possesses nothing! As he 14
comes naked from his mother's womb,
he will turn to depart as he came, and
he takes away nothing for all his labour
to carry in his hand.—Yes! this also 15
is a grievous misery all bear,—that as
they came, so they go,—and what
continues is vexation of spirit. He 16
also eats all his days in darkness, and
much anxiety, sickness, and vexation.
—Therefore, what I myself have con- 17
cluded to be good and pleasant is, to
eat and drink, and to see pleasure in
all one's efforts that one attempts
under the sun, for the number of the
days that GOD gives to us;—for that
is one's lot. Also that every man to 18
whom GOD has given wealth, and
treasures, and power, should taste of
them, and enjoy his lot, and take
pleasure in whatever work GOD ap-
points for him, so that he may not 19
too much think upon the day of his
life, when GOD removes him from the
joys of his heart!

LECTURE 7.

On the Disappointment of Life.

There is a misery that I have 6
observed under the sun,—and it is
great upon mankind, a man to whom 2
GOD has given wealth, and treasures,
and honour, so that he wants nothing
to wish for of all that he may look on,
—but GOD has not enabled him to
partake of them!—but others con-
sume.—This is a terrible misery!—
If a man beget a hundred, and pos- 3
sesses many years, and the days of
his years become many,—but his life
is not filled with pleasantness—when
he also comes not to have a tomb,—I
say an abortion is preferable to him:

4 For he comes to vanity, and goes to
darkness, and his name is wrapped in
5 darkness!—He who has not seen the
sun nor known it,—rests better than
6 him!—even though he should have
lived a thousand years twice over, and
has not experienced pleasure!—Do
not the whole go to one place?

LECTURE 8.

*The Hopelessness of Earthly
Effort.*

7 All the labour of a man is for his
mouth;—and yet the mouth is not
8 filled! Then what remains with
re educated more than with the

ignorant,—and the poor,—who knows
he walks with the living enjoying the
9 sight of his eyes and the course of his
life?—This also is vanity and vexation
of spirit!

Who existed formerly? A name
10 was given to him;—and it is known
that name was ADAM. But he could
not contend with a mightier than
himself.

Where there are many words there
11 is much uselessness,—What does man
gain? For who knows what is best
12 for man in his life?—for the number
of the days of his worthless life which
he passes as a shadow? for who can
inform man what will be after him.
under the sun?

THE SECOND BOOK OF THE PREACHER.

POEMS AND LECTURES.

INTRODUCTORY POEM.

On the Best Objects of Life.

A good name is better than sweet perfume— 7
And the day of death, than the day of birth!

Better go to the house of sorrow, 2
Than go to the house of feasting;

For that, is the end of all men,
And the living will lay it to heart.

Sorrow is better than laughter, 3
For by a sad face, the heart is improved.

The heart of the Wise seeks the house of Grief, 4
But the heart of the Fools, the house of Joy.

Better hear the reproof of the Wise. 5
Than attend to the singing of Fools!—

As crackling thorns sound under a pot, 6
So the laughter of Fools is vain!

Oppression can madden the wise, 7
And a bribe perverts the mind.

The end of a thing excels the beginning,— 8
And a gentle spirit excels a proud.

Excite not your spirit to anger,— 9
For anger resides in the bosom of fools!

LECTURE 9.

On the Folly of Discontent.

10 Do not ask why the former times
were better than these?—for it is
11 not wise to enquire why.—Science is
good with an estate, and it is useful
12 to those who see the sun, for science
is a defence, as money is a defence,
and abundant knowledge of science
may preserve the life of its possessor.
13 Consider the Creation of GOD. Who

is able to straighten what He has
bent?

In the day of prosperity be happy; 14
and in the day of adversity reflect;
for GOD made both this and that.
To spare words, no man can discover
anything about events after himself!

I have observed all this in my 15
unhappy days,—that sometimes a
good man perished by his goodness;
and sometimes a bad man is pre-
served by his crimes! Do not be 16

over good, or make yourself over learned;—why should you overwhelm yourself? Do not be very bad, and do not be foolish;—why should you kill yourself before your time? It is well that you should lay hold of this, and also not withdraw your hand from that;—but whoever reverences GOD will escape from all.

Science helps the educated, more than ten strong men who may be in a fortress; for there is not a clever man on earth who always does well, and never mistakes; so do not give your attention to all the things that are spoken, or perhaps you may hear your servant curse you, for your heart knows how often you yourself have cursed others.

I have ascertained all this scientifically. I declared I would become scientific.—But it was far from me.—

Where does extent go? and who can explore space?

I turned back, and decided to learn, and investigate and seek knowledge and skill, and to learn the wickedness of Folly, and Perversity, and Recklessness;—and I discovered that a woman who has craft and vices in her heart, and snares in her hands, is worse than death! May the Good before GOD escape from her; but the Offensive be captured by her!

I have discovered these, says the Preacher, by comparing one with another, to discover motives, with my mind continually thinking. I have discovered one man's motive in a thousand. But in all these I have not discovered a woman's! I have only discovered this;—that GOD made Mankind right, but they have sought out many villainies!

LECTURE 10.

On the Characteristics of the Philosophic Mind in a Monarch.

Who is philosophic? and who knows how to explain a thing?—

The education of a man brightens his face, and greatly changes his expression.

I commend a King to take care, because of the promises he swore to GOD. Be not in haste to go from before Him, nor persist in a wrong thing, for He does all He pleases.

Although a King's word is powerful, and who dare say to him, "What are

you doing?"—regard The Law;— and learn not bad practices,—but with an intelligent heart learn opportunity, and justice. For there is an opportunity for every purpose, and decision, since many miseries are upon mankind. For none of us know what will be; and as to what may happen, who can inform us?

No man has power over the breath, to retain the breath, and none are powerful in the day of death. And there is no discharge from that war; and villainy cannot deliver its possessor.

I observed all this when I applied my mind to all the things that are done under the sun, during the period that man has power over man, to injure him. And I examined the tombs of the wicked carefully, who had come to, and departed from the Holy Place, and were forgotten in the City where they had done so.—They also were vanity.—

And I concluded that when quick punishment is not inflicted upon crime, then the heart of the sons of Adam is set in them to do wrong!— Yet, although a sinner does wrong a hundred times, and evades from it,— yet I myself know that it will be well for those who reverence GOD,—who fear before Him,—but it will not be well with the wicked; nor can they prolong their days like a shadow,— although they do not fear the presence of GOD.

LECTURE 11.

On the Mystery of Life.

This is a puzzle that occurs upon earth;—There are good men who are treated as if they had done like the wicked;—and there are wicked who are treated as though they had done like the good. I said to myself, this is a puzzle!—

So I, myself, commend cheerfulness, as there is nothing better for a man under the sun than to eat and drink, and be glad, and be at rest from his toil in the days of life which are given him under the sun.

When I applied my mind to learn science, and to the investigation of the phenomena that are produced upon earth, I perceived that day and night there must be no sleep for one's eyes. And having examined all the works of GOD, I perceived that it is not possible for a man to discover the

18 whole of the result that is produced under the sun;—since however a man endeavours to investigate, he cannot discover all. And even if a philosopher should assert "I know!" he has not been able to discover it.

9 For I had applied my mind to all that, and could only discover this,—That the Righteous and Philosophic in their labours, are in the hand of GOD. Whether he likes it or dislikes it, man cannot know all that is before him!—To the wicked,—to the good,—and to the pure;—and to the depraved;—and to the worshipper, and to the one who neglects worship;—to the Good and to the Bad alike;—to the Perjurer, and to him who respects his Oath, comes the same result!

3 This is the grief in all that is done under the sun;—that one event happens to all; therefore the mind of the Sons of Adam is full of grief, and agitation is in their hearts during their lives,—and after that,—the Dead! For who, of the living, has his choice? Who is hopeful? Yet a living dog is better than a dead lion!—The living, however, know they will die; but the dead know nothing whatever.—And they have no more fame;—for the remembrance of them is forgotten! And their former loves, and hatreds, and ambitions perish; and they have no more possession, for ever, in all that they accomplished under the sun!

LECTURE 12.

On the Enjoyment of Life.

7 Go! Eat your food with pleasure, and drink your wine with a merry

heart;—for GOD is well pleased by your doing so. Let your clothing ⁸ always be handsome, and let not your head need oil! Enjoy life with ⁹ the wife you love, all the days of the worthless life given you under the sun!—all your worthless days!—for that is your lot in life, and your endeavour in all your efforts under the sun!

Whatever your hand finds to do,—¹⁰ do it with all your might! for there is neither Work, or Skill, or Knowledge, or Science, in the Grave to which you are going!

I have explored, and have seen ¹¹ under the sun, that the race is not to the swift; nor the battle to the strong;—nor bread to the wise;—nor wealth to the skillful; nor success to the prudent; but TIME and CHANCE happen to them all! Man, ¹² also, knows not his opportunity!—Like fishes caught in a cruel net,—and like birds caught in a trap,—the sons of Adam are caught like them, at a cruel time, that suddenly falls upon them!

Once I observed this result of intelligence under the sun,—and it was astonishing to me! There was a ¹⁴ little town with few men in it, and a great General came against, and surrounded it, and built entrenchments against it. But a poor person ¹⁵ possessing intelligence was found there, who rescued the town by his intelligence;—but the men did not remember that poor person!—I, however, ¹⁶ said, "Intelligence is better than strength. Nevertheless the intelligence of the poor is despised, and no one will listen to his words."

LECTURE 13.—TWO EPIGRAMS.

On the Value of Intelligence, as compared with Ignorance in Human Affairs.

1.

Wisdom and Folly.

The words of the Wise are heard in quiet, 17
While shouting rules among fools!
Wisdom is better than weapons of war, 18
But one blunder destroys much success!

2.

Dead Flies.

As dead flies make sweet oil stink, 10
So small follies, those held to be wise.
The wise man's heart is fixed at his right,— 2
The fool's heart, is at his left hand!
And the fool goes on his senseless way, 3
And tells all men that he is but a fool!

LECTURE 14.

On the Evils of Incompetent Governments.

- 4 If the temper of the Ruler rises up against you, do not persist in your position, for great offences are remedied by submission !

There is a wrong I have seen under the sun, as an error proceeding from the Government; promotion is often given to the low,—while the high are depressed.—I have observed slaves on horses, and Princes walking like slaves on the ground.

Suggestions for our Conduct.

- 8 Who digs a pit, may fall into it ;
 Who breaks a fence, a snake may sting him !
 9 Who removes stones may be hurt by them ;
 Who fells trees is by them endangered ;
 10 If the iron is blunt, and edge not sharp,—
 Exert your strength, and use good skill.
 11 The serpent stings without a charmer,
 And an unbridled tongue the same.
 12 The words of a wise mouth profit,
 But a fool's lips will swallow himself,—
 13 The opening words of his mouth are folly ;
 And the last from his mouth wild madness !
 14 But why foolishly multiply words ?
 Man knows not what came before him,
 And what will succeed,—who can tell ?
 15 The endeavours of fools exhaust them,
 When they know not the road to the town !
 16 Woe to you, land, when your King is a Slave,
 And your nobles are drunk in the morning !
 17 Happy land, when your King is from Princes,
 And your Nobles seek health from food not excess !
 18 By neglecting, the rafters will rot,
 And the house falls from idling hands.
 19 A feast is made for enjoyment,
 And Wine cheers the living ;
 And money is useful for all things !
 20 Curse not the King in your thoughts ;
 And curse not the rich in your chamber ;—
 For a bird of the sky bears the sound,
 And the owner of wings tells the speech !

LECTURE 15.

Admonitions to Reflect on the Future, and to Hope.

- 11 Cast your bread on the face of the waters, for you will find it again after many days.
 2 Give a portion to seven, and even to eight,—for you know not what distress may come over the country.
 3 —But if the clouds are full they pour rain on the earth and if a tree falls towards the south or towards the north, the tree will lie on the place

where it falls.—The watcher of the wind,—will not sow; and the examiner of the clouds will not reap. As, however, you have no more knowledge of the course of the wind, than of the bones of the embryo in the belly of the pregnant; in like manner you know not the action of God, who produces everything!—Therefore at morning sow your seed, and at evening withhold not your hand, for you know not which will prosper,—this, or that,—or whether both alike will do well !

LECTURE 16.

A Poem advising to Enjoy Life.

- 7 Light is sweet, and good to the eyes to see the Sun.—
 8 If many years are man's, in all of them rejoice,—
 But think that the days of darkness are many;—
 All is advancing Vanity !

4

Young man, enjoy your youth, and delight your heart while young ; 9
 And walk in the way of your heart, and in the desire of your eyes,
 But know about all these things, that GOD will come to judge.
 So cast care from your heart, and from your body suffering. 10
 For Youth and Age are Vanity !

LECTURE 17.1

A Poem on Declining Life.

Your Creator remember in time of your youth, 12
 Ere sorrow's days come, and the years full of grief,—
 When you cry out, " In them is no pleasure for me !"—
 Ere the Sun and the Light become dim, and the Morn and the Stars, 2
 And the clouds go away after rain !
 When the Guards of the House will be trembling, 3
 And the strongest of men will bow down ;
 And the grinders will cease as but few ;
 And the light of the windows be dim,
 And doors closed to the feet and the shuffling step ; 4
 When the bird's voice alarms, and the singers depress ,
 When fears come from the above, and the roadway below ; 5
 And sleep flies away,—
 And the grasshopper loads,
 And Desire will fail ;—
 And Man seeks his Long Home,
 And the Mourners will walk round the streets.—
 Ere the silver cord's loosed, or the golden bowl broke ; 6
 Or the Cup is found smashed at the spring,
 Or the Wheel is found lost at the Well,
 And Man goes to the earth that he was, 7
 And his Soul will return to the GOD Who gave it !

THE END OF SOLOMON'S LECTURES.

NOTE BY THE ANCIENT EDITORS.

Probably those employed under King Hezekiah to arrange these Lectures from the preserved manuscripts of his great ancestor, Solomon, for publication.

OLD EDITORIAL COMMENT.

- 8 "Vanity of Vanity," said the Preacher, "Vanity of Vanity !"
 9 But for the rest, the Preacher was skilful so far as teaching science to the People, and he was listened to, and selected many proverbs.
 10 The Preacher sought to discover pleasing words, and wrote accurately truthful conclusions.
 11 The discourses of philosophers are like pegs, and stakes, fixed by masterly

shepherds. They keep the flock together. But nevertheless my son, be 12 warned by this, that there is no end to the making of many books, and much learning is a weariness of the flesh.

When all is heard, this is the conclusion of the whole matter. "Reverence GOD, and keep His commands. 13 —They are for all mankind.—For GOD will bring every act into judgment, along with every secret, whether Good or Bad !"

THE END OF THE BOOK OF ECCLESIASTES, OR THE PREACHER.

THE BOOK OF ESTHER.

The Great Feast of Khushrush.

- 1 It was in the period of Khushrush. The Khushrush who was Emperor from Houd¹ to Kush,²—a hundred and twenty-seven provinces. In those days whilst this king reigned Khushrush fixed the throne of his Empire in the Palace of Shushan.
- 3 In the third year of his reign he made a feast for all his Princes and Ministers, and the powerful Officers of the Medes and Persians, and the Governors of the Provinces who were present with him, when he displayed the splendid wealth of his Empire, and the most beautiful treasures of his dominions for a number of days, 5—a hundred and eighty days. And when that period was run out, the King made one to all the people who were found at the palace of Shushan :—a feast for seven days to the small and great, in the Garden-court of the King's residence.
- 6 Curtains of muslin and purple hung on white cords, with fringes, on rings of silver from columns of marble. The sofas were of gold and silver, on a pavement of porphyry, and marble, and alabaster, and greenstone. And they drank out of golden cups of various patterns, plentifully of the royal wine, at the cost of the King.—
- 8 And this was the rule of the feast,—there was no control,—for so the King had ordered to the Steward of his Palace, that every one should do as he wished.

The Queen sent for.—Vashti's Refusal to Obey.

- 9 Vashti, the Queen, also made a feast for women in the Royal Palace

1 NOTE.—Ch. I., v. 1. "India," "Houd," as spelt in the Hebrew, was the ancient name of Indostan, and is now the Province of "Oudh," in Central India, East of the Punjab, and seems to have been the Eastern Boundary of the Persian Empire.—F. F.

² North Arabia.

of King Khushrush. On its seventh 10 day, when the King was elated by wine, he ordered Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven Chief Eunuchs, who attended King Khushrush, to bring the Queen Vashti to 11 the royal presence, with her Queenly crown, to show the people and nobles her beauty,—for she was charming to look at. But the Queen Vashti 12 refused to come at the order of the King by the hand of the Eunuchs. The King was consequently very furious, and his rage fired him. The 13 King therefore asked for the Judges who understood the customs,—as the King was accustomed to do towards all who understood affairs, and law, —and Carsheba, Shethar, Admatha, 14 Tarshish, Meres, Marsena, Memucan, seven Princes of Persia, and Media approached him. They were the privy counsellors of the King, and Presidents of the Empire.

"What should be done to Queen 15 Vashti according to Law, because she has not obeyed the order of the King Khushrush, given through the Chamberlains?" he asked.

And Memucan replied before King 16 Khushrush and the Princes, "Vashti the Queen has not only insulted the King, but all the Princes, and all the People who are in all the Dominions of King Khushrush, for the action of 17 the Queen will excite all the women to despise their masters in their sight, when they are told that King Khushrush commanded Vashti the Queen to be brought to him,—and she would not come! And to-day 18 it will be told to the ladies of Persia and Media. And when all the King's nobles hear of the action of Queen Vashti, there will be contempt and anger! Therefore, if it is pleasing 19 to the King, let this be recorded in the laws of the Persians and Medes, —so that it may not be passed by,—that Vashti shall no more come into the presence of Khushrush, and that

her Queendom be given by the King to the least amongst her companions. 20 Thus when the Decree that the King has made is published in all his Kingdoms,—for they are many,—then all the wives will respect their husbands from the greatest to the least."

- 21 This advice was satisfactory in the opinion of the King and the nobles. So the King acted on the advice of 22 Memucan, and sent out letters to all the royal provinces. To province and province according to its writing; and to People and People, according to its language, that every man should be master in his own house. He also published it in the language of his own People.

Ahshurush Grietes after Dismissing Vashti.

- 2 After these events the fury of King Khushrush having subsided, he remembered Vashti, and what she had done, and what had been decreed 2 against her. So the personal attendants of the King advised the King to seek young girls of charming beauty 3 for the King. The King consequently appointed officers in all the provinces of his Empire, who collected all the charmingly beautiful maiden girls to the Palace of Shushan, to the women's apartments, under the control of Hegai, the eunuch of the King, the Guardian of the wives, to give them 4 baths; and the girl who might be pleasing to the eyes of the King was to reign instead of Vashti. This suggestion was good in the opinion of the King, and it was adopted.

History of Esther.

- 5 There was a man, a Jew, an attendant in the Palace of Shushan, whose name was Mordecai-ben-Jair-ben-Shimei-ben-Kish, a man of 6 Benjamin, who had been carried from Jerusalem with the transports, when Jeconiah, the King of Judah, was transported by King Nebukad- nezzar to Babel, and he had brought up Hadassah,—who is Esther,—his 7 niece, for she had neither father nor mother, and the girl was exceedingly beautiful, and attractive to look at, and on the death of her father and mother Mordecai took her to his own 8 home. And when the command and decree of the King was published,

and many girls were collected at the Palace of Shushan under the care of Hegai, Esther was also taken to the Palace of the King, to the care of Hegai, the Guardian of the wives; and the girl was attractive in his 9 opinion, and she acquired kindness from him, and he hastened her preparations, and the appointments to be given to her, and selected seven girls to be given to her from the royal household. He also removed her and her maids to the house of the handsome women.

Esther, however, did not inform 10 her people or her relatives, for Mordecai had ordered her not to inform them. But every day Mordecai 11 walked before the Court of the women's house, to enquire about the health of Esther, and what was done with her.

The Royal Marriage Custom in Ancient Persia.

When a girl's turn came, and that 12 girl went to King Khushrush, at the end of her preparations according to the usage of the women, during twelve months,—for then the period of the baths were accomplished,—six months with oil of myrrh, and six months with perfumes, and female baths. The girl went to the King in 13 this way;—all that she asked for was given to her to accompany her from the women's apartments to the apartment of the King. She went in the 14 evening, and returned in the morning to the apartment of the secondary wives, to the care of Shashgaz, the Royal Eunuch, Guardian of the favourites. She never again went to the King, except the King was pleased with her, and might invite her by name.

Esther made Queen.

But when the turn of Esther, the 15 daughter of Abihail, the uncle of Mordecai, who had adopted her as a daughter, arrived to go to the King, she did not request anything, except what Hegai, the Royal Eunuch, the Guardian of women suggested. Yet Esther found admiration from the eyes of all who saw her. Thus Esther 16 was taken to the apartment of King Khushrush in the tenth month,—which is the month Tebeth,—in the seventh year of his reign. And 17 the King loved Esther more than all

the women, and she acquired favour and consideration with the King more than all the girls, so he placed the Queenly crown on her head, and she Queened instead of Vashti.

Mordecai Promoted to the Royal Court.

- 18 The King also made a great feast on the occasion to all his Nobles and Ministers,—the feast of Esther,—and made a remission to his provinces, and distributed presents from the King's hand. And when the girls were assembled again, then Mordecai was promoted to the Royal Court.
- 20 Esther, however, had not disclosed this to her relatives, or her people, as Mordecai had instructed her;—for Esther did as Mordecai commanded her, the same as when she was brought up by him.

Mordecai Discovers a Conspiracy.

- 21 During the period when Mordecai sat in the Royal Court, two of the Royal Chamberlains, Bigthan and Teresh, of the Guardians of the Gate, were insulted, so they conspired to assail King Khushrush. But Mordecai was informed of the affair, and reported it to the Queen Esther, and Esther told it to the King, in the name of Mordecai.
- 23 So he enquired into the matter and discovered it, and hung both of them on a tree, and had it recorded in the record of the daily events before the King.

Haman made Prime Minister.— His History.

- 3 After these events King Khushrush promoted Haman-ben-Hammedatha, the Agagite, and ennobled him, and set his chair above all the Princes he had. So all the ministers of the King who were in the Royal Gate knelt and bowed to Haman, for the King commanded it. But Mordecai would not kneel or bow. Consequently the ministers of the King, who were at the Royal Gate, said to Mordecai, "Why do you disobey the King's order?"
- 4 And they repeated this to him day by day, but he would not listen to them. So they informed Haman to ascertain if Mordecai could retain his position, for he had informed them he was a Jew. When Haman learned that Mordecai did not kneel or bow to him, Haman was filled with fury.

But it was despicable in his eyes to lay hand on Mordecai alone,—for they had informed him of the race of Mordecai,—so Haman plotted to destroy the whole race of the Jews who were in the whole empire of Khushrush, along with Mordecai.

Haman Conspires to Exterminate the Jews.

In the first month,—which is the 7 month of Nisan,—in the twelfth year of King Khushrush, they threw the arrows (which are their lots),—before Haman from day to day, and from month to month, until the twelfth, which is the month of Adar.—Then Haman said to King Khushrush, "There exists a single people dispersed and scattered amongst all the provinces of your Empire, with different customs from all the people, and they do not obey the Edicts of the King. Consequently it is no advantage to the King to protect them. If, therefore, the King approves 9 of an-edict to destroy them, I will pay ten thousand talents of silver for the hands of those who execute the business, and bring it to the King's treasury."

So the King took his seal from off 10 his finger and gave it to Haman-ben-Hammedatha, the Agagite, the enemy of the Jews. The King also said to 11 Haman, "I will give the money to you. But as for that People,—do what you like with them!"

A Proclamation Issued to Destroy the Jews.

Then the Royal Trumpet was blown 12 on the thirteenth day of the first month, and it was written, exactly as Haman ordered, to the Viceroys, and the Governors who were over Province and Province; and to the Generals of the Forces, and the Peoples in their own languages, it was written in the name of King Khushrush, and sealed with the Royal seal. Letters were also 13 sent by means of the post to all the provinces of the King, "To destroy, to kill, and exterminate, the whole of the Jews, from youths to old men, with the infants and women in a single day,—in the thirteenth day of the twelfth month,"—which is the month of Adar,—and to plunder their property. A 14 copy of this letter to be published as a Decree in every Province, and the Provincial Authorities to distribute it

to all the Peoples, for them to be prepared for that day." The Mails were sent out urgently as if by command of the King, and the Decree was published at the Palace of Shushan, while the King and Haman sat drinking. But the City of Shushan was thrown into confusion.

Mordecai prays God to Defeat the Jews' Enemy.

4 Mordecai, however, knew of all that was done. Mordecai, therefore, tore off his robes, and clothed in a sack, and went to the centre of the City, and shrieked with a great and bitter shriek! Then he went opposite the Royal Gate,—for he might not enter the Gate of the King clothed in a sack. 3 And in every Province and Provincial village where the Order of the King, and the Decree arrived, there was great depression among the Jews, who fasted, and wept, and mourned in sacking, and ashes were spread under many.

Esther is Informed of the Decree.

4 But Esther's maids and her eunuch came and informed her; and the Queen was in great anguish, and sent clothing to Mordecai to clothe himself, and to ask him to strip the sacking off him. But he would not accept it. 5 Esther consequently called to Hatak, one of the Royal Chamberlains, who waited on her, and ordered him to go to Mordecai to learn what this meant, 6 and what it was? Hatak accordingly went to Mordecai, into the Market-place of the town, which is opposite the King's Gate, and Mordecai informed him of all that had happened, and the sum of money that Haman had promised to pay into the King's treasury for the extermination of the 8 Jews. He also gave him a copy of the enrolled Decree, which was deposited at Shushan, for their destruction, to show to Esther, and he commanded her to go to the King to arouse him, and to intercede with him for her People. 9 Hatak then returned and reported the words of Mordecai to Esther. But Esther replied to Hatak and dispatched him to Mordecai;—"All the servants of the King, and the People of the Royal Provinces know that any man or woman who goes to the King into the Inner Court, who has not been

invited, has one fate,—to die!—except the King extends to them his Golden Sceptre. So it will be with myself. I have not been invited to go to the King this three days."

So he reported the words of Esther 12 to Mordecai.

But Mordecai replied in return to 13 Esther, "Do not imagine in your mind that the household of the King will escape more than all the Jews!—For 14 if you keep silent at this period, yet life and deliverance will arise to the Jews from some other quarter, but you and your father's house will be destroyed.—But who knows if it was not for this occasion you were raised to the Queendom?"

Then Esther commanded to reply 15 to Mordecai, "Go! Collect the whole 16 of the Jews who are found in Shushan, and let them fast for me, and neither eat nor drink for three days, night and day, and I also and my maids will fast. I will then go to the King, although contrary to the law,—and if I perish I shall perish."

Mordecai accordingly went and did 17 all that Esther commanded.

Esther Intercedes with the King for her People.

And when the third day arrived 5 Esther the Queen dressed herself and appeared in the Inner Court of the Royal Palace, opposite the King's apartments; and the King sat on the royal throne in the Palace, under the verandah of the Palace. And when 2 the King saw Queen Esther, she raised admiration in his eyes,—and the King extended the Golden Sceptre to Esther. So Esther approached to the end of the sceptre, when the King 3 asked, "What is it Queen Esther? And what do you ask?—It shall be given to you, even if half of my Empire!"

When Esther answered, "If it 4 pleases the King that the King and Haman would come to a dinner which I have made for them?"

Then the King said, "Order Haman 5 to be quick, and accomplish the request of Esther."

The King and Haman dine with Esther.

The King and Haman consequently went to the dinner that Esther had prepared, and the King asked 6

Esther while drinking his wine, "Whatever you ask shall be given to you; even if you ask half of my Empire,—it shall be done."

- 7 And Esther replied and said, "If I have found favour in the sight of the King,—and if it pleases the King to grant my request, and to do what I ask,—let the King and Haman come to a dinner that I will make for them, and to-morrow I will make a request to the King."

Haman Determines to Hang Mordecai.

- 9 Haman consequently went out that day glad and delighted at heart. But when Haman saw Mordecai at the Gate of the King, and that he did not rise or tremble before him, Haman was filled with fury against Mordecai.
- 10 However, Haman restrained himself, and went to his home, where he sent and collected his friends and his wife
- 11 Zeresh, and Haman related to them his great wealth, and his numerous children, and how the King had advanced him, and how he had raised him above all the Princes and
- 12 Ministers of the King. "And," Haman continued, "Esther the Queen also did not admit with the King any one to the Dinner that she made, except myself! And also to-morrow I am invited by her, together with
- 13 the King!—But all this is nothing to me, so long as I see Mordecai the Jew sit in the Court of the King!"
- 14 So Zeresh and all his friends said to him, "Let them make a Gallows fifty cubits high, and in the morning speak to the King, and he will hang Mordecai upon it. Then go to the dinner with the King, happy and glad hearted!"
- This advice was good in the opinion of Haman.

Khushrush cannot Sleep.

- 6 On that night sleep wandered from the King, so he ordered the records of the current events of his days to be brought, and they were read before
- 2 the King; and the record of the information given by Mordecai about Bigthan and Tharash the Royal Chamberlains who guarded the threshold, who conspired to lay hands on
- 3 King Khushrush, was lit upon. When the King asked, "What has been done

in value and advancement to Mordecai for that?"

And the young men who attended on the King replied, "Nothing has been done for him."

So the King asked, "Who is in the Court?"

Just then Haman had come to the Outer Court of the Royal Palace to ask the King to hang Mordecai on the gallows he had prepared for him; so the pages of the King said to him, "We see Haman standing in the Court;" and the King replied, "Let him enter!"

The Man the King Delights to Honour.

Haman consequently entered, and the King asked him, "What should be done to the man whom the King delights to honour?"

But Haman said to his heart, "Whom would the King delight to honour, except myself?" Therefore Haman replied to the King,

"For the man whom the King may delight to honour, let them bring Royal Robes, such as the King himself has worn, and a horse that the King has ridden upon, and which has the Royal Plume on its head; and let them give the robes and the horse into the hand of a man among the most distinguished of the King's Nobles, and let them be put upon the man whom the King delights to honour with distinction, and let him ride on the horse through the streets of the City, and proclaim before him;

'It is done thus to the man whom the King delights to honour!'

Haman Ordered to Honour Mordecai.

The King then said to Haman, "Make haste! Take the robes and the horse, as you have said, and do so to MORDECAI the JEW, who sits in the Royal Gate! Do not omit anything from all that you have suggested."

Haman therefore took the robes and the horse and clothed Mordecai, and he rode through the Squares of the City, and it was proclaimed before him,

"IT IS DONE THUS TO THE MAN WHOM THE KING DELIGHTS TO HONOUR!"

Then Mordecai returned to the Royal Court, but Haman went to his home depressed and with an aching head. And Haman related to Zeresh his wife, and to all his friends, all that had happened, when his advisers and his wife said to him;

"If this Mordecai is of the Jewish race, before whom you have begun to fall, you cannot resist him,—but will fall before him." ❧

Esther's Second Dinner.

- 14 While they were talking with him the King's Chamberlains approached and commanded Haman to come to the dinner that Esther had prepared.
7 So the King and Haman went to dine with Queen Esther.

Haman begs his Wife of Esther and is Refused.

- 2 Then the King said to Esther, on the second day, while drinking his wine, "What do you ask, Queen Esther, and it shall be given to you? Even if you ask for half of my Empire—it shall be done!"

- 3 And Queen Esther answered and said, "If I have found favour in your eyes, King;—and if it is the pleasure of the King—Give me my life, at my request, and my People's on my Petition! For we are sold,—I and my People,—to Destruction, to Murder, and to Extermination! And if we had only been sold for bondmen and women, I would have been silent; but there is no affliction comparable to the King's loss!"

- 5 But King Khushrush answered, and asked of Queen Esther, "Who is he,—and what is he,—who has planned in his heart to do this?"

- 6 And Esther replied, "A cruel and hateful man;—That wicked Haman!"

- 7 Then Haman was terrified at the faces of the King and Queen. And the King rushed in his fury from the wine table to the Palace Garden; but Haman stayed to beg for his life from Esther the Queen; for he saw that complete ruin from the King was before him.

- 8 When the King returned from the Palace Garden to the Wine-room, Haman was fallen on the sofa that Esther was upon, so the King exclaimed, "Will he also ravish the Queen before me in the Palace?"

So the word went out of the King's

mouth, and they covered Haman's face, and Harbonah, one of the Royal Chamberlains, said, "There is ready the gallows of fifty cubits high that Haman made for Mordecai, who spoke good news to the King. It stands near the Palace of Haman!—If the King commands he can be hung upon it!"

So they hung Haman on the 10 Gallows which he had prepared for Mordecai! Then the fury of the King was appeased.

Haman's House given to Esther.

On the same day King Khushrush 8 gave to Queen Esther the house of Haman, the Jew-hater, and Mordecai was brought before the King, for Esther had informed him what he was to her, and the King took off 2 his ring,—that which he had recovered from Haman,—and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

Esther begs the Wife of her People.

Then Esther again spoke to the 3 King, and fell at his feet, and wept, and besought him to redress the wickedness of Haman, the Agagite, and the conspiracy he had contrived against the Jews. And the King 4 extended the Golden Sceptre. So Esther arose and stood before the King, and said, "If it is good to the 5 King, and if I have found favour before him, and it is acceptable before the King, and I am pleasing in his eyes,—let it be written to reverse the letters that Haman-ben-Hammadatha the Agagite contrived, when he wrote to exterminate the Jews, who are in all the Provinces of the King. For how can I bear to 6 see the misery that will find my People? And how can I endure to look on the destruction of my relatives?"

King Khushrush, however, replied 7 to Esther the Queen, and to Mordecai the Jew, "You see I have given the Palace of Haman to Esther, and they have hung him upon the Gallows, because he stretched out his hand against the Jews.—But 8 you must write to the Jews, as seems best in your opinion, in the name of the King, and you can seal with the Royal Seal,—for a letter that has been written in the Royal Name, and sealed with the

Royal Seal, is not able to be reversed!"

**The Imperial Order to the Jews
to Defend Themselves.**

- 9 They consequently summoned the Royal Secretaries for the purpose in haste, on the twenty-third day of the month Sivan,—the third month,—who wrote as they were instructed by Mordecai the Jew, to the Viceroy, and Governors, and Generals of the Provinces, which were from Houd to Kush, a hundred and twenty-seven Provinces, Province by Province, according to the writing of the People, and according to the language of the People, and to the Jews in their Alphabet and Language.
- 10 They wrote in the name of the King Khushrush, and sealed it with the Royal Seal, and sent the letters by the Posts on horseback, on Race-
- 11 horses, bred in the royal stud, by which the King granted to the Jews who were in every town to collect and stand for their lives, and to destroy, to kill, and exterminate all forces of the people or province who assailed them, to infant, and wife,
- 12 and to plunder their property, on the same day in all the Provinces of King Khushrush, on the thirteenth of the twelfth month,—which is the month of Adar.
- 13 A copy of this letter was also published as a decree in every Province and Government, openly, to all the Peoples, that the Jews might be ready against that day to defend themselves from their enemies.
- 14 The Posts therefore went out mounted on race-horses from the studs, hurried and impelled by command of the King. The Decree was also published at the Palace of Shushan.

**Mordecai made Prime Minister
of Persin.**

- 15 Then Mordecai left the presence of the King completely clothed in Royal Robes of blue and white, and a great wreath of gold, and a shawl of muslin and purple; and the City of Shushan shouted and rejoiced.
- 16 And the Jews had light and delight,
- 17 and joy, and honour. And all over, Province by Province, and in every City, and Village where the Royal Message and Decree arrived, the Jews were glad and rejoiced, with festivity, and a good day, and many

from among the population of the country became Jews, for a terror of the Jews fell upon them.

The Jews Destroy their Assailants.

So in the twelfth month,—that is 9 the month of Adar,—on the twelfth day of it, when it approached to put the Royal Command and Decree into practice;—on the day that the enemies of the Jews hoped to dominate them;—it then turned about that the Jews dominated those who hated them! And the 2 Jews collected in the towns, and in all the Provinces of King Khushrush, and assailed all who sought to injure them, and no man could resist them, for a terror had fallen on all the Peoples. And all the Generals of 3 the Provinces, and the Viceroy, and Governors, and Executive Officers of the Royal affairs, assisted the Jews, for the terror of Mordecai had fallen upon them. For Mordecai 4 was great in the Palace of the King, and his fame travelled to all the Provinces, for the man Mordecai advanced and was great.

The Jews therefore struck with the 5 edge of the sword all their enemies, and slew, and destroyed, and did to their enemies as they pleased. And 6 in the Palace of Shushan the Jews killed five hundred persons, and 7 Parshomdatha, and Dalphon, and Aspatha, and Poratha, and Adalia, 8 and Aridatha, and Parmashta, and Arisal, and Aridal, and Vaizatha, 9 the ten sons of Haman-ben-Hamma- 10 datha, the Jews' enemy, they killed, but did not lay hands on their property.

On the same day the number of 11 the slain at the Palace of Shushan was brought before the King, when 12 the King said to Esther the Queen, "In the Palace of Shushan the Jews have slain and destroyed five hundred persons, and the ten sons of Haman;—What have they done in the rest of the Royal Provinces?—Now what is your request?—and it shall be given to you!—And what is your petition further?—and it shall be done!"

And Esther replied, "If it is the 13 King's pleasure, grant that the Jews may do to-morrow what they have done to-day in Shushan,—and let them hang the ten sons of Haman on the Gallows!"

- 14 And the King replied, "It shall be done." So a Decree was issued in Shushan, and the ten sons of
 15 Haman were hung up. The Jews also who were at Shushan collected on that day, and slew in Shushan three hundred persons, but laid not their hands upon their property.
 16 And the rest of the Jews who were in the Royal Provinces collected and stood for their lives, and for peace from their enemies, and killed seventy-five thousand of their haters, but did not seize their property.
 17 On the thirteenth day of the month of Adar, but rested on the fourteenth, and made it a day of festivity and
 18 rejoicing. The Jews in Shushan, however, collected on the thirteenth and fourteenth of it, but rested on the fifteenth, and made that a day
 19 of festivity and pleasure. Consequently he scattered Jews who resided in the scattered villages make the fourteenth day of the month Adar a delight and festivity, and a good day, and send presents to their neighbours.

The Feast of Purim Appointed to the Jews.

- 20 Mordecai afterwards recorded these events, and sent letters to all the Jews who were in the whole of the Dominions of King Khushrush, near or far, to ordain to them to celebrate the fourteenth day of the month of Adar, and the fifteenth day of it, from year to year, as days upon which safety came to the Jews from their enemies, and as the month which was turned from agony to delight for them, and from despair to be a pleasant day, and to make them days of festivity and delight, and for sending presents everyone to his neighbour, and gifts to the poor.
 23 The Jews consequently undertook to continue it, as they had begun to do, and as Mordecai had written to them, for Haman-ben-Hammadatha, the Agagite, the oppressor of all the Jews, had plotted against the Jews to exterminate them, and he had thrown the arrow, (that was his lot), to defeat and exterminate them.
 25 However, when it came to be discovered, the King commanded by letters to turn the wicked plot, that

he had contrived against the Jews, upon his own head, and they hung him and his sons on a Gallows.

They consequently name those 26 days, "Purim,"¹ from the word for an Arrow. Therefore on the receipt of these letters, and an account of what they had experienced, and what had occurred to them, the Jews 27 decreed and imposed upon themselves and on their descendants and all who joined them, that they would not omit to do year by year on these two days as the letters directed. And that those days should be 28 remembered and practised from generation to generation, in every family, province, and town, and that these days of Purim should not be omitted amongst the Jews, nor the memory of them cease from their race.

Esther Confirms the Feast of Purim.

Esther, the Queen, also, wrote 29 with full authority to confirm the second Decree of Purim; and sent 30 letters to all the Jews of the hundred and twenty-seven provinces of the Empire of Khushrush, as messages of peace and security. And confirmed 31 the fixed days of Purim as Mordecai and Queen Esther had appointed to them; and which they had taken upon the souls of themselves and their race, with acts of fasting and crying.—So the Command of Esther confirmed the affairs of the Purim, and it was recorded in this book.

The Greatness of Mordecai.

King Khushrush afterwards laid a 10 tax on the land and the isles of the sea. And as to all the result of his 2 authority and power, and the wide greatness of Mordecai, how great he was with the King, they are recorded in the history of the events of the days of the Kings of Media and Persia. For Mordecai the Jew was second 3 to King Khushrush, and great among the Jews, and delightful to the man of his countrymen. He sought to benefit his People, and made safety for all his race.

¹ NOTE.—Purim, "Arrow," from the Persian, "Pur," _ر, an arrow.—F. F.

THE BOOK OF DANIEL.

BOOK THE FIRST.

HISTORY OF DANIEL.

Nebukadnezzar orders Daniel and Others to be Educated.

1 **N**EBUKADNEZZAR, King of Babel came in the third year of Jhoiakim King of Judah, to Jerusalem, and besieged it, and the ALMIGHTY gave Jhoiakim, King of Judah into his power, with part of the furniture of the House of God, and he carried them to the land of Shinar, to the House of his God, and he put the furniture into the treasury of his God.

2 Then the King commanded Ashphenaz, his High Chamberlain, to select some of the children of Israel, and some of the Royal Family, and some of the nobles. Boys in whom there was no defect, and pleasing in appearance, and to educate in every science, and have them taught in knowledge, and trained in affairs,—who might have ability in them to attend in the Royal Palace; and to teach them the alphabet and language of the Kasdim. The King also assigned them daily a portion of the Royal food, and wine from his own altar, and to educate them for three years, and at the end for them to attend before the King.

3 And there were amongst them, from the children of Judah, Daniel, Hananiah, Mishal, and Azariah.

4 But the High Chamberlain changed their names, and gave to Daniel, Beltishazur, and to Hananiah, Shadrak, and to Mishal, Meshak, and to Azariah, Abed-nego. Daniel, however, decided in his heart not to pollute himself with the king's food, or wine from his cellar, so he requested of the High Chamberlain that he might not be defiled. And GOD gave Daniel favour and acceptability with the High Chamberlain. The High Chamberlain, however, said to Daniel, "I am afraid of my Master the King, who has appointed what your food and drink shall be, and he will observe your faces more gloomy than the lads who are around you, and I

shall forfeit my head to the King!" But Daniel replied to Meltzar who had been appointed High Chamberlain over Daniel, Hananiah, Mishal, and Azariah. "Pass by your servants, I pray, for ten days, and give us grain to eat, and water to drink. And compare our appearance for yourself, with the appearance of the lads who eat the King's food, and do with your servants according to the result."

5 So he listened to this request of his, and passed them for ten days, and at the end of the ten days he made an examination of the result, which was they were better and fairer in body than all the lads who ate the Royal provisions. So he gave them grain.

6 And GOD gave to these fair lads intelligence and skill in all books, and science; and to Daniel understanding about all visions and dreams. And at the end of the period the King had commanded for their production, the High Chamberlain brought them to the presence of Nebukadnezzar. Then the King conversed with them, and found none amongst them all equal to Daniel, Hananiah, Mishal, and Azariah. So they attended in the Royal presence, and in every matter of scientific knowledge that the King enquired of them about, he found them ten times better informed than all the Engineers and Mathematicians who were in his whole Empire. And Daniel lived until the first year of King Kuresh.

Nebukadnezzar's Dream.

It occurred in the twelfth¹ of the reign of Nebukadnezzar that Nebukadnezzar dreamed dreams, and his

¹ NORZ.—Ch. 2, v. 1. "Second" for "Twelfth year" is a chronological impossibility, as will be seen by Second Kings, ch. 24, v. 1. It is examined; and also the statement in Daniel, ch. 1, that it was at least three years after Nebukadnezzar's return from the capture of

mind was disturbed, and his sleep
 2 left him. The King consequently
 ordered to call the engineers and
 mathematicians and enchanters, and
 Kasdim¹ to explain the King's dreams
 3 before the King. When the King said
 to them "I have dreamed a dream,
 and my mind is disturbed to under-
 stand the dream."
 4 But the astronomers replied to the
 King in Aramic, "King may you live
 for ever! Tell the dream to your
 Slaves, and we will explain it clearly!"
 5 He responded to the Astronomers,
 and said, "The purport has gone
 from me!—But look! If you do not
 inform me what the dream was, and
 explain it, you shall be cut in pieces,
 you slaves, and your houses be made
 6 a dung-hill!—But if you show the
 dream and explain it, you shall be
 given gifts and great honours!—Relate,
 therefore, what I saw first, and show
 me the dream, and explain it!"
 7 They again answered, and said,
 "Let the King tell to his slaves the
 dream, and we will explain its
 meaning!"
 8 The King retorted and said, "I
 know assuredly that you are putting
 off, because you discover that the
 9 matter has gone from me.—Therefore,
 if you do not inform me what the
 dream was,—you have one fate;
 —for you utter lies, and rotten con-
 trivances, to talk before me till my
 mood changes;—Look sharp! Tell
 me the dream!—when I shall know
 that you can explain its meaning!"
 10 The astronomers replied to the
 King, and said, "There is never a

man on earth who is able to accom-
 plish the King's demand! Because
 no Great King or Ruler ever asks
 such a thing, of any engineer, en-
 chanter, or astronomer! And the
 11 statement the King demands is
 tremendous! And besides there is
 no one who could accomplish it to
 the King, except the Gods, whose
 dwelling is not in flesh!"

Because of this the King was angry,
 12 and excessively furious, and ordered
 the destruction of all the Scientists
 in Babel! and a Decree was pub-
 13 lished to kill all the Scientists, and
 they searched after Daniel and his
 associates to kill them.

Daniel, however, met Ariok, the
 14 Captain of the Guards, who had been
 sent by the King to kill the Scientists
 of Babel. He addressed and asked
 15 Ariok, the Superintendent of the
 King,—“On what account is the
 Decree of the King so sudden?”

And Ariok informed Daniel of the
 affair. Then Daniel rose, and went
 16 to the King, and begged to be given
 a fixed time when he would explain
 it to the King.

Daniel then returned to his house
 17 and communicated with Hananiah,
 Mishal, and Azariah his companions,
 about the matter, and entreated them
 18 to request the GOD of HEAVEN not
 to hide this thing, so that Daniel and
 his friends might not be destroyed
 with the rest of the Scientists of
 Babel. After that the secret was
 19 revealed to Daniel in a vision at
 night, and Daniel thanked the GOD
 of HEAVEN. Daniel addressed Him
 20 and said;

Daniel's Anthem of Thanks.

"Should not the Name of GOD be blessed,
 For ever and ever?

For wisdom and power are His;

And He changes the times,

And appoints opportunities;

He raises kings and depresses kings;

He to the wise gives wisdom,

And He gives knowledge and skill,

He reveals the deep and the hidden;

He knows what is obscure,

And light resides with Him.

Jerusalem, before Daniel had finished his
 education and been introduced as a Page at
 Court, as stated in Daniel 1, as above. We
 cannot, therefore, doubt but that the word
 עשר (aser)—"ten" has been omitted after

the first numeral שתיים (shethim)—two,
 which in Hebrew form one word, "twelfth."
 I consequently translate it as "twelfth year."
 —F. F.

¹ Astronomers.

23

I thank You, GOD of my Fathers,
And praise for giving me science, and power,
And revealing what we sought from You ;
Revealing this thing of the King's."

Daniel asks an Audience.

- 24 In consequence of this Daniel went to Ariok, whom the King had appointed to destroy the Scientists of Babel, and said to him, "Do not destroy the Scientists of Babel!—Bring me before the King, and I will myself explain it to him."
25 Ariok consequently went in haste with Daniel to the King and said to him, "I have found a man from among the Captive Jews who can tell the King the meaning."
26 The King then addressed, and asked Daniel,—who was named Beltshazar;—"Are you able to tell me the Dream that I saw, and explain it?"
27 Daniel replied to the King and said,— "The secret that the King demands no Scientist, Enchanter, or Engineer is able to decide and show
28 to the King!—However, there is a GOD in Heaven who reveals the hidden, and He has made known to King Nebukadnezzar what will be in future times.—

Nebukadnezzar's Dream.

- "Your Dreams, and the visions of your head upon your bed were these. From you, King, your thoughts ascended on your bed, as to what would be after now, and the Revealer of the Hidden made known to you,
30 what will be! But not for any Science that I possess, more than any living, has this secret been revealed to me, but, with the object for me to make it known to the King, and that you might know the thoughts of your mind.
31 "You, King, were looking, and saw a Great Image. This Image which was great, and its splendour dazzling, stood before you, and its aspect was terrible. The head of the Image was of fine gold; its breast and arms of silver; its belly and thighs of brass; its legs of iron; its feet part of iron
32 and part of clay! You looked at it until a stone was cut without hands and thrown against the iron and clay feet of the Image, and broke them to pieces. Then at once, the Iron, Clay,
33 Brass, and Gold were broken, and became like chaff from thrashing

wheat, and the whole were carried away by the wind, and no rest was found for them; but the stone that struck the Image became a Great Mountain, and filled the earth!

"THAT WAS THE DREAM.—Now the meaning shall be told to the King.

"You, King, are a King of Kings!

to whom the GOD of HEAVEN has given this Empire, its power, its might, and splendour. And wherever the sons of men reside, the beasts of the field, and the birds of the skies, he has given into your hand, and you rule all of them.—You are the Head of Gold!

"But after you another Kingdom
29 will arise inferior to yours! and another third kingdom of brass, which will rule over all the country. Then a fourth kingdom that will be
30 as strong as Iron. Because as Iron breaks and crushes all, so like iron it will break all in pieces, and crush. And as you saw its feet and toes were
31 formed part of clay, and part of iron; that Kingdom will be a divided one: yet the firmness of iron will be in it, because you saw the iron mixed with
32 tempered clay. So as the toes were part of iron, and part of clay, part of that Empire will be strong, and part brittle; and as you observed the iron
33 was mixed with the tempered clay, they will mix themselves with the races of mankind;—but will not stick together with each other, as iron does
34 not unite with clay. But in the days of those kings, the GOD of HEAVEN will establish an EVERLASTING EMPIRE, and Indestructible,—whose Sovereignty will not be transferred to another People. It will subdue and
35 break all the Kingdoms, and will stand for ever! And as you saw a stone cut from a rock,—but not by hands,—which broke the iron, the brass, the clay, the silver, and the gold;—the GREAT GOD has revealed to the King what will come after now,—and the Dream is certain, and my Interpretation true!"

Nebukadnezzar's Astonishment and Terror.

Then King Nebukadnezzar fell on
45 his face and did reverence to Daniel,

and commanded to present a gift and perfumes to him. Then the King addressed Daniel and said :

" I know by a proof that your GOD is a GOD of Gods, who makes kings, and reveals the hidden, since you have been able to disclose this hidden thing ! "

Daniel is Promoted.

48 The King afterwards promoted Daniel, and presented him with great gifts, and made him Governor over all the Province of Babel, and President of all the Scientists of Babel. Daniel, however, asked it from the King, and he appointed as Administrators of the Province of Babel Shadrak, Meshak, and Abed-nego. But Daniel continued at the King's Court.

The Golden Column.

3 Nebukadnezzar the King made a Golden Column, whose height was sixty cubits, and its breadth six. He erected it on the plain of Dura, in the Province of Babel.

Dedication of the Golden Column.

2 Then Nebukadnezzar sent to collect the Viceroy, Presidents, and Lawyers: the Judges, the Treasurers, the Counsellors, the Justices, and all the Governors of Provinces, to assemble for the dedication of the column that King Nebukadnezzar had erected.

3 Consequently all the Viceroy, Presidents, and Lawyers, with Judges, Treasurers, the Counsellors, the Justices and all Governors of Provinces assembled to the dedication of the Column that King Nebukadnezzar had set up. Then the Herald proclaimed :—

The Fiery Furnace.

" It is commanded to you.—Peoples,

5 Nations, and Languages, that at the time you hear the sound of the horn, pipe, harp, sackbut, psaltery, bagpipe, and all kinds of music, you shall fall down and worship the Column of Gold that Nebukadnezzar the King has erected !—And whoever does not fall down and worship it,—shall immediately be flung into the middle of the burning fiery furnace ! "

7 Consequently at the time appointed when all the Peoples heard the sound of the horn, the pipe, the harp, the

sackbut, the psaltery, the bagpipe, and all kinds of music, all the Peoples Nations, and Languages, fell and worshipped the Golden Column that King Nebukadnezzar had set up !

The Jews Accused of not Worshipping it.

However, at that time some men of 8 the Kasdim approached and accused the Jews. They addressed King 9 Nebukadnezzar,

" May you live for ever, King !—Did 10 not you yourself, King, appoint a Decree for all men, when they heard the sound of the horn, the pipe, the harp, the sackbut, the psaltery, the bagpipe, and all kinds of music, to fall down and worship the Golden Column? And that whoever did not fall down 11 and worship, should immediately be flung into the middle of the burning fiery furnace ?—But there are men of 12 the Jews whom you have appointed over the administration of the Province of Babel, Shadrak, Meshak, and Abed-nego ;—these men have not obeyed you, King ! They have not fallen down to your God ; and have not worshipped the Golden Column that you have set up ! "

Then Nebukadnezzar, in rage and 13 fury, commanded Shadrak, Meshak and Abed-nego to be brought. And the men were brought before the King: when Nebukadnezzar addressed and 14 said to them.

" Shadrak, Meshak, and Abed-nego, why do you not honour and fall down to my God, nor worship the Golden Column I have erected ?—However, are you prepared, at the 15 time you hear the sound of the horn, the pipe, the harp, the sackbut, the psaltery, the bagpipe, and all kinds of music to fall down and worship the Column that I have made ?—If you will not worship, you shall be immediately flung into the middle of the burning fiery furnace !—And who is the God that can deliver you from My hand ? "

Shadrak, Meshak, and Abed-nego 16 replied, and said to King Nebukadnezzar ;—

" We do not care enough about this Decree to answer you !—Be sure 17 there is a GOD Whom we worship, Who is able to deliver us from the burning fiery furnace ! And HE will deliver us from your hand, King !

- 18 But if not, let it be known to yourself, King, that we will not reverence your God, nor worship the Golden Column you have set up!"

The Despot's Fury.

- 19 Then Nebukadnezzar was filled with fury, and the shape of his face was changed, at Shadrak, Meshak, and Abed-nego, so in reply he ordered them to heat the furnace seven times more than usual, and commanded the strongest men in his army to bind Shadrak, Meshak, and Abed-nego, and to fling them into the fiery furnace!
- 20 Consequently these men were bound in their trousers, waistcoats, mantles, and turbans, and flung into the middle of the burning fiery furnace. However, because the furnace was made excessively hot, owing to the urgent command of the King, the men who took up Shadrak, Meshak, and Abed-nego were killed by the flame of the fire; but those three men, Shadrak, Meshak, and Abed-nego fell bound into the centre of the burning fiery furnace!
- 21 Then Nebukadnezzar was terrified, and rose up hastily, and addressed his Counsellors, and asked, "Did we not throw three men bound into the middle of the burning fiery furnace?" They answered and said, "Certainly, King!"
- 22 He replied and said,—“How then do I see four men loose, walking in the midst of the fire, and unimpaired? And the appearance of the fourth is like a SON of a GOD!”
- 23 Then Nebukadnezzar approached the entrance of the burning fiery furnace, and called, and said,—“Shadrak, Meshak, and Abed-nego, servants of the HIGHEST GOD, come out, and come here!”
- 24 Then Shadrak, Meshak, and Abed-nego came out of the midst of the fire, and the Viceroy, the Presidents, and the Counsellors of the King, saw the men, and that the fire had not had power over their bodies, and that the hair of their heads was not singed, and their clothing not injured, and the smell of fire was not upon them.
- 25 Nebukadnezzar consequently exclaimed, “Thank the GOD of Shadrak, Meshak, and Abed-nego, Who sent His Messenger, to deliver His servants who trusted upon Him, who dis-

regarded the Royal Decree, and gave up their bodies, and would not serve, and would not worship any God, but their own GOD! Therefore I now 29 Ordain a Decree to every People, Nation, and Language, that whoever shall speak insultingly of the GOD of Shadrak, Meshak, and Abed-nego, shall be cut to pieces, and their houses made a dung-hill, because there is not another GOD who is able to deliver like Him!”

The King afterwards promoted 30 Shadrak, Meshak, and Abed-nego, in the Province of Babel.

(Ch. 4. A.V.) Nebukadnezzar's Proclamation of Gratitude to the God of Israel.

“Nebukadnezzar the King, to all 31 Peoples, Nations, and Languages, who reside on all the earth,—Perfect Peace!—

“It is a pleasure to me to declare 32 the signs and wonders which the HIGHEST GOD has shown towards me. How great are His Signs! And how mighty His wonders! He reigns king for ever! And His Government is for ages of ages! (Ch. 4. Heb.)

“I, Nebukadnezzar, was at peace in my home, and flourishing in my Palace. I dreamed a vision, and 2 was depressed, and the thoughts upon my bed, and the visions, terrified my head. Therefore I issued an order 3 to bring before me all the Scientists of Babel to explain the purport of my dream. Consequently the 4 Engineers, the Enchanters, the Astronomers, and Mathematicians came, and I related my Dream to them;—but they could not explain its meaning. At last, however, 5 Daniel came before me;—whom I have appointed Prince of Bel,—after the name of my God,—and in whom there is the spirit of the Holy Gods,—to whom I related my Dream;—...

Nebukadnezzar's Second Dream.

“Bel-Tishazur, Chief of the Engi- 6 neers, because I know that the spirit of the Holy Gods is with you, and no secret is hidden from you, look at the vision I dreamed, and tell me its explanation, for the visions of 7 my head on my bed were these.—I looked, and saw a tree in the middle of the land, and it was very high. The tree grew, and strengthened, 8

and its top touched the skies, and it could be seen to the extent of the country. Its foliage was pleasant, with plenty of fruit, and food for all upon it. The beasts of the field sheltered under it, and the birds of the skies dwell on its branches, and all animals were fed by it. I watched, looking at the vision of my head on my bed, and saw a Holy Watchman descend from the heavens. He spoke with Authority, and said, 'Cut this tree down! Cut off its branches! Shake off its leaves, and scatter its fruit. Drive the beasts from under it, and the birds from its boughs.'

"However, leave its roots in the earth, with a fence of iron and brass, in the grass of the field and moisten it with the dew of the skies, and let its lot be with the beasts of the earth. Change his heart from a human, and let the heart of a beast be given to him, and let seven seasons pass over him. By Decree of the Watchers it is decreed, and by the command of the Holy Ones is the Order about the affair; so that the living may learn that the HIGHEST rules in the kingdom of men, and gives it to whoever He decides, and raises the vilest of men over it!"

"That was the Vision I dreamed, I Nebukadnezar. But you, Bel-Tishazar tell the explanation, for all the Scientists of my Empire are not able to explain or to interpret it, so I called you to Myself; because the Spirit of the HOLY GOD is in you.

"Then Daniel, whom I had appointed Prince of Bel, was at first amazed on hearing it, and his thoughts troubled him.

"Therefore I, the King, addressed Bel-Tishazar and said, 'Do not let the Dream or its explanation trouble you!'

"But Bel-Tishazar replied, and said,—'May the portent of the dream be to those who hate, and its explanation of those who oppose you!—The Tree that you saw, that was great and strong and whose top touched the skies, and that was seen all over the land, whose foliage was beautiful, and with plenty of fruit, with food for everyone upon it; under which the beasts of the field dwelt, and the birds of the skies nestled on its boughs; It was YOURSELF, KING!

who have grown, and strengthened, and increased in power, and touch the skies, and govern the bounds of the land! And as you saw a Holy Watcher descend from the skies, and command to fell the tree and destroy it, yet to leave its roots in the ground, and surrounded with iron and brass in the grass of the field, and to be moistened with dew from the skies; and its lot to be with the beasts of the field, until seven Seasons had passed over it;—This is its explanation, and, King! it is a DECREE of the HIGHEST, proclaimed against my Lord, the King,—and to drive you from among men. And you will be driven to be with the beasts of the field, and you shall eat the grass like oxen, and be wet with the dew of the skies,—and seven Seasons shall pass over you, until you learn that the MOST HIGH rules over the Empire of man, and gives it to whoever He decides!

"But since they were ordered to leave the stump of the roots of the tree,—your kingdom will be reserved for you, until you understand that the Heavens rule!

"Consequently, King, let my advice be pleasing to you, and redeem your sins by righteousness,—and your faults by mercy to the wretched. Then there may be a continuance of your prosperity!"

All this happened to King Nebukadnezar.—At the end of twelve months he was walking upon the Royal Palace of Babel, when the King exclaimed and said;—

"Is not this Great Babel itself what I have built, for the residence of My Majesty, by MY might, and for the Splendour of MY MAGNIFICENCE?"

Immediately after the King had spoken, a voice fell from the heavens—"King Nebukadnezar! it is proclaimed against you!—The Empire has gone from you! And you shall be driven out from mankind, and you shall stay with the beasts of the field. You shall eat grass like oxen; and seven Seasons shall pass over you, until you learn that the HIGHEST rules in the kingdoms of men, and gives them to whoever He decides."

"In that hour at that moment it was accomplished on Nebukadnezar and he was driven out from mankind, and ate grass like oxen, and he was wet with the drops of the skies rained

upon him, until his hair grew like eagles and his claws like birds. But at the end of the period I, Nebukadnezzar, raised my eyes towards the heavens, and my understanding returned to me, and I blessed the HIGHEST, and praised and honoured Him LIVING FOR EVER;—for His Government rules for ever,—and His Dominion for ages of ages. For all the dwellers on earth may be considered as nothing;—but HE rules as with His army in the Host of the Heavens, and over the inhabitants of the earth, and there is none who can

restrain His hand, and say to Him 'What are You doing?'

"At the same time my intellect returned to me, and the splendour of my Empire, my honour, and glory came back to me; and my Advisers and Nobles came and fixed me in the empire, and they granted power to me.

"Consequently, I, Nebukadnezzar, praise and exalt, and honour the KING OF HEAVEN; for all His acts are right, and ways just;—and He is able to depress those who walk in pride."

THE BOOK OF DANIEL.

BOOK THE SECOND.

THE FALL OF BABYLON.

(538 B.C.) *The Pride, Wickedness, and Fall of Bel-Shazzar.*

5 The King Bel-Shazzar made a great supper for a thousand of his Nobles, and drank wine with the thousand
2 Lords. Bel-Shazzar while excited by wine, commanded to bring the cups of gold and silver which Nebukadnezzar his ancestor had brought from the Temple at Jerusalem, that the King, his Nobles, his wives, and concubines might drink from them. So they brought the cups of gold which had been carried from the Temple of the House of GOD, at Jerusalem, and the King and his Nobles, with his wives and concubines drank from them. They drank wine, and praised the Gods of gold, and silver, brass, iron, wood and stone.

The Writing on the Wall.

5 In the same hour the fingers of a man's hand appeared, and wrote opposite the lamp on the wall of the Palace of the King,—and the King watched the portion of a hand as it
6 wrote. Then the brightness of the King changed, and his thoughts troubled him, and the joints of his loins were relaxed, and his knees
7 struck one against the other. The King therefore cried loudly to bring the Mathematicians, Astronomers,

and Lawyers, whom the King addressed, and said to the Scientists of Babel;—

"Whatever man can read that writing, and explain its meaning, shall be clothed in purple, and have a chain of gold put on his neck, and shall be one of the three Governors of the Empire!"

Then all the King's Scientists entered, but they were not able to read the writing, or to explain the meaning of it to the King. King Bel-Shazzar was consequently greatly troubled and the brightness of his expression was changed, and his Advisers were perplexed.

Because of the consternation of the King and his Counsellors, the Queen Dowager came into the banqueting house, and addressed the King and said,

"May you live for ever, King!—Let not your thoughts trouble you, or your expression change.—There is a man in your Empire in whom is the spirit of the HOLY GODS; and in the times of your ancestors, light and intelligence and science, like the science of the Gods, was found in him, and King Nebukadnezzar your ancestor appointed him chief of the Engineers, Enchanters, Astronomers, and Mathematicians, because a spirit of light, and knowledge, and under-

standing in the explanation of Dreams, the solution of problems, and loosening of difficulties was found in him,—in Daniel,—by the king, who appointed him as Prince of Bel.—So let Daniel be called, and he will explain the problem."

Bel-Shazzar's Offer to Daniel if he reads The Writing on the Wall.

13 Daniel was therefore brought before the King; when the King addressed him and said to Daniel,

- "Are you the Daniel of the sons of the Captives who were brought by my Ancestor from Judea? For I have heard that the spirit of the Gods is in you, and light, and intelligence, and that supreme science is found in you.
- 15 Now the Scientists, and Enchanters, have been brought to me to read that Inscription and explain its meaning, but they are not able to explain the meaning of the phenomenon. But I have heard about you, that you could explain it clearly, and solve its difficulties. Therefore if you are able to read the writing, and explain its meaning, you shall be clothed in purple, and a chain of gold be put on your neck, and be of the three who govern the Empire!"

Daniel Refuses the Reward, but reads the Writing.

17 Daniel, however, answered and said to the king;—

- "Keep your gifts to yourself! And your plunder for others!—However I will read the Inscription for the King; and explain its meaning.—As regards yourself, King, the HIGHEST GOD gave your ancestor Nebukadnezzar this Empire, and Greatness, and Power, and Majesty:—And at the Grandeur given to him, all the Peoples, Nations, and Languages were trembling and fearing before him.—Whoever he decided, was murdered; and whoever he decided should live, they did live; and he promoted whoever he chose, and threw down whoever he determined.
- 20 But when his heart became exalted, and his mind overbearing insolent, he was driven from the throne of his Empire, and they took his glory from him, and he was driven from mankind, and lived with the beasts, and dwelt among the wild asses, eating

grass like oxen, and was wet with the dropping rain of the skies, until that he learn that the HIGHEST GOD rules over the Kingdoms of Men, and places whoever He decides over them.—Yet you, Bel-Shazzar, his 22 descendant, although you knew all this, have not humbled your heart, but have exalted yourself against the 23 LORD of the HEAVENS and have brought the cups of His House out to yourself,—and you, your Nobles, your wives, and concubines, have drunk wine from them, and honoured the Gods of silver and gold; brass, iron, wood, and stone,—who neither see, nor hear nor know;—but you have not thanked the GOD in Whose hand your breath is, and Who knows all your ways;—from Whom, also, 24 was sent the part of a hand that affixed this inscription. And this is 25 the Inscription that is affixed:—

"MENA, MENA, THEKEL; OH! FARSIN!"¹

"This is the explanation of the 26 Mandate.

"MENA. Decided — (GOD has 27 decided about your kingdom, and destroyed it).

"THEKEL. Weighed — (You have 28 been weighed in the scales and found insufficient).

"O! FARS! (Your empire is Per- 29 sianized, and given to the Medes and Persians!)"¹

Bel-Shazzar commanded, and they 30 clothed Daniel in scarlet, and put a chain of gold upon his neck, and proclaimed him as one of the three Rulers of the Empire!

Bel-Shazzar King of the Kasdim was slain on that night, and Dariush 31 the Mede seized the Empire, being 6 then sixty-two years of age.²

(538 B.C.) A Medo-Persian Republic Established in place of the Despotism of Babel.

It was decided for Dariush to be 2 President; But there were appointed a hundred and twenty-seven Viceroyes over the Empire, who were to join in

¹ NOTE.—Ch. 5, v. 29. The exact meaning is, "Decided! Decided! Weighed;—Ahoy! Persians!"—F. F.

² NOTE.—Ch. 6, v. 1, of A. V. is v. 31 of ch 5, in the original Chaldee.—F. F.

3 all the Government.¹ But over them were three Premiers of whom Daniel was the Chief, to whom the Viceroy were to give accounts, so that the King might not suffer loss.

The Plot against Daniel.

4 Daniel, however, himself was appointed the Premier over the Senators, because he had an enlightened mind, and the King set him over the
5 whole Empire. The superintendents and Viceroy consequently looked out to find something against Daniel in reference to his administration. But they were unable to find an error or fault, because he was faithful, and no error or fault could be found about
6 him. These men consequently said; "We shall not find anything wrong against Daniel, unless it is found in
7 regard to the law of his GOD." These Superintendents and Viceroy therefore approached the King and said thus to him,—

"King Dariush, may you live for
8 ever! All the Superintendents, Governors, and Viceroy, Counsellors, and Deputies, of the Empire have consulted together to pass a Royal Decree, and to proclaim an edict, that any one who may seek a request from any God or Man for thirty days,—except from yourself, King,—shall be flung into the Den of
9 Lions! Therefore, King, confirm the Interdict, and sign the record, so that it cannot be altered, according to the law of the Medes and Persians which cannot be abolished."

10 The King Dariush accordingly confirmed the Interdict.

11 But although Daniel knew the Record was signed, he went to his house, and opened the window of his chamber towards Jerusalem, and

kneeling thrice a day on his knees, he prayed and gave thanks, as he had done formerly to GOD. These men
12 then visited him and found Daniel asking and entreating of GOD as formerly. They consequently ap-
13 proached and asked the King, about the Interdict.

"Did you not sign an Interdict against any person who should ask anything from any God or Man, for thirty days?—except, King, from you,—that they should be thrown into the Den of Lions?"

The King replied and said;—"I did establish that, according to the law of the Medes and Persians that alters not."

Then they responded and said to the
14 King, "That Daniel, who is one of the sons of the Captives, does not regard you, King, or the Interdict that you signed, but prays three times a day, making his requests!"

When, however, the King heard this
15 statement he was exceedingly disturbed over it, and set his heart to deliver Daniel, and exerted himself till the departure of the sun, to rescue him. Those men however pressed on
16 to the King, and said to the King, "You know, King, the Law of the Medes and Persians, that any Interdict or Decree confirmed by the King cannot be altered."

Daniel Flung into the Den of Lions.

The King consequently said, "Let
17 it be done to Daniel!" So they flung him into the Den of Lions.

The King, however, addressed Daniel and said, "Your God, Whom you constantly serve, will deliver you."

They then placed a large stone at
18 the mouth of the Den, and the King sealed it with his seal, and his Nobles also sealed it, so that the trap might not be opened for Daniel. Then the
19 King returned to his palace, and sat down fasting, and did not permit food to be brought before him, and sleep fled from him. The King conse-
20 quently rose at early dawn, and went in anxiety to the Lions' Den; and
21 when he approached to the Den, he called in an agonized voice to Daniel. The King addressed him and said, "Daniel! Daniel! servant of the LIVING GOD! Has the GOD Whom you serve continually been able to deliver you from the Lions?"

¹ NOTE.—Ch. 6, v. 2. This shows that the Medo-Persian rule was, at least originally, a Federal, or Constitutional Commonwealth, with Darius as Imperial President, Cyrus as Vice-President, and an Oligarchic, or probably an Elected Parliament of 127 leading men as Legislators, for by the subsequent history of Daniel it is quite clear that Darius or Cyrus, as individuals, had no legislative, but only administrative functions in the New Empire. These facts should be borne in mind, for the ignorance of them by the Old Translators, and all commentators, has introduced wild confusion and error into the study of the Historical Scriptures—error that has been seized greedily by the assailants of revelation to attack our faith.—F. F.

- 22 When Daniel replied and said,
 "Yes, King, yes! May you live for
 23 ever, King! GOD sent His Messenger
 and closed the mouths of the lions,
 who could not devour me! Because
 I was innocent before Him. And also
 against you, King, I have done no
 wrong."

Daniel Released from the Den.

- 24 The King consequently was exceedingly glad about it, and commanded to release Daniel from the Den. So they released Daniel from the Den, and no injury was found upon him, for he had trusted in GOD.

The Conspirators Flung to the Lions.

- 25 Then the King commanded and they brought those men who had accused Daniel, and flung them into the Den of Lions, they, their children, and wives; and they had not arrived

at the floor of the Den before the lions seized them, and broke all their bones.

Conversion of Darius and the Worship of God Ordained.

Darius the King afterwards wrote:—

"To All Nations, Peoples, and Languages, who dwell on all the Earth,—much Peace to you:—From Myself I issue a Decree, that in all the Governments of my Empire they must tremble and do reverence before the GOD of DANIEL; for He is a LIVING GOD, and exists, and His Dominion cannot be destroyed; and His Government is to eternity! He delivers and rescues; and produces signs and wonders in the heavens and on the earth;—for he delivered Daniel from the power of the Lions."

Thus Daniel prospered in the empire of Darius, and the empire of Kuresh the Persian.

END OF THE HISTORY OF DANIEL.

THE BOOK OF DANIEL.

BOOK THE THIRD.

THE PROPHECIES OF DANIEL.

(555 B.C.) The Four Beasts.

- 7 In the first year of Bel-Shazzar, King of Babel, Daniel dreamed a dream,—and a vision of his head upon his bed. He therefore wrote the dream of his 2 head, and related the matter. Daniel spoke and said:

The Vision of the Four Beasts.

- "I saw a vision, in the visions of the night, and noted the four winds of the sky rush out upon the Great Sea! And four Great Beasts arose from the sea, different from one 3 another. The First, like a Lion, with wings like an Eagle; I continued watching until it folded its wings and alighted upon the land, and stood on its feet like a man, and a human heart was given to it.
 4
 5 "Then I saw another beast,—the Second—like a Bear, and it established a Dominion. It had three tusks

in its mouth amongst its teeth; and it was commanded to arise and devour much flesh.

"After that as I was looking I saw 6 another, like a Leopard, and it had four wings like a bird on its back, and four heads, and life and a Dominion were given to it.

"After that I looked and saw 7 BEINGS in the visions of the night;

"Then I noted a Fourth Beast,—Terrible, Dreadful, and very Strong! And it had iron teeth. It devoured much, and stamped and broke with its feet the rest. It was, however, different from all the previous beasts; —and had Ten Horns. While I was 8 reflecting about the Horns, I observed another little horn rise amongst them, but three of the former horns were pulled up before it. I, also, observed eyes like human eyes in this Horn, and a mouth speaking magniloquently! —

9 "I continued watching until the thrones were flung down, and The SPLENDOR OF TIME sat. His robes glittered like snow, and the hair of his head was like clean wool. His Throne was flames of fire! Its wheels flashing
10 fire! A river of fire proceeded, and flamed before him; thousands of thousands served him; and crowds on crowds stood before him.—He sat to judge; and the records were opened.

11 "I was looking for that time, because of the magniloquent words that the Horn spoke.—

"I continued looking, until the Beast was slain, and its body destroyed, and given to the burning fire! But the rest of the Beasts had a period of Dominion, and a continuance of life was given to them, for a Period, and a Time.

13 "I continued watching, in the vision of the night, and saw in the clouds of the heavens one who was like a SON OF MAN, who advanced to the SPLENDOR OF TIME, and was introduced to him, and he gave him a Dominion, and Glory, and Kingship;—and all Nations, and Peoples, and Languages bowed to him. His Dominion will dominate for ever, and not pass away, and his Empire will not be destroyed.

15 "The Spirit of myself, Daniel, was pained in its sheath, and the thoughts of my head disturbed me, so I advanced to one of the by-standers and determined to enquire of him what all this meant, and he replied to me, and explained its purport.

17 "'Those four Great Beasts that you have seen are four Empires, which
18 will be established on the earth. The Saints of the MOST HIGH will afterwards take the Empire, and possess it for ever, and for ever and ever!'

19 "Then I determined to ascertain about the Fourth Beast, why it was different from them,—terrible, dreadful, with teeth of iron, and its claws of brass,—devouring, trampling, and
20 smashing the rest with its feet? And about the Ten Horns on its head, and the one that sprung up, when three fell before it? That Horn that had eyes and a mouth, and spoke magniloquently, and whose expression was more haughty than its companions?—

21 So I continued watching, and that Horn made war with the Saints, and
22 defeated them, until the SPLENDOR

OF TIME arrived, and gave Judgment for the Saints of the MOST HIGH, and the time came for the Saints to possess the Empire.

"Then he said, 'The Fourth Beast 23 is a Fourth Empire on earth. It will be different from all the Empires, and devour all the earth, and thrash it, and break it. And the Ten Horns, 24 Empire, are Ten Kingdoms that will arise; but another will arise after them, and it will differ from these kingdoms, and will depose three kings. It will also speak in opposition to the 25 HIGHEST, and persecute the Saints of the MOST HIGH, and determine to change the Times, and the Laws;—and they will be given into his hand for a period, and periods, and half a period. Then the Tribunal will sit, and 26 its Dominion will be terminated, and destroyed, and abolished completely, when the Empire, and Dominion and Grandeur of the Empire under the 27 whole heavens, will be given to the Holy People of the MOST HIGH. His Empire is an eternal Empire, and all Dominions shall be subject to, and serve, Him.—There is the end of these affairs.'

"I, myself, Daniel, reflected greatly, 28 —was troubled,—and my thoughts disturbed me, but I kept the matter in mind."

The Vision of the Ram and Goat.

"In the third year of the reign of King 8 Bel-Shazzar, a Vision appeared to me, Daniel, after the former one that appeared to me. And I looked at the 9 Vision.—The Vision came to me when I was at the Palace of Shushan, which is in the Province of Elam,—and it seemed in the Vision that I went to the river Auli, and lifting my eyes in the vision I looked, and saw a Ram stand by the river with two horns; and the horns were upright, and one higher than the other. But the higher grew up last. I watched the Ram 10 pushing west, and north and southward. No animal could stand before him, and none could escape out of his power, but he did as he pleased, and became great.

"And I continued to look out, and 5 saw a He-Goat come from the west, above the surface of the earth, and not touching the ground, and the Goat had a strong horn between the eyes, 6 and he went at the Ram with the two horns that I saw standing by the river,

- and rushed at him with furious force.
- 7 Thus I saw him approach close to the Ram; and he struck the Ram, and broke his two horns, for the Ram had no power to stand before him, so he flung him to the ground, and stamped on him, and the Ram had no escape from his power.
- 8 "Then the He-Goat became very great. But when at his full strength his great horn was broken, and instead of it four Powers arose from the four winds of the heaven, and from one of them came out a little Single Horn, which became splendidly great against the South, and against the East, and against the SPLENDOUR. Then it exalted itself to fight with the Heavens and threw down some of its Army, and some of the Stars, and trod on them! It even stood up against the COMMANDER of THAT ARMY! and took from him the Perpetual Offering, and threw down his Holy Dwelling!
- 12 And an army was given to it against the PERPETUAL, for wrong-doing, and it threw down TRUTH to the ground;—yet it was active and prospered.
- 13 "Then I heard a Saint speak, and ask another Saint, 'Can you say for how long the Vision is, and the desolation of the Wicked is granted, during which the HOLY ARMY will be trodden down?'
- 14 "And he replied to him, 'For Two Thousand and three hundred evening-mornings, after which the Sanctuary will be Sanctified.'
- 15 "And while I, Daniel, looked at the Vision, and tried to understand it, I saw something like the appearance of a man stand before me, and I heard a human voice near the Auli, and it called, and said, 'Gabriel! make this man understand the Appearance!'
- 17 "So he came to my side, but I was terrified at his approach, and fell on my face, when he said to me, 'Understand, Son of Adam, that the Vision is for a terminable period.'
- 18 "While he was speaking with me, I fell into a stupor with my face to the earth, but he approached and raised me, when I stood up, and he said to me: 'I will inform you what will come in the future.—What will come at the appointed time.

The Explanation of the Vision.

- 20 "The Ram that you saw possessing two horns are the kingdoms of Media

and Persia. And the He-Goat is the 21 kingdom of Ionia, and the Great Horn that was between his eyes is the first king. But he will be broken, 22 and four kingdoms will arise instead of him from the Nation;—but not with his vigour. And at the end of 23 those kingdoms, when the offences are expiated, a king of fierce expression and who understands policy will arise, with mighty power,—but 24 not his own power,—and be wonderfully corrupt, but prosper, and be energetic and destroy the mighty and Holy People. And his policy and 25 diplomacy will increase with his power, so that he will enlarge himself to his own mind, and destroy many by treachery.—Then he will stand up against the PRINCE of PRINCES,—and be broken without a hand!

"Be sure the Vision of the Even- 26 ing-Morning that you were told is true; but shut up that Vision for it is far distant.'

"Then I, Daniel, fainted, and was 27 sick for days.—I afterwards arose and did the king's business. But I was astonished at the revelation, and could not understand it."

(538 B.C.) The Period of Restoration.

and Daniel's Prayer for it.

"In the first year of Darius, son of 9 Klushrush, of the Median Race, who became King over the Empire of the Kasdim,—in the first year of his 2 reign, I, Daniel, ascertained from the records the years that the LORD had said to Jeremiah, the Preacher, should pass for the completion of the ruin of Jerusalem.—Seventy years. 3 So I turned my face to seek 4 ALMIGHTY GOD, by prayer and supplication, with fasting and sackcloth, and ashes. I also prayed to 4 the LORD my GOD, and gave thanks and said,

Daniel's Prayer.

"O, LORD! the GREAT and terrible 5 GOD! Who keeps the covenant with those who love Him, and keep His commands,—we have offended and 5 sinned, and revolted and turned from your instructions, and decrees! 6 And we have not listened to your 6 servants the Preachers, who spoke in Your Name to our kings, princes, and fathers, and to all the People of the country. Righteousness is Yours, 7

ALMIGHTY! but to us shame of face, as at this day;—to the men of Judah, and the population of Jerusalem, and to all Israel, whether near or afar, in every country where they have fled, because of the sin they have sinned against You.

- 8 "ALMIGHTY! with us, our kings, our princes, and fathers, who sinned
9 against you, is shame of face! But with our ALMIGHTY GOD are pities and mercies, although we have
10 rebelled against Him, and have not listened to the voice of the LORD our God to walk in His paths that He prepared before us, by the means
11 of His servants the Preachers. And all Israel has transgressed Your laws, and gone away so as not to listen to Your voice! Consequently the curse has been poured upon us, and the threat that was written in the Law of Moses, the servant of GOD, because we sinned against Him.
12 And He has confirmed His words that He spoke against us, and against our Rulers, who governed us, that HE would bring upon us great sufferings such as were never heard of under all the heavens, and which
13 occurred at Jerusalem, as they had been written in the Laws of Moses,—all those sufferings have come upon us!—Yet we appeased not the face of the EVER-LIVING GOD, by turning
14 from our sins and by comprehending the truth. Consequently the EVER-LIVING watched for the suffering, and brought it upon us,—for the EVER-LIVING GOD is absolutely right in all the acts that He does.—but we do not listen to His voice.
15 "But now, ALMIGHTY GOD, who brought Your People from out of the land of the Mitzeraim with a strong hand, and made yourself renowned, as at this day,—we have offended!
16 We have done wrong! ALMIGHTY, although You are right in what You have done, turn away Your anger, and wrath, I pray, from Your city, Jerusalem,—Your Holy Hill,—because by our offences, and the sins of our fathers, Jerusalem and Your People are a reproach amongst all
17 around them. So now, listen, our GOD, to the prayer of Your servant, and to his entreaty, and let Your face shine upon Your desolate
18 Sanctuary. For my sake, LORD, incline your ear, my GOD, and hear,—open Your eyes and see the

desolations of the City upon which Your name was invoked,—because not for our righteousness do we let our entreaties fall before Your face, but because of Your many mercies.

"ALMIGHTY! listen! ALMIGHTY, 19 pardon! ALMIGHTY, hear, and act Delay not for Your own sake, my GOD, because Your Name was invoked over Your City and over Your People."

Then while I was speaking and 20 praying, and confessing my faults, and the faults of my People, Israel, and letting my entreaty fall before the LORD my GOD, on account of the Holy Hill of my GOD,—then, 21 while I was speaking and praying, the man Gabriel, whom I had seen in the previous Vision when exhausted, approached me, about the time of the evening offering, and, entering, spoke and said to me:—

Gabriel's Revelation on his Second Appearance.

"Daniel, I have come to teach you to understand. At the beginning of 22 your entreaty the command was issued, and I am come to say you 23 are highly honoured, so reflect upon the affair, and reflect upon the revelation.

"Seventy weeks are fixed upon 24 your People, and upon the Holy City, for all their revolts, and to expiate their offences, and to expiate their sin, and to bring forward Eternal righteousness, and to accomplish the Vision, and Prophecy, and the MESSIAH—the HOLIEST of the HOLY.

"So know, and comprehend;— 25 that from the issue of the order to restore and rebuild Jerusalem, until the MESSIAH arrives, is seven weeks, and sixty-two weeks.

"(It will be restored and built with streets and moat, in times of distress.)

"And after the sixty-two weeks, 26 the MESSIAH will be slain,—and none support Him.

"After that, the City, and the Sanctuary will be desolated by a Dominating People who are brought on.—But its end will be with a torrent, and its abolition by war. The desolations are fixed. But the 27 Covenant will be guarded by many for a week, and in the middle of the

week, He will make the sacrifice and the offering to cease, and the Loathsome Brute will desolate to the extreme;—but at last a wound will be given to the Desolators."

The Vision by the River Hidakel.

- 10 In the third year of Korusli, King of Persia, a message was revealed to Daniel, who was appointed by name Prince of Bel, and the purport is true and very certain, so understand the matter that was explained to him by a revelation.
- 2 During those days I, Daniel, was in depression for a period of three weeks. I ate no pleasant food—and flesh, or wine, did not enter my mouth; nor did I lubricate myself until the completion of the three weeks period.
- 4 And on the twenty-fourth day of the first month, while I was on the banks of the Great River Hidakel, I raised my eyes, and looked, and saw a man clothed in trousers, and his waist belted with gold of Aufaz. His body was like a Tharshish-gem, and his face like the gleam of lightning, and his eyes like lamps of fire; and his arms and legs like the glitter of bright brass, and the sound of his speech like the sound of a crowd.
- 7 And I, Daniel, alone saw the Appearance,—for the persons who were with me did not see the Appearance,—but a great faintness fell upon them, and they fled to hide themselves, and I was left alone. So I watched this great Appearance, although there was no strength left in me, and my energy was destroyed, and I retained no power. Yet I heard the sound of his words, but when I heard the sound of his words, I was laid on my face in a stupor with my face to the earth. But I perceived a hand approach me, and I staggered on to my knees and the palms of my hands.
- 11 Then he said to me, "Daniel, you fully accepted man, attend to the words which I speak to you, and stand upon your feet, for I have now been sent to you."
- 12 When he spoke this speech to me I stood up trembling. And he said to me, "Fear not, Daniel, for from the first day that you gave your heart to examine and humble yourself before your GOD, your words were heard;—so I have come to speak with you. But the Prince of the

Kingdom of Persia stood opposing me for twenty-one days, but Mikal one of the First Princes, came and helped me, and I was relieved then from the restraint of the governors of Persia, and I have come to inform you of what will happen to your own People in future times;—because the Vision is yet at a distance."

And as he spoke these words to me, I hung my face to the earth, and was silent. But I saw whilst silent a man touch my lips, when I opened my mouth and spoke, and said to the Stander before me, "Sir, by this Appearance, my anguish has returned upon me and my strength has failed! So how can your servant talk with you, sir, when I have now no strength to stand by myself, and I have no breath left in me?"

Then one with the appearance of a man touched me again, and said, "Fear not, you chosen man! Peace to you! Be bold! be bold!" And when he spoke with me I was encouraged, and replied, "Let my lord speak, for I am reassured."

The Revelation of the Future.

Then he said, "I will teach you what will come to you.—But now I must return to fight with the Prince of Persia;—and when I am gone, you will see the Prince of I'on come. However I will inform you of the record in the book of Truth—for there is no one who helps me about these things, except Mikal your Prince, and I stood up in the first year of Dariush, the Mede, to encourage and strengthen him.

"But now I will inform you of the fact. There will yet be three kings stand up in Persia, and a fourth, rich, far richer than all of them, and he will embolden himself in his wealth. The whole will excite the Kingdom of I'on. Then a powerful king will arise, and rule with great dominance, and do as he desires." But as he stands his Empire will be shattered, and divided to the four winds of the heavens, but not for his posterity, and not like the Dominion that he ruled, for his Empire will be uprooted for others than his own. And the King of the South, who was one of his Generals, will be strong, and bolder than he, and rule with a wide dominion made from his Empire. But at the conclusion of the years 6

they will associate, and the daughter of the king of the South will be brought to the king of the North, to make rectifications. But she will not retain the strength of her arm, and his arm will not continue; but she will be betrayed, with her attendants and her parent, and her supporter in those times

- 7 "But a shoot from her roots will stand in his position and go against the army, and come to the fortress of the king of the North, and assail and
8 seize; and also carry off captive their Gods with their Princes, and beautiful furniture of silver and gold, into the Mitzeraim and he will endure more years than the king of the North,
9 who will advance to the dominions of the king of the South,—but return to his own country, and vigorously exert himself, and collect a numerous army, and advance and flood, and pass onwards, and arouse himself to
10 his full strength. But the king of the South will be furious, and advance and fight with him,—with the king of the North,—who had arranged the numerous host, but the crowd will
11 be given into his power, and the crowd will be carried away.—Then his spirit will be exalted, and he will defeat numbers,—but not succeed, for the king of the North will return, and array a greater number than the former, and at the end of periods of years will advance with a great army and numerous
12 cavalry. And at the same time many will arise against the king of the South;—and the fierce fellows of your People will rise up to accomplish this Vision,—but will fail!

- 13 "Then the king of the North will come and pile up an Embankment, and capture the fortified Cities and the arms of the South, for his choice army will not be able to stand, and none have power to resist; but the assailant will do as he desires to him, for none can stand before him, but he will establish himself with destruction in his hand, in the glorious land,
14 and turn his face to advance with all the power of his Empire, and his squadrons with him, and succeed. But a daughter of women will be given to him to destroy him, but she will not attain, or come to him.
15 "Then he will set his face to the Coasts, and capture many. But a prince will stop his incursions,—

indeed he will turn his insolence on himself, when he will return to the 19 Capital of his own country, and stumble and fall, and not be found.

"There will then succeed to his 20 office an imposer of taxes upon the honour of the Empire, but in a few days he will be destroyed, yet neither in anger nor war. When a mean fellow 21 will succeed to his Office, to whom they will not confer the honour of the Empire, but he will come in by briberies, and obtain the Empire by intrigue; and with force of a flood they will be 22 overwhelmed and broken before him, and also the princely treaty; and he 23 will work for himself by crafty negotiations, and advance and strengthen himself by a few people, and by peace 24 he will bring his government to prosperity, and do what neither his fathers, nor his father's fathers have done, by that, and distribute wealth and prosperity in it, and his policy will be against physical force for a period.

"But when he is strong and hearty 25 he will assail the king of the South with a great army; and the king of the South will contend in the war with a very great force, but will not succeed, for he will contrive plots against him, and those in his own 26 pay will destroy him, and his army will be overwhelmed, and many fall wounded.

"And the intention of the two 27 kings will be to do mischief, and they will talk lies at one table,—but not succeed,—for the appointed end is at its period.—But he will return 28 towards his own country with great wealth, when his heart will assail the Holy Covenant, and effect his purpose and return to his own country.

"After a period he will come again, 29 and advance to the South, but he will not meet with success as he did formerly, for the ships of the Kathim 30 will come and assail him, so he will retreat, and be furious and work against the Holy Covenant.

"Then he will turn and favour those who abandon the Holy Covenant. And arms will succeed with him, and 31 he will defile the Sanctuary of the Capital, and they will abolish the Perpetual Sacrifice, and establish the Desolating Brute. Then the re- 32 voltors from the Covenant will apostatize to defilements;—but the

33 People who acknowledge GOD, will be bold, and act. But the seducers of the People who control the Many, will perish by the sword, by flame, and in captivity, and by slaughter for
 34 a period. But in their fall they will be helped with some assistance, and many will be joined to them by
 35 policy. And some of the teachers will fall to refine them, and purify and beautify them for the appointed time,—for the period is future;—
 36 therefore the king will effect his object and exalt himself, and enlarge himself like a god, and against the GOD OF GODS, uttering astonishing things. Yet he will prosper until his insolence is complete,—for what is decreed will be done,—for what is
 37 decreed will be done. And he will neither reverence the God of his fathers, nor care for the delight of women, or care for any God, for he will exalt himself above all.
 38 " But in his place he will honour the GOD OF FORCE! And to that God, whom his ancestors did not acknowledge, he will pay honour with gold and silver, and precious stones, and luxuries, and make strong fortresses to the strange God whom he admires. He will extend his glory, govern many, and allot the land for sale.
 39 " But at the end of the period the King of the South will contend with him, and the North will rush against him with chariots and cavalry, and many ships, and advance to his territories, and flood and overflow, and arrive at the Glorious Land, where many will fall; but these will escape his hand,—Edom and Moab, and the
 40 Capital of the Beni-Amon. But he will extend his hand to the territories, and the land of the Mitzeraim will not be a refuge for them; for he will control her treasures of gold and silver, and all the luxuries of the Mitzeraim, and Lubim, and Kushim, will be at his feet;—when reports from the East and the North will disturb him, and he will proceed in great
 41 fury to destroy and devote many, and pitch his palatial tent between the seas, on the Glorious Holy Hill,—then go to his reaping—and none can save him.
 42 " And at that period, Mikal, the Great Prince, who defends the children of your People, will stand up,

and a period of distress will come, such as has not come from the existence of the Nation to that period, but in that period your People shall escape.—All who are written in the Book of Record.—And many sleeping 2 in the dust of the earth will awaken. Some to Everlasting Life;—and some to Everlasting shame and contempt. But the Teachers will shine like 3 Lights in space; and those who have led many to Righteousness, like Stars for ever and ever! So you, Daniel, 4 conceal the events, and seal the record, until the fixed period, when many will travel and knowledge will be increased."

The Vision of the Two Sentinels.

I, Daniel looked again, and saw 5 two Sentinels stand, one on this bank of the River, and the other on that bank of the River, and the man who 6 was clothed in trousers, who was upon the waters of the river, asked, " How long is it to the end of these wonders? "

Then I listened to the man clothed 7 in trousers, who was on the waters of the river, as he held up his right and left hands to the heavens, and swore by the ETERNAL LIFE, " That in a Period, and a Period, and a Half;—and when they have completely broken to pieces the power of the Holy People, all these would be accomplished."

I heard but did not understand,— 8 so I asked, " My Lord, what will come after this? "

But he replied, " Go away, Daniel, 9 because that is hidden and sealed until the fixed time. Many will purify, 10 and cleanse, and refine themselves. But the rebellious will be wicked, and none of the wicked will understand; but the Teachers will understand. And from the Period when the Perpetual Sacrifice is taken away, and the DESOLATING BRUTE is set up, there will be One Thousand, two hundred, and ninety days. Happy 12 will be the Hopeful, who attain to the Thousand, Three hundred, and Thirty-five days!—But, you, go until 13 the Period:—for you shall rest, and stand in your place, at the end of the times."

THE END OF THE BOOKS OF THE PROPHET DANIEL.

BOOK THE FIRST.

HISTORY OF THE FIRST RETURN FROM BABYLON,
LED BY ZERUBBABEL.**Cyrus Orders the Restoration of
the Temple.**

1 **I**N the first year of Kuresh King of Persia, the promise of the EVER-LIVING through the mouth of Jeremiah was fulfilled by the EVER-LIVING exciting the mind of Kuresh king of the Persians. He consequently published a proclamation to all his Empire, and also recorded it to say;—

Cyrus's Proclamation.

- 2 "Kuresh the king of the Persians commands thus: to all kingdoms of the Empire, which the EVER-LIVING GOD of the Heavens gave to me,—Who has appointed me to build a Temple for Him at Jerusalem, in Judea.—
- 3 "Whoever, of all His People is with you, may GOD be with him, so let him go up to Jerusalem, that is in Judea, and build the Temple of the EVER-LIVING GOD of Israel. He is the GOD,—Who is in Jerusalem.
- 4 And let all the residents in any place where they are lodged assist those persons in that place with silver and gold, and provisions, and cattle; and with offerings for the Temple of the GOD who is in Jerusalem."

**The Restoration begins in the Tribes
of Judah and Benjamin.**

- 5 Then the heads of the families of Judah and Benjamin arose, with the Priests and Levites, and all whose spirit GOD had excited to go up to build the Temple of the EVER-LIVING, which is in Jerusalem, and all around encouraged them by giving articles of silver and gold, and provisions, and cattle, and jewels, beside the free will offerings. And King Kuresh brought out the vessels of the Temple of the LORD, which Nebukadnezzar had brought from Jerusalem and put into the Temple of his God,—those,
- 8 Koresch king of the Persians brought out under the care of Mithredath the treasurer, who counted them to Shashbazar the Governor of Judea.
- 9 And this was their number; Thirty

basins of Gold; a Thousand basins of Silver; Twenty-nine knives; Thirty 10 cups of gold; next Four hundred and ten cups of silver; and of other vessels one Thousand. All the vessels 11 of Gold and Silver were Five thousand Four hundred.—The whole of them were carried by Shashbazar, with the returning transports, from Babel to Jerusalem.

Descendants of David who Returned.

And these are the sons of the Royal 2 Family who returned from the captives of the transportation, whom Nebukadnezzar, King of Babel, transported to Babel, who returned to Jerusalem and Judea, each to his own village,—who came with Zerubabel; 2 Joshua, Nehemiah, Saraiah, Raliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Banah.

**From the Records of the Men of
Israel.**

Of the Beni Parosh,—Two thousand, one hundred and seventy-two;	3
Of the Beni Shaphatiah;	2,172
Three hundred and seventy-two;	4
Of the Beni Arah; seven hundred and seventy-five;	372
Of the Beni Pathath—of the Beni Jeshua and Joab; Two thousand, eight hundred and twelve;	5
Of the Beni Elam; One thousand, two hundred and fifty-four;	775
Of the Beni Zathi; nine hundred and forty-five;	6
Of the Beni Zakkai; seven hundred and sixty;	2,812
Of the Beni Bani; Six hundred and forty-two;	7
Of the Beni Babai; Six hundred and twenty-three;	1,254
Of the Beni Azgad; One thousand two hundred and twenty-two;	8
Of the Beni Adonikam; Six hundred and sixty-six;	945
	9
	760
	10
	642
	11
	623
	12
	1,222
	13
	666

14	Of the Beni Bigvai; Two thousand and fifty-six;	2,056
15	Of the Beni Adin, Two hundred and fifty-four;	254
16	Of the Beni Atar of Hezekiah; ninety-eight;	98
17	Of the Beni Bezai; Three hundred and twenty-three;	323
18	Of the Beni Jorah; One hundred and twelve;	112
19	Of the Beni Hasham; Two hundred and twenty-three;	223
20	Of the Beni Gibar; ninety-five;	95
21	Of the Beni Bethlehem; a hundred and twenty-three;	123
22	Of the men of Netopah; Fifty-six;	56
23	Of the men of Anathoth; One hundred and twenty-eight;	128
24	Of the Beni Azmaveth; Forty-two;	42
25	Of the Beni Kiriath-arim, Kephirah, and Beroth; seven hundred and forty-three;	743
26	Of the Beni Ramah and Geba; Six hundred and twenty-seven;	627
27	Of the men of Mikas; One hundred and twenty-two;	122
28	Of the men of Bethel, and Ai, Two hundred and twenty-three;	223
29	Of the Beni Nebo; fifty-three;	53
30	Of the Beni Magbish; one hundred and fifty-six;	156
31	Of the Beni Elam; One thousand two hundred and fifty-four;	1,254
32	Of the Beni Harim; Three hundred and twenty;	320
33	Of the Beni Lod, Haded, and Ono; seven hundred and twenty-five;	725
34	Of the Beni Jeriko; Three hundred and forty-five;	345
35	Of the Beni Senah; Three thousand six hundred and thirty;	3,630
The Priests.		
36	Of the Beni Jedaiah of the House of Joshua; Nine hundred and seventy-three;	973
37	Of the Beni Immer; One thousand and fifty-two;	1,052
38	Of the Beni Pashur; One thousand two hundred and forty-seven;	1,247
39	Of the Beni Harim; One thousand and seventeen;	1,017

THE LEVITES.

Of the Beni Jeshua and Kadmiel; of the Beni Hodairah; Seventy-five;	75
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THE SINGERS.

Of the Beni Asaph; One hundred and twenty-eight;	128
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THE SONS OF THE PORTERS.

Of the Beni Shallum; the Beni Atar; the Beni Talman; the Beni Akub; the Beni Hatita; the Beni Shobal; in all one hundred and thirty-nine;	139
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THE ATTENDANTS.

Of the Beni Zikha; the Beni Hasupha; the Beni Paboath; the Beni Keros; the Beni Siha; the Beni Padan; the Beni Libanah; the Beni Hagabah; the Beni Akkub; the Beni Hagab; the Beni Shamlai; the Beni Hanan; the Beni Gidel; the Beni Gahar; the Beni Raiha; the Beni Rezin; the Beni Nikoda; the Beni Gazam; the Beni Aza; the Beni Paskh; the Beni Besai; the Beni Asuah; the Beni Meonim; the Beni Nephisim; the Beni Bakuk; the Beni Hakupha; the Beni Harkhur; the Beni Bazluth; the Beni Mikhida; the Beni Harsha; the Beni Barkos; the Beni Sisera; the Beni Tema; the Beni Nezikh; the Beni Hatipha.	43 44 45 46 47 48 49 50 51 52 53 54
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THE SONS OF SOLOMONS SERVANTS.

The Beni Sotia; the Beni Sopherith; the Beni Peruda; the Beni Jalah; the Beni Darkan; the Beni Gidel; the Shiphathiah; the Beni Hatul; the Beni Pokereth-Nazebaim; the Beni Ami;	55 56 57
All the Attendants, and the children of Solomon's servants, were three hundred and ninety-two.	58

The following also went up from Tel Melah, Tel Harsha, Kerub, Adan, and Immer. But they could not show their ancestral houses or their race, whether they were of Israel.

Of the Beni Delaiah; the Beni Tobiah; the Beni Nekoda;	60
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And of the children of the Priests; the Beni Habiah; the Beni Barzellai who took as a wife one of the daughters of Barzellai the Giladite, and so was called by his name;— These sought their Register with 62

- those enumerated by their genealogy, but were unable to find it. They were therefore degraded from the
- 33 Priesthood, and the Governor commanded them not to eat of the most holy offerings until a Priest arose with Urim and Thumira.
- 64 The whole caravan inclusive was, Forty thousand, 40,360
three hundred and sixty, beside their men and women servants, who were Seven
- 65 thousand three hundred and thirty-seven, with two hundred singing men and women. 7,337
200
- 66 Seven hundred and sixty horsemen; Two hundred and
- 67 forty-five mules; four hundred and thirty-five camels; 760
Six thousand and seven hundred and twenty asses. 48,657
- 68 And some of the heads of Ancestries on their arrival at the House of the EVER-LIVING in Jerusalem, offered gifts to the Temple of GOD to erect it upon its foundations. They gave according to their power, to the treasury of the Works, Sixty thousand
- 70 Darics of Gold; and five thousand pounds weight of silver; and a hundred priests' robes.¹

A New Altar Built.

Thus the Priests and the Levites, and some of the People, and the Singers, and the Gate-keepers, and the Attendants, returned, with many

3 of Israel to their villages, and on the arrival of the seventh month, after the Children of Israel had reached their towns, the People assembled

2 like one man at Jerusalem. Then Jeshua-ben-Josadak arose with his brother Priests, and Zerubabel-ben-Shalthial, and his brothers, and built an Altar to the GOD of Israel, to offer Burnt-offerings upon, in accord-

¹ NOTE.—Ch. 2, v. 69. Taking the value of the Bullion at weight alone, the Gold equals £300,000 sterling English, and the Silver, £20,000. But at the period of Ezra the purchasing power would be many times more. This shows the commercial position attained by the Jews, for a part alone of them returned, and few, if any, of the Ten Tribes, as the record shows. The position these Captives had also attained under the Babylonian Despotism, or Medo-Persian Commonwealth, is a witness to the high intellectual capacity and civilization of the Hebrew race, compared to all the nations around them, even under the disadvantages of being a conquered and enslaved people, and to our day they retain the same mental vigour.—F. F.

ance with the record in the Law of Moses, the MAN of GOD. And they 3 built the Altar on its own foundation, although fear was upon them from the people of the Countries, and offered Burnt-Offerings on it to the EVER-LIVING at the morning and evening. They also made the 4 Feast of Tabernacles, according to the Records, and Offerings day by day in number as the Decree commands, day by day.

After that for the perpetual Offer- 5 ings, and the New Moons, and all the Holy Festivals of the EVER-LIVING, and for every one who offered of free will to the EVER-LIVING. They began from the first 6 day of the seventh month to offer Burnt-Offerings to the EVER-LIVING although the foundation of the Temple of the EVER-LIVING was not yet laid. They also gave money 7 to the stone-cutters and carpenters, and food and drink to the Zidonians and the Tzurites to bring cedar wood from Lebanon by sea to Joppa, in accordance with the Grant of Koresh King of the Persians to them.

Rebuilding the Temple.

And in the second year of their 8 arrival at the HOUSE of GOD in Jerusalem, in the second month, Zerubabel-ben-Shalthial, and Jeshua-ben-Josadak, and the rest of their friends, the Priests and Levites, and all who had come from the Captivity to Jerusalem, and they appointed the Levites from twenty years of age and upwards, to superintend the works at the House of the EVER-LIVING. He then appointed Joshua his son, 9 and his friend Kadmiel, and his son, sons of Hodaviah, to superintend together the execution of the works at the House of the EVER-LIVING GOD, with the sons of Henadad, and their sons and relatives, the Levites. When they laid 10 the foundations of the buildings of the Temple of the EVER-LIVING, the Priests stood robed and with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the EVER-LIVING, according to the arrangement of David king of Israel, and responded:—

"Praise and thank the LIFE,
For He is good:—
For His Mercy endures for ever
To Israel!"

Then all the People cheered with a great cheer to praise the EVER-LIVING at the laying of the foundation of the House of the LORD. But many of the old Priests and Levites and heads of Houses, who had seen the former House, and the foundation of this House before their eyes, wept with a loud voice, but many cheered for joy at the top of their voice; so none of the people could distinguish the sound of the cheering from the sound of the weeping of the people,—for the people cheered with a great cheering,—and the sound was heard afar.

Their Enemies Assail the Jews.

4 When the enemies of Judah and Benjamin heard that the sons of the Transports were building a Temple to the EVER-LIVING GOD of Israel, 2 they approached Zerubabel, and the Heads of Houses, and said to them;—"We will build with you; for we follow your GOD like yourselves; but we have not sacrificed from the days of Ezerhadon, king of Ashur, who brought us up here." 3 But Zerubabel, and Jeshua, and the rest of the Heads of the Houses of Israel replied;—"You shall not!—But we will build the House of our GOD; for we alone can build for the EVER-LIVING GOD of Israel, as king Koresh, king of the Persians, commanded us."

(529 B.C.)

4 The People of the countries therefore impeded the plans of the People of Judah, and interfered with them in building, and hired persons against them, and conspired to break their intention, all the time of Kuresh king of the Persians and up to the period of Darius the king of the Persians.

(446 B.C.)

6 [[Afterwards, in the reign of Akhashorush, they wrote to accuse the inhabitants of Judea and Jerusalem. 7 And again in the times of Arthakshasta, in a time of peace, Mithradath, Tabal, and the rest of their companions wrote to Arthakshasta King of Persia, and the wording of their letter was in Aramith,—and I copy it from the Aramith;— 8 Rehum, Master of the Rolls, and Shemshai the Secretary wrote a letter

in conjunction against Jerusalem to the king Arthakshasta in this form:—

The Samaritan Petition against the Jews.

"Rehum the Master of the Rolls 9 and Shemshai the Secretary, and their associates, of the Dinia, and Afrasthakia, Tarfia, Afrasia, Arkair, Babalia, Shushaukia, Dahira, Almia, and the rest of the Peoples whom the Great and beloved Asnaper brought over to his City of Shameron, with others over the River."

(This is copied from the letter 11 they sent to King Arthakshasta.)—"Your servants of the men over the 12 river, and others, inform the king himself of the Jews who ascended from you to us at Jerusalem, who are building the rebellious and bad City, and have finished the walls, and they are joining them. However, it should 13 be made known to the king, that if this City is rebuilt, and its walls are completed, they will not pay tribute, tax, or toll, and then the king will suffer. Consequently because we eat 14 of the salt of the Palace we have advised the king; for it is not right for us to look at such dishonour, and we have sent to inform the king, so that 15 the books of records of your fathers may be searched, when you will find in the book of records that this City, is a rebellious town, and dangerous to kings and governors, and exerted itself to excite disturbance in former times;—and for that reason this City was burnt down. We wish therefore 16 to advise the king, that if this City should be rebuilt, and its walls completed, you will have no province over the river in consequence."

The King's Reply.

The King replied by a letter:— 1 "To Rehum, the Master of the Rolls, and Shemshai, the Secretary, and the rest of their Associates, who reside in Shameron and the district beyond the river, health and the rest;— 2 "The letter you sent to us has been 18 openly read before us, so I signed an order, and they searched, and have found that this City from former times, has risen against the kings, and rebelled, and excited sedition in itself. 19 And that powerful kings have existed 20 in Jerusalem, and governed all beyond

the river, and tribute, tax, and toll, were paid to them. Consequently, you must make a decree to restrain these men, and that this City must not be rebuilt, until I shall sign a Decree; and learn not to be slow to execute this. Why should the Royal affairs be endangered?"

The Building of the Temple Stopped.

When the copy of the letter of king Arthakshasta was read before Rehum, and Shemshai the Secretary and their Associates, they at once proceeded to Jerusalem, against the Jews and prevented them by force of an army. Thus the work at the House of GOD in Jerusalem was stopped until the third year of the reign of Dariush king of the Persians.]]

(529 B.C.) The Temple again Begun.

Then the Preachers Hagai and Zakeriah-ben-Adna preached to the Jews who were in Jerusalem with the power of the GOD of Israel upon them. Consequently Zerubabel-bar-Shalthai, and Jeshua-bar-Jozadak began again to rebuild the House of GOD at Jerusalem, and the Preachers of GOD helped them.

The Governor of Samaria Interferes.

Then Tatnai the Governor of the Over-river, and Shatharboznai, and their Associates sent and enquired of them, "Who gave a permission to rebuild this Temple and to close up this wall?" They also continued to ask them, "What are the names of the men who are erecting this building?" However the eye of GOD was upon the leaders of the Jews, and they did not prevent them until a despatch could be sent to Dariush, and a reply received about it.

¹ NOTE.—Ch. 4, v. 24. The passage which I place in brackets from v. 6 to v. 24 of Ch. 4 of "Ezra," was evidently written long after the period of Zerubbabel, who led the First Return under the Decree of Cyrus, in 536 B.C., and is a note of explanation of the course of events between him and Ezra the Priest, whom I call the "Second Ezra," and "Nehemiah the Second," who lived nearly a century after Zerubbabel. The failure of previous translators to perceive this has involved the history in a wild confusion, of which Anti-Christians have taken full advantage.—F. F.

Copy of Tatnai's Letter.

A Copy of the letter, that Tatnai the Over-river Governor, and Shetharboznai, and their associates, the Afaraskia, who were over the river, sent to the king Dariush. (They sent a letter to him written in this form.)

"To Dariush the King; Perfect health!"

"It should be known to the king that on our going to the Province of the Jews, to the Temple of the GREAT GOD, we found it rebuilt with great stones, with timber fixed in the walls, and the work is being pushed forward, and the works prosper in their hands. We consequently asked the Leaders, 'Who gave you a Decree for this Temple?—to build it, and close in the walls?' We also demanded the names of their leaders so as to inform you of the names of those men. When they returned us this answer:—'We are the servants of the GOD of Heaven and Earth! and we are rebuilding the Temple that was formerly here many years ago, which a great king of Israel built and furnished. But because our ancestors provoked the GOD of HEAVEN, he gave them to the hand of Nebukadnezzar, king of Babel, the Kasdia, and he overthrew that Temple, and transported the People to Babel. But in the first year of Koresh king of Babel, King Koresh signed a Decree for this Temple to be rebuilt. And also the gold and silver furniture of the Temple of GOD, which Nebukadnezzar transferred from the Temple of Jerusalem, and carried to the Temple of Babel, King Koresh transferred from the Temple of Babel, and delivered to Shashbazar who was appointed Governor there, and said to him, 'Take this furniture, and carry it to the Temple of Jerusalem, and rebuild the House of GOD on its own foundations. Shashbazar consequently came,—and laid the foundations of the House of GOD at Jerusalem,—and from that time until now it has been building and is not completed.'

"Consequently, therefore, if it pleases the king, let there be a search at the Royal Treasury at Babel, to ascertain if King Koresh did sign a Decree for the rebuilding of this House of GOD in Jerusalem? And let the king send us information about this affair."

Darius Orders a Search for Cyrus's Decree.

6 King Dariush consequently signed an order, and they searched in the Record Office of the Treasury where the archives were kept in Babel, and found at Akhmetha the Capital of the Government of Media, a roll,¹ on which was written round the records:—

Copy of the Decree of Cyrus.

3 "In the first year of Koresh the King:

"King Koresh signs a Decree concerning the House of GOD at Jerusalem:—

"Let a House be built for the Sacrificing of Sacrifices. And let the foundations be constructed in length sixty cubits, and sixty cubits broad.

4 "Let it be built of three courses of great stones, and a course of timber: and let the cost be paid from the Royal Palace.

5 "And also let the gold and silver furniture of the House of GOD, that Nebukadnezzar removed from the Temple of Jerusalem, and carried to Babel, be restored, and taken to the Temple in Jerusalem, and put in its proper place in the House of GOD: "

Confirmation by Darius.

6 "Consequently, Tatnai, Governor of the Over-river, Shathar-boznai, and

¹ NOTE.—Ch. 6, v. 2. "A roll"—or probably it should be translated "Cylinder,"—a staff of clay, which at that period was the usual substance upon which Government records and other writing was written, or rather engraved, and the clay then baked into pottery in a kiln, so as to be indestructible, as the Assyrian and Babylonian discoveries of Layard and others have shown by exploration of the buried ruins of those ancient Cities. These discoveries throw great light upon the contemporary Biblical histories, and prove that at the time under review here, the Fourth century before Christ, papyrus or other paper had not been invented. The

גללי (Galali) Rolls spoken of in the Scriptures of earlier date than 400 a.c. were undoubtedly of the above kind, and the ספרים (Seferim), Books, were slabs, slates, or thin board tablets, as the word means "a split-off." I note this, for the fact disposes of certain attacks upon the Biblical records, and of the alleged authenticity of (asserted) stupendously ancient "Papyri," containing statements contradictory to the Scriptural histories. Those "Papyri" are in reality modern forgeries to meet the desires of European sceptics who seek to assail the Christian Faith.—F. F.

your associates, the Afarskia, of the Over-river, must refrain from interference. Let the works at the House of GOD be done. Let the Governor of the Jews, and the leaders of the Jews construct the House of GOD upon its site.

"And I further sign this Decree as to what you shall provide for these Leaders of the Jews who are building this House of GOD;—That there shall be paid from the Royal Treasuries,—from the taxes of the Over-river,—the expenses that may be incurred by those men, and without delay. And whatever is needed, whether of young bullocks, and rams, and lambs, to offer to the GOD OF THE HEAVENS,—wheat, salt, wine, oil, as demanded by the Priests in Jerusalem, you shall give to them, day by day;—of which fail not!—for them to present perfumes to the GOD OF THE HEAVENS, and to pray for the life of the King and his children.

"And I sign a Decree, that every person who may alter this letter a beam shall be taken from his house, and he shall be nailed upright upon it, and his house be made a dunghill for it. And may the GOD who dwells there, confound and overthrow every king and People who extends his hand to alter or injure the House of GOD that is in Jerusalem!

"I, Dariush, have confirmed this Decree. Let it be executed at once."

Therefore Tatnai, the Governor of the Over-river, Shethar-boznai, and their Associates, because of what King Dariush had sent them in the above, acted at once; and the Leaders of the Jews built, and prospered, through the Preaching of the Preachers Hagai, and Zakeriah-bar-Adoa. So they built and completed, according to the order of the GOD of Israel, and the Decrees of Koresh and Dariush and Arthakshasta the kings of the Persians.

(B.C. 515.) The Temple Finished and Dedicated.

So the temple was finished on the third day of the month Adar, in the sixth year of the reign of King Dariush, when the Children of Israel, with the Priests and Levites, and the rest of the sons of the Transports, celebrated the Dedication of the House of GOD with delight. At this Dedication they offered in the House of GOD a hundred

bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve He-goats, for the number of the Tribes of Israel.

- 18 They also appointed the Divisions of the Priests, and the courses of the Levites for the service of GOD at Jerusalem, as written in the book of Moses.

The Passover Festival Restored.

- 19 Then the Sons of the Transports made the Passover on the fourteenth of the first month; for the Priests and Levites had purified themselves together,—all of them were purified,

—so they slew the Passover for all the sons of the Transports,—both for their brothers the Priests, and for themselves, and all the Children of Israel ate it.—Those who had returned from the Transportation, and all who were purified from the defilement of the Heathen land, who had come to seek the EVER-LIVING GOD of Israel. So they made the Feast of Unfermented bread for seven days, with joy, for the LORD had gladdened them, and softened the heart of the king of Ashur towards them to strengthen their hands in the works at the House of the GOD of Israel.

END OF THE HISTORY OF THE FIRST RESTORATION.

EZRA.

BOOK THE SECOND.

(457 B.C.) The Autobiography of the Second Ezra.¹

- 7 And after these affairs, in the reign of Arthakshasta, king of Persia, Ezra-ben-Seriah-ben-Azeriah,-ben-2 Hilkiyah,-ben-Shalom,-ben-Zadok, 3 -ben-Ahitub-ben-Ameriah-ben-Azeriah,-ben-Morioth,-ben-Zerakia, 5 -ben-Uzi,-ben-Buki,-ben-Abishua, -ben-Phinehas,-ben-Eleazer,-ben-6 Aaron,—the High Priest,—he, Ezra went up from Babel. He was well accomplished in the Laws of Moses, that the LORD the GOD of Israel gave. The king also endowed him, on account of the power of the EVER-LIVING GOD upon him, with all that 7 he requested from him. There also went up some of the Children of Israel, and some Priests and Levites, and Singers, and Attendants, to Jerusalem, in the seventh year of king 8 Arthakshasta, who arrived at Jerusalem in the fifth month of the 9 seventh year of the king. For on the first of the first month the ascent from Babel was commanded and in

¹ NOTE.—Ch. 7, v. 1. I think there were two statesmen named Ezra, the history of whose administrations is given in this Book, or these two Books, for the period of time between the Ezra of Cyrus's restoration and that under Arthakshasta, 79 years, is too long to have been the active life of one man. I therefore separate the two narratives. This second Ezra was, as stated, a priest, the first Ezra, or Zerubabel, being clearly a civil statesman.—F. F.

the first of the fifth month he arrived at Jerusalem, by the good help of his GOD to him; for Ezra had set his heart to study the Law of the LORD, and to practice and teach its Institutions and Decrees of Israel.

Arthakshasta's Letter of Appointment of Ezra.

Now this is a copy of the Letter which King Arthakshasta gave to Ezra the Priest, the accomplished in the commands of the EVER-LIVING, and His Institutions, to Israel.

"ARTHAKSHASTA, the King of Kings, to Ezra the Priest, the Accomplished in the writings of the Beneficent and Perfect GOD OF THE HEAVENS:—

"I have signed a Decree that all the People of Israel in my Empire with their Priests and Levites who wish to go with you to Jerusalem, may go. Because you are sent from the Presence of the King, and his seven Counsellors, to enquire about Judea and Jerusalem, with the Law of your GOD in your hand, And to carry the silver and gold given by the King and his Counsellors to the GOD of Israel, who dwells in Jerusalem. Also, all the silver and gold that you have collected in all the Provinces of Babel, with the free-will offerings of your People, and the Priests who present freely to the House of their GOD in Jerusalem.

- 17 "On this account you shall purchase diligently with that money, oxen, rams, lambs, and their food and drink offerings, and offer them upon the Altar of your GOD at Jerusalem. And you may do with the remainder of the silver and gold what seems best in the opinion of yourself and your friends for your GOD. And also the furniture that is given to you to place in the House, offer them as a present to GOD, in Jerusalem. But whatever besides may be needful for the House of your GOD, that it occurs to you to present, provide for it from the Royal Treasury.
- 21 "And I, myself, Arthakshasta, the King, sign this Decree to all the Treasurers of the Over-river, that whatever Ezra the Priest, the Accomplished in the Law of the GOD OF THE HEAVENS, demands of you, you shall immediately execute it, to the amount of one hundred talents of silver, and to a hundred Kors of wheat, and to a hundred baths of wine, and a hundred baths of oil, and of salt without noting.
- 23 "All that is commanded by the GOD OF THE HEAVENS, let it be done quickly for the House of the GOD OF THE HEAVENS;—for why should there be anger against the Dominions of the King and his children?
- 24 "And we notify you, that regarding all the Priests, Levites, Singers, Door-keepers, Attendants, or Servants of this House of GOD; it is not allowed to impose upon them tribute, tax, or toll.
- 25 "And you, Ezra, according to the Science of your GOD that you possess, appoint Judges, and Magistrates, who can administer Justice to all the People of the Over-river. All should understand the Law of your GOD; and if they do not know it, teach them. But whoever will not practise the Laws of your GOD, and the laws of the king, let swift justice be done on him at once; whatever results, whether death, or uprooting, or fining, or imprisonment."
- 27 I thanked the LORD GOD of our fathers who put such things into the heart of the King, to adorn the House
- 28 of the LORD at Jerusalem; and who has extended mercy to me before the King and his counsellors, and all the Great Generals of the king! Thus I was bold, because the hand of the

LORD GOD was with me, and I collected some of the heads of my People to ascend with me.

List of Jews Accompanying the Second Ezra to Jerusalem.

And these are the heads of families 8 and the genealogies of those who went up with me from Babel, in the reign of Arthakshasta the king.

From the Beni Plinehas, Gershom; 2 of the Beni Ithamar, Daniel; of the Beni David, Hatush; of the Beni 3 Shekariah with the Beni Tarash, Zakeriah, and with them of the lineage of their ancestors,—a hundred and fifty. 150

Of the Beni Phakath-moab, 4 Aliwaini - ben - Zarkhiah, and with him two hundred men. 200

Of the Beni Shekariah-ben-Jakhziah, and with him three hundred men. 300

And from the Beni Adinabed-ben-Jonathan, and with him five hundred of the gentry. 500

And from the Beni Ailam, Jeshiah - ben - Athaliah, and with him seventy men. 70

And from the Beni Sheftiah, Zebadiah-ben-Mikal, and with him eighty men. 80

From the Beni Joab Abadiah-ben-Jakhial, and with him two hundred and eighteen men. 218

And from the Beni Shelomith-ben-Josephiah, and with him a hundred and sixty men. 160

And from the Beni Babi, Zakeriah-ben-Babi, and with him twenty-eight men. 28

And from the Beni Azgad, Jokhanan-ben-Habatnan, and with him one hundred and ten men. 110

And from the Beni Adonikam, the Dawdler, the names are Alifat, Javal, and Shemiah, and with them sixty men. 60

And from the Beni Bigvi, Authi, and Zabud, and with them seventy men. 70

Total 1,946

Ezra Collects his Camp.

I collected them at the River that 15 goes by Ahava; and encamped there three days, where I reviewed the People and the Priests, and discovered there were none from the Beni Levi

16 there. I consequently sent to Aliezar and Arial and Shemiah, and Alnathan, and Jarib, and to Alnathan, and to Nathan, and Zakeriah, and to Meshulam, their Chiefs, and to Joirib, 17 and to Alnathan, the Teachers, and despatched them to Aho the Chief in the district of Kasiphia, and put a message in their mouths to transmit to Aho, and the Attendants their relatives in the District of Kasiphia, to send to us Guardians of the House of 18 our GOD. And they sent to us, by the good hand of our GOD being with us, intelligent men from the Beni Makhli-ben-Levi-ben-Israel; and Sharbiah and eighteen of his sons and brothers; with Hashabiah, and 19 Jeshaiiah, from the Beni Merari, with twenty of his brothers and sons. 20 And from the Attendants who were appointed by David, and his Officers to serve the Levites, as Attendants two hundred and twenty, all of them properly catalogued.

A Fast to Pray for a Safe Journey.

21 I then proclaimed a Fast at the River by Ahava to humble ourselves before our GOD, to seek from him a safe journey, for ourselves, our children, and all our baggage, for I was 22 ashamed to ask the king for an army and cavalry to guard us from enemies on the road, because we had said to the king the power of our GOD was with all who seek Him to benefit them, but His power and anger upon all who 23 forsake Him. We consequently fasted and entreated from our GOD about this and He was ready with us.

The Subscriptions to the Temple.

24 I next selected twelve from the Chief Priests—that is Sherbiah and Hashabiah, and ten of their companions with them, and weighed the silver and gold to them, as well as the vessels presented to the House of GOD, the presents of the King and his Counsellors, and his Generals, 26 and the subscriptions of all Israel. I there weighed into their custody six hundred talents of silver, and a hundred and fifty talents of silver vessels and a hundred talents of gold.¹

¹ NOTE.—Ch. 8, v. 26. The Bullion, by mere weight, was, of Silver, £182,250, and of Gold, £547,500 sterling, but in purchasing value probably ten or fifteen times the present power in our day (1903). If we

Beside twenty bowls of gold of a 27 thousand Danics, and two vessels of best bronze gold, as valuable as gold. I then said to them, "You are con- 28 secrated to the LORD, and the sacred vessels, and the silver and gold are presented to the EVER-LIVING GOD of your fathers, so guard and preserve 29 them, until you weigh them to the chief Priests and Levites, and the Chiefs of the Families of Israel at Jerusalem, who will bring them to the House of our GOD."

The Priests and Levites then ac- 30 cepted the silver and gold, and the vessels, to carry to Jerusalem to the House of our GOD.

The March Begun from the Ahava.

We afterwards marched from the 31 River by Ahava, on the twelfth of the first month, and the hand of GOD was with us, and protected us from the hand of any enemy, or robber on the journey. Thus we arrived at Jeru- 32 salem and rested for three days, and on the fourth day the silver, gold and vessels for the House of our GOD were weighed by the hand of Meremoth- 33 ben-Adriah the Priest, and with him were Aliezar-ben-Phinchas, and with them Jozabad-ben-Ishua, and Noadiah- 34 ben-Bigvi, the Levite, the whole were by number and weight, and the whole weight was recorded at the time.

The Returned Transports Offer Gifts.

The sons of the Transportation, 35 who had come from captivity, then offered burnt-offerings to the GOD of Israel;—Twelve bulis, for all Israel; Ninety-six rams; Seventy-seven lambs; and Twelve he-goats as a sin-offering;—The whole were a burnt-offering to the LORD.

They afterwards delivered the 36 Decrees of the king to the Royal Governors and Administrators of the Over-river, and they assisted the People and the House of GOD.

The Second Ezra, the Priest.

Separates the Jews from Pagans.

When all this was done, the Chiefs 9 approached me and said; "The

take ten times as the equivalent, it represents £7,188,150 sterling. If fifteen times, it reaches £10,592,300 sterling, and even that is probably below the then commercial power of this magnificent subscription.—F. F.

People of Israel have not separated themselves, or the Priests and Levites, from the populations of the countries, with their abominations,—that is of the Cananites, the Khithites, the Perizites, the Jebusites, the Amonites, the Moabites, the Mitzeraim, and the Amorites,—for they have taken some of their daughters for themselves, and their sons have corrupted their Sacred Race, with the Peoples of the countries, and the hand of the nobles and gentry has been the first in this sin."

- 3 When I heard this report I tore off my robes, and cloak, and pulled the hair off my head, and beard, and sat
4 down in consternation, and all who were terrified at the words of the GOD of Israel collected to me about this great wrong, and I sat in consternation until the evening sacrifice.
5 But when the evening sacrifice was offered I rose from my depression with my robe and cloak torn, and knelt on my knees, and spread my hands to my
6 EVER-LIVING GOD, and exclaimed;—
"My GOD! I blush and am ashamed to raise my face before You! for our passions increase on our head, and our sins are piled up to the skies!
7 From the times of our fathers we have been in great sin to this day! and for our faults, we, our kings, and Priests have been given to the hands of the kings of the Peoples; to ruin, to shame, and to degradation, and a
8 blushing face, as we now are. But now when a little momentary kindness has come from our EVER-LIVING GOD for a portion of us to escape, and to give us a nail in this Sacred Place,—that our GOD may enlighten our eyes, and grant us a little revival
9 in our bondage,—for we are slaves,—but our GOD has not forsaken us in our slavery,—but has extended mercy to us before the king of the Persians,—to grant us a revival, and to raise the House of our GOD, and to repair its ashes, and has given us a fence for
10 Judah in Jerusalem;—then now, what can be said to our GOD after this,—when we abandon Your
11 commands, which You commanded by the means of your servants, the Preachers, saying;—

"The land which you are going to possess, is a defiled country from the defilements of the People of the country, and from their depravities with which they have filled it from

place to place, in corrupting themselves. Consequently give not your 12 sons to their daughters, nor your daughters to their sons, and never seek their peace or prosperity for ever! So that you may be strong and eat the produce of the country, and transmit it to your children for ever!"—And after all that has come 13 upon us for our bad practices, and for our great offences,—although You our GOD, have punished us less than our sins,—and given us an escape like this,—we again break Your 14 commands, and marry with these depraved people!—Be not angry with us to the extreme!—lest no portion should escape!—EVER-LIVING GOD 15 of Israel! You are righteous, for we a remnant, have escaped, as to-day;—Look! we are before You in our guilt! for none can stand up before You about this!"

The People Promise to Reform.

And when Ezra was praying, and 10 confessed himself in tears, and had flung himself down before the House of GOD, a very great crowd of men, women, and children from all Israel collected to him;—and they wept with much weeping. And Shekariah- 2 ben-Jekhiel, one of the sons of Aulam, addressed, and said to Ezra;—

"We have done wrong to our GOD, when we turned to marry women from the Peoples of the country; yet there is hope for Israel over this. So 3 now let us make an agreement with our GOD to expel all the women and the children born of them, according to the advice of my Lord, and of those who tremble at the commands of our GOD! But let it be done according to law. Arise for the affair 4 is yours,—and we will support you in its execution."

Ezra consequently arose and swore 5 the Chief Priests, and Levites, and all Israel to do according to this proposal;—And they swore it.

(B. C. 456.) A Public Meeting Called to Decide How.

Then Ezra arose from before the 6 House of GOD, and went to the residence of Jhokhanan-ben-Alishib where he lodged. He ate neither bread nor drank water, for he was grieved at the great wrong. But they 7 made a proclamation in Judah and Jerusalem, to all the sons of the

- Transportation, to assemble at Jerusalem; and that every one who did not come at the third day, as advised by the Chiefs, and Judges, all his property should be forfeited, and himself excluded from the Great Assembly.
- 9 The whole of the Officers of Judah and Benjamin therefore collected at Jerusalem on the third day, which was the twentieth of the ninth month, and all the people who sat in the Square of the House of GOD, were trembling about the business, and for the rains.

The Public Debate.

- 10 Then Ezra the Priest arose, and said to them;—
- “You are guilty, and have married foreign women, to add to the faults of Israel.—But now confess it to the EVER-LIVING GOD of your fathers, and do what will please Him, and separate yourselves from the Peoples of the country, and from the wives you have married!”
- 12 All the assembly thereupon answered, and said with a loud voice, “Let it be done as you have said to us. The people are very wet and it is the Rainy Season,—and we are not able to stand outside,—and the business cannot be settled in a day or two,—for we are many who
- 14 have erred in this thing. Let our Chiefs, now, be appointed by all the public, and let anyone in our towns who have married strange women go to them, at appointed times, and the Magistrates of every village, and the Judges, until the hot anger of our GOD about this matter is turned from us.”
- 15 However Jonathan-ben-Ashal and Jhaziah-ben-Thikna stood up against this,—and Meshulam, and Shabthi the Levite, supported them.
- 16 The sons of the Transportation effected it nevertheless, and they selected, with Ezra the Priest, Princes heads of Families of their ancestors, and appointed all of them, to sit on the first day of the tenth month to
- 17 examine into the business, and they finished about all the men who had married foreign women by the first day of the first month.
- 18 They also found some among the sons of the Priests who had married foreign women, Jeshua-ben-Josadak and his brother Masiah, and Aliazer,

and Jarib, and Gedaliah, but they 19 undertook to divorce their wives, and offer a sin-offering of the flock for their sin.

And from the Beni Amer Hanani, 20 and Zebadiah and from the Beni 21 Kharim, Masiah, and Aliah, and Shemiah, Ikhizal, and Uziah; and 22 from the Beni Phashkur, Alzoaini, Masaiah, Ishmael, Nathanal, Jozabad, and Alashah.

And from the Levites; Jozabad, 23 Shimei, and Keliiah, surnamed the Dwarf, Pethaiah, Judah and Aliazor.

And from the Singers; Aliashib. 24 And from the Doorkeepers Shalum, and Telem, and Uri.

And from Israel; 25 From the Beni of Parosh; Raniah and Iziah, and Malkiah, and Beniah;

and from the Beni Elam; Mataniah, 26 Zekariah, Aliah; and of the Beni 27 Zatu, Aliani, Aliashib, Mataniah, and Jeremoth, and Zabad, and

Aiziza. And of the Beni Babi, 28 Jhohanan, Hananiah, Zabi, Athli;

and from the Beni Meshulam, Malak, 29 and Abdiah, Jashub, and Shal, and Ramoth. From the Beni Pathath 30

Moab; Adna, and Kalab, Benaiah, Masiah, Mataniah, Bozalal, and Binni, and Manaseh. And of the Beni 31

Harum; Aliazer, Ishiah, Maikiah, Shemaiah, Shimeon, Benjamin, 32

Maluk, Shemoriah; Of the Beni 33 Hashum; Matni, Matatah, Zabad, 34 Alifelet, Jerimi, Manaseh, Shimi; Of the Beni Bani; Madi, Amram, and

Auwel Benaiah, Bedaiah, Keluhi; 35 Veniah, Meremoth, Aliashib, Mata- 36 riah, Matani, and Jasu; and Bani, 37

and Binni, Shinai, and Shelemiah, 38 and Nathan, and Adiah, Maknadabi, 39

Shashi, Shari, Azarel, and Shelemiah, 40 Shemeriah, Shalum, Amariah, Joseph; 41

Of the Beni Nebo Jebel, Matithiah, 42 Zabad, Zebina, Ido, and Joel, Beniah. 43 All these had married foreign 44 women, and some of these wives had borne children. . . .¹

¹ NOTE.—Ch. 10, v. 44. The End of Ezra, as we have it in the Hebrew text, is apparently only a fragment of his autobiography, for it evidently stops in the middle of a sentence, either by the death of that statesman, or from accident to his manuscript; hence, I would suggest that the books in the Apocrypha, which have come down to us only by a Greek translation, are really parts of his history, and should follow on here.—F F

THE BOOK OF NEHEMIAH.

THE SECOND STATESMAN OF THAT NAME.
AN AUTOBIOGRAPHY.

Nehemiah flourished about 446 B.C.

1 The History of Nehemiah-ben- Shakhaniah

1 IT happened in the month of
Nisan,¹ in the twentieth year
(of Arthakshasta) when I was at the
2 Palace of Shushan, Hanani, one of
my relatives, and another man came
from Judah and Jerusalem from the
Jews who had escaped, who were
left behind from the Captivity and
3 were in Jerusalem, and they told me
that the remnant who were left there
out of the Captivity in that Province,
were in great distress, and contempt,
and the walls of Jerusalem were
broken, and its gates had been burnt
with fire.

Nehemiah's Prayer for Israel.

4 When I heard their account of
this, I sat and wept, and was de-
pressed for some time, and then I
fasted and prayed before the GOD
5 OF THE HEAVENS, and I exclaimed ;
" EVER-LIVING GOD of the Heavens
—the GREAT GOD, and Terrible,
Who remembers the Covenant, and
shows kindness to those who love
6 Him, and obey His commands,—let
Your ears now listen, and Your eyes
open to receive the prayer of Your
servant, which I pray before You,
from day to day, and night to night,
an account of the children of Israel
Your servant, who have sinned against
You ;—and I and my father's family

have sinned. We have offended 7
against You, and not obeyed the
commands, and Institutions, and
Decrees, which You commanded to
Your servant Moses. Remember 8
now the promise You communi-
cated to Your servant Moses, saying,
' If you abandon them, I will scatter
you amongst the Nations ; but if you 9
return to Me, and guard My Com-
mands, and practise them, although
you may be scattered to the extent
of the skies, I will collect you from
thence, and bring you to the place
where I have chosen that My Name
should dwell.' And these are Your 10
servants, and Your People whom You
redeemed by Your Great Power, and
strong hand! ALMIGHTY! I now 11
entreat You let Your ears attend to
the prayer of Your servant, and to
the prayers of Your servants who
delight in and reverence Your NAME,
and I pray You to give Your servant
success to-day, and grant him favour
before this man."

I was then butler to the king.

The King Talks with Nehemiah.

It was in the month of Nisan, in 2
the twentieth year of King Arthak-
shasta, when he was at wine, that I
carried the wine, and gave it to the
King, but my face was sad before
him, so the King asked me, " Why is 2
your face sad, when you are not ill?
That can be nothing except sorrow
at heart! "

' Then I was very much afraid, but 3
replied to the King ; " May the King
live for ever !—Why should not my
face be sad, when the town of the
tombs of my fathers is ashes, and its
gates consumed by fire? "

When the King answered, " What 4
do you ask for? "

So I prayed to the GOD OF THE

1 NOTE.—Ch. 1, v. 1. The month should be
Nisan, נִסָּן, not כִּסְלִי, Kislu, see Ch. 2,
v. 1. In the Hebrew alphabet the slip of a
pen in copying makes the difference. The
opening of Nehemiah seems to intimate that
a revolt of the pagan colonists had occurred
between 457 and 446 B.C., in which Jerusalem
was burnt and the Second Ezra was slain.—
F. F.

- 5 HEAVENS and said to the king, "If it seems good to the king, and if your servant has favour before you, it is to send me to Judea to the burial town of my fathers,—and I will rebuild it."
- 6 The King then asked me—and the Queen sat beside him—"How long will you be gone? and when will you return?"

The King makes Him Governor of Jerusalem.

- Thus it pleased the King, and he sent me, and I fixed a time with him, and said to the king, "If it is pleasing to the king, let them give me letters to the Governors of the Over-river, so that they may allow me to proceed 8 until I arrive at Judea. And letters to Asaph, the Keeper of the King's Parades,¹ that he may give me timber to construct the Gates of the Burial-place belonging to the spot, and for the walls of the town, and for the house I am going to."

- The King consequently gave me them by the good influence of GOD 9 upon me, and I proceeded to the Governors of the Over-river, and gave them the letters of the king. The King had also sent with me Officers of the Army and cavalry.
- 10 But when Sanballat the Horonite, and Tobiah his slave, the Amonite, heard the affair, it grieved them very greatly, that a man should come to try to benefit the Children of Israel.
- 11 I, however, went to Jerusalem and 12 was there three days; but had risen in the night, and a few men with me, and had informed no man what GOD had put into my heart to do for Jerusalem,—and I had no animal with me, except the animal I rode upon, and at night I went out by the Valley Gate, opposite the Snakes' Well, and on to the Dung Gate, and I saw the walls of Jerusalem that were shattered and broken and its Gates consumed by fire. From there I passed to the Well Gate, and the King's Reservoir, but there was not a place 15 for my animal to pass through. I afterwards went and viewed by night along the brook, and surveyed the shattered wall,—thence I turned and entered by the Vale Gate, and came 16 back. But the Deputy Governors did not know that I had gone, or

what I had done; nor had I informed the Jews, or the Priests, or the Deputies, or the nobles, and the rest, what I had done. I said, however, to them, "You see the misery that we are in.—How Jerusalem is ashes, and its gates burnt with fire.² Let us go and rebuild the walls of Jerusalem, when we shall no longer be an object of contempt." I also explained to them the beneficent hand of the EVER-LIVING that was with me, as well as the promises of the King which he had promised me, when they replied, "We will arise and rebuild"; and they invigorated their hands for good.

But when Sanballat the Horonite, 19 and Tobiah his slave, the Amonite, and Geshem, the Arabian, heard it, they laughed at, and jeered about us, and asked "What is this business that you are doing? Are you going to rebel against the king?"

I, however, replied to them, and said: "The GOD OF THE HEAVENS has given us prosperity, so we rise up and build;—but you have no share in it, nor right, nor traditions in Jerusalem."

The Walls of Jerusalem Rebuilt.

Aliashib the High Priest, and his 3 relatives the Priests accordingly arose and built the Sheep Gate, consecrated, and set up its doors, and consecrated from the Tower of Hamah to the Tower of Hananal. And the men of Jeriko built from the side of it; and next to them Zikriben-Amri built. And the sons of Hasenah built the Fish Gate and set up the doors, with its bolts and bars. And Merimoth-ben-Auriah, 4 ben-Akkoz repaired their side; and next to them Meshalum-ben-Berekiah-ben-Meshabzabel repaired; and next to them, the Thakotes repaired, but their gentry did not bring their necks to the work of their Master.⁴ And Jorada-ben-Pask, 6 and Meshulam-ben-Basodiah, repaired the Old Gate; they built it and set up its doors, and bolts and bars. And next to them Melatiah, 7 the Gibanite, and Jadon the Merothnite, men of Gibaon and Mizpha, Presidents of the Over-river Court, repaired, and next to them Uziel- 8 ben-Harakhiah, and the Goldsmiths repaired; and next to them Hananiah, head of the Apothecaries, and set Jerusalem free to the breadth of

¹ NOTE.—Parks or Forests.

9 the wall. And beside them, Rephiah-
 10 ben-Ilur the Governor of half the
 district of Jerusalem repaired; And
 next to them Jediah-ben-Harumaf
 repaired, and all before his house;
 11 and next to him Hatorh-ben-Has-
 habniah. * Next from there Malkiah-
 ben-Ilarim repaired; and Hashub-
 12 ben-Pathakh-Moab repaired to the
 Foundry Tower; And next to them
 Shalem-ben-Halukash, Governor of
 half of the district of Jerusalem, re-
 13 paired, joined with his daughters;
 Hanan and the people of Zanoth
 repaired the Valley Gate; they built
 it, and set up its doors, and bolts and
 bars, besides building a thousand
 cubits of wall, as far as the Dung
 14 Gate; And Mikiah-ben-Rekab, the
 Governor of the District of Beth-
 Nakerim, repaired the Dung Gate.
 He built it, and set up the doors,
 15 bolts, and bars. And Shalum-ben-
 Kolhozah, Governor of the District
 of Mitzfa, repaired the Well Gate.
 He built it, roofed, and set up the
 doors, bolts, and bars, with the wall
 of the pool of Shilah, to the King's
 Garden, and as far as the Stairs
 going up to the City of David.
 16 After him, Nehemiah-ben-Azebuk,
 Governor of half the District of Beth
 Zoar, repaired to opposite the Tomb
 of David, and as far as the Reservoir
 he made, and to the Barracks of the
 17 Guards. After him, the Levites,
 Rehum-ben-Bami, repaired at that
 side, and Shebiah the Governor of
 the half-district of Qailah with its
 18 district. After him, his relatives the
 Beni Bani, and Benhadad, Governor
 19 of half the district of Qailah. Next
 to him Azer-ben-Jeshua, Governor
 of Mizfah, repaired another opposite
 the ascent to the Arsenal corner.
 20 After him, Baruk-ben-Zabi energeti-
 cally repaired another length from
 the Corner to the entry of the House
 21 of Alishah the High Priest. And
 after him, Merimoth-ben-Auriah-
 ben-Akutz, another length from the
 entry of the House of Alishib to the
 extent of the residence of Alishib.
 22 And after him, the Priests of the
 Circuit repaired. And after them,
 Benjamin and Hashub, opposite their
 23 houses. * After them Azriah-ben-
 Mashiah-ben-Ananiah, at the side of
 24 his house. After them, Binni-Ben-
 hadad another length from the resi-
 dence of Azriah, to the Corner and
 25 the turning. Palal-ben-Auzi oppo-

site the Corner and the tower that
 projects from the Higher Royal
 Palace where the Guards' Barracks
 are. After him, Pediah-ben-Parash,
 with the Attendants who were 26
 lodged on the Hill, opposite the
 Water Gate, towards the East, where
 the Tower projects. After them, the 27
 Thakoites repaired another length,
 from opposite the Great Projecting
 Tower to the wall of the Hill. From 28
 the Horse Gate, the Priests each
 repaired opposite his house. After 29
 them, Zadok-ben-Amer, repaired
 opposite his house. And after him,
 Shemaiah-ben-Shakniah the Keeper
 of the East Gate repaired. And then 30
 Hananian-ben-Shalamiah repaired;
 and Kanun-ben-Zalaf, the Shishite,
 another portion; after him, Meshal-
 lam-ben-Barakaih repaired opposite
 his lodgings. After him Malkiah 31
 ben-Azrofi repaider as far as the
 House of the Attendants, and of the
 Merchants opposite the Guards' Gate,
 and as far as the ascent of the Corner.
 And between the ascent of the Corner, 32
 and the Sheep Gate, the Goldsmiths
 and Merchants repaired.

Sanballat's Fury at the Restoration of the Wall.

(Ch. 4, A. V., v. 1.

But when Sanballat heard that we 33
 had rebuilt the wall, he was furious.
 He insulted and laughed at the Jews,
 and asked of his companions and the 34
 garrison at Shameron, enquiring:
 "What would these beggarly Jews
 do? Would they fortify themselves?
 Would they sacrifice? Can they in
 a day revive the stones from the
 heaps of dust into which they were
 burnt?"

And Tobiah the Amonite supported 35
 him and said; "Why if a fox assails
 what they build,—it could break the
 wall they have built?"

"Hear, our GOD, how they insult us! 36
 and return their contempt on their
 own heads, and deliver them to be
 plundered in a land of captivity, and 37
 do not cover up their villaiuy nor
 blot out their sins from before You,
 for they have jeered in the presence
 of the builders."

We, however, rebuilt the walls,— 38
 and the wall joined to its half, for
 the heart of the People was in the
 work.

Sanballat decides to Assail Nehemiah and Destroy the Wall.

- 4 But when Sanballat, and Tobiah, and the Arabians, and Amonites, and Ashdodites heard that the extent of the walls was erected at Jerusalem—that the breaches began to be closed,
- 2 they were very furious, and all of them agreed together to go to war with Jerusalem, and to cause trouble to it, but we prayed to our GOD, and appointed a guard against them by day and night to oppose them.
- 4 Then Judah said, "The strength of the labourers fails, at the heaps of burnt ashes, so we are not able to build at the walls."
- 5 And our opponents said, "They shall not know, nor perceive until we are come into the midst of them and kill, and stop their work."
- 6 And when the Jews who resided amongst them came they told us repeatedly "Wherever you turn round they will assail you!"
- 7 I therefore placed in the bottom of the moat behind the walls, in the dry parts, a Guard of troops for the People, with swords, spears and
- 8 bows. Thus I revived them, and stood up, and said to the Captains and Subalterns, and the rest of the Force, "Fear not before them! Remember the ALMIGHTY, the GREAT and TERRIBLE,—and fight for your countrymen, your sons and daughters, your wives and homes."
- 9 Thus our Opponents heard that we knew,—and that GOD had broken their intention, and that we had all returned to our work on the wall.—
- 10 But from that day half of the youths worked at the wall, and half with the guards, with spears and shields, and bows, and coats of mail, with Officers
- 11 over them. All the House of Judah built at the Wall, with the labourers. The men worked on the one side at the work, and on the other went on
- 12 guard. The builders also had each a sword girt at his waist. Thus they built,—and the Trumpeter was at my side. I also said to the Officers and Subalterns, and the rest of the people, "The work is great and extensive, and we are scattered upon the wall
- 14 at a distance one from the other. In whatever place, therefore you hear the sound of the trumpet, collect there to us,—Our GOD will fight for us.

Thus we did at the work;—and 15 half kept guard with spears from the rise of dawn until the stars came out. I also, at this time, said to each man 16 and his assistant, "Lodge in Jerusalem and be with us at night as a guard, and work by day," and neither I, nor 17 my brothers, and attendants,—or the men of my Guard, who followed me, —ever regarded our clothing. - - - Each went to the water, - - -

However, the People and their 5 wives complained greatly against their Judean countrymen, and some said 2 "We have many sons and daughters, —let us reap the corn, and eat and live."

Others said, "We are mortgaging 3 our farms, and vineyards, and houses, and are buying corn for hunger."

And there were others who said, 4 "We have had to borrow money to pay the King's taxes on our farms and vineyards!—And now our bodies are 5 like the bodies of our slaves and our children like their children's bodies! For see! we are bringing the bodies of our sons and daughters into slavery! And some of our daughters have become slaves;—so GOD is not with us,—for foreigners possess our farms and vineyards!"

Nehemiah Calls a Public Meeting

But I was very furious when I 6 heard these complaints, and these statements, yet I reflected in my 7 mind, and reproved the Officers and Subalterns, and said to them; "It seems you all exact usury from your countrymen." I consequently appointed a Great Meeting about them, when I said;

Nehemiah's Condemnation of Slavery.

"We have redeemed our Judean 9 brothers who had been sold to the heathen, as far as we could,—but you even sell your own brothers, who should be sold to us!"

And they were silent, and could not find a word.—So I continued;—

"The thing that you do is not right—should you not walk in the

1 NOTE.—Ch. 4, v. 17. The text seems to be defective here, and some considerable portion to have been lost, where I place the hyphen.
—F. P.

fear of our GOD, because of the contempt of the heathen, our enemies? 10 And even if I, my brothers, and attendants have lent them money and corn on interest!—we will now 11 abandon that interest.—I beg of you to return to them to-day their farms and vineyards, their oliveyards, and their houses, and also the one per cent.¹ on the money, and of the corn, and wine, and of the oil that you lend to them."

12 And they replied, "We will restore, and will no more demand it from them. Thus we shall do as you say."

Then I called the Priests, and swore them to do according to that declaration.

13 I afterwards shook out my lap and exclaimed, "May GOD shake out like that every person from His House and property who does not adhere to this declaration!—May he be shaken out like that and dissipated!"

And all the Meeting said "So be it," and thanked the LORD. And the People acted in accordance with the declaration.

Neheemiah Appointed Governor of Judea.

14 And further, from the day I was appointed to be Governor of the country of Judea—from the twentieth year to the thirty-second year of King Arthakshasta,—twelve years,—neither I, nor my relatives, have taken the salary of the Governor, 15 while the former Governors who were before me burdened the people, and exacted from them bread and wine, along with forty shekels of silver. Their Attendants also lorded over the people;—but I did not do so,— 16 because of the fear of GOD. I also persisted in work upon the wall, and bought no estate, and all my attendants collected there at the work. 17 And of the Judeans and officers there were a hundred and fifty persons at my table, beside the guests who visited us from the surrounding 18 nations. What was prepared daily was an ox, six fat sheep, and fowls, for me; and every ten days a sufficient

quantity of various wines; and yet I never demanded the Governor's Provisions, for that slavery was heavy upon the people.—Remember me, 19 my GOD, for all the good that I have done to this People.

Sanballat Thyrulens Neheemiah.

When, however, it was reported 6 to Sanballat, and Tobiah, and Gheshem, the Arabian, and to the others of our enemies that I had rebuilt the wall, and no breach was left in it, except that at the time the doors were not fixed in the Gates, San- 2 ballat, and Gheshem with him, sent to me and said, "Come and let us see each other in a village on the plain of Anno." But they intended 3 to do me an injury. I consequently sent a messenger to them to reply;— "I am doing a great work, and cannot come down. Why should the work cease by my absence, and going to you?"

They, however, sent me a similar 4 message four times, and I returned to them the same answer. Then 5 Sanballat sent his servant to me a fifth time, and an open letter in his hand in which was written;—

Sanballat's Letter.

"It is reported amongst the peo- 6 ples,—and Gheshem says it,—that you and the Judeans are preparing to rebel;—consequently you are building the wall, and that you hope 7 to be their king, according to these reports. And that you have set Preachers to proclaim about you in Jerusalem; to call you King of Judea. But now the King has heard these reports. So now come, and we will consult together."

Neheemiah's Answer.

But I sent to him to say; 8 "None of those things that you assert have been done, but you contrive them out of your own heart; 9 for all of them are to terrify us; but you have not succeeded; you only strengthen my hands."

I then went to the house of 10 Shemaiah-ben-Daliah-ben-Mahitabel who was ill,—and he said "Let us meet at the House of GOD,—at the inner Temple,—and close the doors of the Temple, for they will come by night to murder you!"

¹ NOTE.—Ch. 5, v. 11. "One per cent. on the money." This no doubt means one per cent. per month, which down to our day is the legal rate of interest in Syria and India for loans from the village bankers.—F. F.

- 11 But I replied, "Should a man like me fly? And, who in my position has gone to the Temple and lived?—I will not go!"

Nehemiah finds Preachers have been Hired against Him.

- 12 Then I investigated and saw that GOD had not sent him, but he preached this message to me because Tobiah and Sanballat had hired him. They
13 hired him for the purpose that I might be terrified, and do so, and commit a blunder, which would provide an opportunity for them to accuse me, for they could have accused me upon that act.
14 My GOD, remember Tobiah and Sanballat on account of these actions, and also Nodiah the Preacheress, and the rest of the Preachers who tried to terrify me.

(445 B.C.) Completion of the Wall.

- 15 On the twenty-fifth day of Elul the
16 Wall was completed.—And when all our enemies heard it, and all the heathen who were around us saw, they fell greatly in their own opinions, and perceived that the work was done by our GOD.

The Nobles Plot Against Nehemiah.

- 17 However in those days many of the nobles of Judea sent letters to Tobiah, and in the same way letters
18 from Tobiah came to them. For many of the gentry in Judea were sworn to him, for he was son-in-law to Shekariah-ben-Arah, and Jhohanah his son had married the daughter of Mishulam-ben-Berekiah, so his compliments were sent to me and my words were carried to him, and letters sent from Tobiah to terrify me.

Nehemiah Appoints his Brothers Governors of the Garrison.

- 7 When the Wall was built, and I had fixed the doors, and appointed the Door-keepers, and the Singers and
2 Levites, I then installed my brothers Hanani, and Hananiah Governors over the Castle of Jerusalem, for they were faithful men, and feared GOD more than many.
3 And I commanded them not to open the Gates of Jerusalem until the sun was hot. And, until the Guards were set to keep the Doors shut, and fastened. And appointed

Police for the inhabitants of Jerusalem, each to his district, and every man to his own house.

But the City was wide and large, 4 while the people few for the space of it, and there were no houses built. So my GOD put it into my mind, and 5 I collected the nobles, and gentry, and the People by the register, for I had discovered the Former Registry Records of Genealogy and found written in them.¹

(536 B.C.) Copy of the Muster Roll of the Restoration under Zerubbabel.

"These are the descendants of the 6 nobles who went up from the captives of the Transportation that King Nebukadnezzar transported to Babel, and returned to Jerusalem and Judea each to his own village, returning 7 with Zerubbabel, Jeshua, Nehemiah, Azariah, Ramiah, Nehmani, Mordecai, Bilshan, Mispereth, Bigvi, Nehum, Banah:—

"From the Record of Men of the People of Israel; Of the Beni Parosh; Two thousand one hundred and seventy-two.	8
Of the Beni Arah; Six hundred and fifty-two.	9 652
Of the Beni Pakhath-moab; —of the Beni Jeshua and Joab;— Two thousand and eight hundred and eighteen;	11 2,818
Of the Beni Ailam; One thousand two hundred and fifty-four;	12 1,254
Of the Beni Zatu; Eight hundred and forty-three.	13 843
Of the Beni Zaki; Seven hundred and sixty.	14 760
Of the Beni Bunui; Six hundred and forty-eight.	15 648
Of the Beni Babi; Six hundred and twenty-eight.	16 628
Of the Beni Azgad; Two thousand three hundred and twenty-two.	17 2,322

¹ NOTE.—Ch. 7, v. 5. The Register referred to is that of the Transportation who returned with Zerubbabel about ninety-one years before Nehemiah, and only varies in the spelling of a few names. See Ezra, Ch. 2. That it had been preserved through the troubles of that century of anarchy, which had again destroyed the City Zerubbabel had restored, shows how carefully the Jews guarded public records, and is a strong voucher for the authenticity and accuracy of the Hebrew Histories in the Bible.—F. F.

18	Of the Beni Adouikam; Six hundred and sixty-seven.	667		Of the Levites.	43
19	Of the Beni Bigvi; Two thousand and sixty-seven.	2,067		" Of the Beni Jeshua of Kadmiel, of the Beni Hodeiah; Seventy-four.	74
20	Of the Beni Adin; Six hundred and fifty-five.	655		Of the Singers.	44
21	Of the Beni Atar of Hezekiah; Ninety-eight.	98		" Of the Beni Asaph; One hundred and forty-eight.	148
22	Of the Beni Hashani; Three hundred and twenty-eight.	328		Of the Doorkeepers.	45
23	Of the Beni Bezi; Three hundred and twenty-four.	324		" Of the Beni Shalum; of the Beni Atai; of the Beni Talmon; of the Beni Akub; of the Beni Hatita; of the Beni Shobi; One hundred and thirty-eight.	138
24	Of the Beni Harif; One hundred and twelve.	112		Of the Attendants.	46
25	Of the Beni Gibeon; Ninety-five.	95		" Of the Beni Zika; of the Beni Hasufa; of the Beni Tabaoth; of the Beni Kiros; of the Beni Sia; of the Beni Padon; of the Beni Lebana; of the Beni Hagaba; of the Beni Salmi; of the Beni Hanan; of the Beni Gidel; of the Beni Gahar; of the Beni Raiha; of the Beni Rezin; of the Beni Nekoda; of the Beni Gazam; of the Beni Auza; of the Beni Pasah; of the Beni Besi; of the Beni Maunim; of the Beni Nefishesim; of the Beni Bakbuk; of the Beni Hakufa; of the Beni Harkur; of the Beni Bazlith; of the Beni Mekida; of the Beni Harsha; of the Beni Barkos; of the Beni Siseru; of the Beni Temah; of the Beni Neziah; of the Beni Hatifa. . . .	47 48 49 50 51 52 53 54 55 56
26	Of the men of Bethlehem and Netofah; One hundred and eighty-eight.	188		Of the Descendants of Solomon's Servants.	57
27	Of the men of Anathoth; One hundred and twenty-eight.	128		" Of the Beni Soti; of the Beni Shefeteth; of the Beni Perida; of the Beni Jala; of the Beni Darken; of the Beni Gidel; of the Beni Shefatiah; of the Beni Hatil; of the Beni Pakereth-Nazambaim; of the Beni Amou; all the Attendants, and the descendants of Solomon's Servants were, Three hundred and ninety-two.	58 59 60
28	Of the Men of Beth-armaveth; Forty-two.	42		" And the following were those who went up from Tel-melab, and Tel-harsha; Kerub, Adon, and Amer; but they could not show their Ancestral Houses, nor their Race, whether they were of Israel.	61
29	Of the men Kiriath-yarim, Kefirah, and Becroth; Seven hundred and forty-three.	743			
30	Of the Men of Ramah and Gabn; Six hundred and twenty-one.	621			
31	Of the Men of Mikmas; One hundred and twenty-two.	122			
32	Of the Men of Bethel and Ai; One hundred and twenty-three.	123			
33	Of the Men of Lower Nebo; fifty-two.	52			
34	Of the Beni Akud-Elam; One thousand two hundred and fifty-four.	1,254			
35	Of the Beni Harim; Three hundred and twenty.	320			
36	Of the Beni Jeriko; Three hundred and forty-five.	345			
37	Of the Beni Lodhadid, and Ono; Seven hundred and twenty-one.	721			
38	Of the Beni Senab; Three thousand nine hundred and thirty.	3,930			
39	Of the Priests.				
	" Of the Beni Jediah, of the House of Jeshua; Nine hundred and seventy-three.	973			
40	Of the Beni Amer; One thousand and fifty-two.	1,052			
41	Of the Beni Pashur; One thousand two hundred and forty-seven.	1,247			
42	Of the Beni Harim; One thousand and seventeen.	1,017			

1 NOTE.—Ch. 7, v. 56. There would appear to be a break in the MSS. here, as no number is added to the list.—F. F.

- 62 "Of the Beni Delaiah; of the Beni Tobiah; of the Beni Nekoda; Six hundred and forty-two. 642
- 63 **And of the Priests.**
 "Of the Beni Hobiai; of the Beni Hakoz; of the Beni Barzilai; who took a wife from the daughters of Barzilai the Giladite, so were called by his name; these sought for their Register with those who had a genealogy, but could not find it, so were excluded from the Priesthood, and the Governor ordered them not to eat of the most sacred things until a Priest was appointed with Urim and Thumim.
- 64 Register with those who had a genealogy, but could not find it, so were excluded from the Priesthood, and the Governor ordered them not to eat of the most sacred things until a Priest was appointed with Urim and Thumim.
- 65 "The whole Collection was altogether,—Forty-two thousand three hundred and sixty, besides their men and women servants, of whom there were Seven thousand three hundred and thirty-seven; and two hundred and forty-five men and women singers. 42,360
7,337
245
- Total 49,942
- 68 "They had seven hundred and thirty-six horses; two hundred and forty-five mules, six thousand seven hundred and twenty asses.
- 69 "And the whole of the Heads of Houses subscribed to the work;—
- 70 "The Governor gave to the Treasury, a thousand Darics in gold; fifty basons; five hundred and thirty Priests' robes.
- 71 "And the Heads of Houses gave to the Treasury of the work;—Twenty thousand Darics of gold; and two thousand two hundred pounds weight of silver; and what the rest of the People gave was twenty thousand Darics of gold; and two thousand pounds of silver; and sixty-seven Priests' robes.
- 72 "Thus the Priests and Levites, and Singers, and some of the Attendants, and of all the People, settled in their villages, by the arrival of the seventh month, along with the Children of Israel in those villages.

How Ezra Read the Law and Restored it.

- 8 "All the People afterwards collected as one man, to the Square opposite the Water Gate, and requested Ezra the Scholar to produce the Book of the Laws of Moses, which the LORD communicated to Israel.

"Ezra the Priest consequently brought the Law to the Meeting both of the men and the women, for all intelligently to hear it, on the first day of the seventh month, and read it in the Square which is opposite the Water Gate from dawn until mid-day, before the men and women, and the intelligent, and the whole of the people listened to the Book of the Law. Ezra, however, stood to read the book, on a platform of wood that had been made for him and Mathiah for the purpose, and Shema, and Aniah, and Auriah, and Hilfiah, and Masiah stood beside him, on his right, and on his left Pediah, and Mishal, and Malkiah, and Hasham, and Hashbadanah, Zekeriah, and Meshalum. Then Ezra opened the Book in the sight of all the People,—for he was above all the people,—and when he opened it, all the People stood up. Ezra first blessed the GREAT EVER-LIVING GOD:—

"And all the People responded 'Amen! Amen!' with a lifting up of their right hands, and bowed and did reverence to the EVER-LIVING with their face earthwards. Then Jeshua, and Bani, and Sherabiah, Jamin, Akub, Shabthi, Hodiah, Masiah, Kalita, Azriah, Jozabad, Hanan, Piliiah, and the Levites, translated the Law to the People, while the people stood up.

"And they read from the Book of the LAW of GOD with an Interpreter, who translated the meaning, so that they might understand what was read.

"Thus Nehemiah,¹ who was the Governor, and Ezra the Priest, read, and the Levites who translated to the People, said to all the People,

"This day is holy to your EVER-LIVING GOD!—Do not be depressed, and do not weep,—for all the people were weeping as they heard the words of the Law,—'but,' he said to them, 'go, eat the best and drink the sweetest, and send some thing to those who have nothing ready, for the day is sacred to our MASTER ;

¹ NOTE.—Ch. 8, v. 9. This Nehemiah mentioned here was not the writer of the history so called, but another former Governor of the same name (see the Book of Ezra, Ch. 2, v. 2), accompanying Zerubbabel 91 years before —F.F.

- so do not grieve, for to rejoice in the EVER-LIVING will strengthen you.'
- 11 "The Levites also comforted all the people by saying 'Go! for to-day is sacred to the EVER-LIVING, so do not be in grief.'
- 12 "So all the People went to eat and drink, and to send presents, and to make plenty of pleasure, because they understood what had been said to them.
- 13 "But, the day after the Heads of Houses of all the People with the Priests and the Levites collected to Ezra the Scholar, to examine the records of the Law, and found written in the Law which the EVER-LIVING communicated by means of Moses, that the Children of Israel should reside in tents in the seventh month.
- 14 They consequently proclaimed, and passed the proclamation to all the villages, and to Jerusalem to order:
- "Go out to the hills and bring branches of Olive, and branches of good trees, and branches of Myrtle, and branches of Palms, and branches of brushwood, to make tents as it is written.'
- 16 "The people consequently went out, and made themselves tents, each for his family, in their courts, and in the courts of the House of GOD, and in the Square of the Water Gate, and in the Square of the Ephraim

Gate. All the company of those who had returned from the Captivity also made tents and resided in the tents, although the Children of Israel had not done so since the times of Joshua the son of Nun, till that day, and they enjoyed themselves very greatly.

"They also read in the Book of the Law of GOD day by day, from the first day, to the last day, for they kept the feast for seven days, and on the eighth day they closed it, according to the decree.

"Afterwards, on the twenty-fourth day of that month, the Children of Israel met to fast with sackcloth and earth upon them, when all of the race of Israel separated themselves from all the sons of foreigners, and they stood up and confessed about their sins, and the faults of their forefathers. They also stood up at the Place and read in the Book of the Laws of their EVER-LIVING GOD a quarter of the day, and they confessed in sackcloth to their EVER-LIVING GOD for a quarter.

"Then the Levites Jeshua and Bani, Kadmial, Shebaniah, Buni, Sharbiah, Bani, Kanani arose and cried to their EVER-LIVING GOD with a loud voice, and the Levites Jeshua, and Kadmial, Bani and Hashabiah, Shanbnah, Hodiah, Pethakaiah rose on the platform and said; 'Stand up!'

Anthem.

STANZA 1.

"Thank your EVER-LIVING GOD
For ever and ever;
And bless His Glorious name!—
And exalt beyond all blessing and praise!

STANZA 2.

"You are alone the LIFE,
Who made the skies, and Heaven of Heavens,
And all their host!
The Earth, and all upon it,
The Seas, and all they contain,
And You gave life to them all,
And the host of Heavens all bow
To You!

- 7 "You are the LORD GOD who chose Abram, and brought him from Aurl of the Kasdim, and made his

name Father-of-Nations,² and found his heart faithful before You, and made a Covenant with him, to give

¹ NOTE.—Ch. 9, v. 7. Heb. Aurl signified "Fire," and is so interpreted by the Rabbis, but by us usually taken for the name of an unknown City or Town. I confess to a leaning towards thinking the Hebrew tradition that it means "A Fire" into which the Kasdim threw

Abram for refusing their idolatry, is the true reading.—F. F.

² NOTE.—Ch. 9, v. 7. Abr-ah-am "Father of Nations," In Heb. Except by a translation the force of the words is lost.—F. F.

8 the country of the Cananite, the Hittite, the Amorite, the Perizite, and the Ghergashite, to his race and You fulfilled Your promise,—for You are just.

9 " You also saw the sufferings of our forefathers amongst the Mitzeraim, and heard their shrieks at the Red
10 Sea, and produced portents and terrors against Pharaoh and all his Ministers, and all the people of his country, because they had been cruel against them;—so made Yourself a
11 NAME on that day, when the sea divided before them, and they passed through the midst of the sea, on the dry, and You flung their pursuers into the deeps, like a stone in the mighty waters!

12 " Then You led them by a Pillar of Cloud by day, and by a Pillar of Fire by night, to light them on the way they had to march, and descended upon Mount Sinai, and spoke with them from the skies; and gave them just Decrees, and True Laws, Institutions, and Beneficial Commandments. You also made known to them Your Holy Sabbath, and Commandments, and Institutions, and Laws, instructing them by means of Moses Your servant.

15 " Then You gave them bread from the skies, when hungry, and brought water from the rock for them when they thirsted, and commanded them to advance to seize the country which You had raised Your hand to give to them.

16 " But they, and our fathers, were haughty, and stiffened their neck, and would not listen to Your instructions; but refused to obey, and would not remember the wonders You had done for them, but stiffened their neck, and in rebellion appointed a Leader to restore them to their slavery.—

" But You are a GOD of forgiveness,—kindness and pity,—slow to anger, and plentiful in mercy,—so
18 did not forsake them.—Although they made for themselves a cast metal Calf, and said ' This is your GOD who brought you up from Mitzeraim,' and
19 offered many insults. Yet You in Your many mercies did not abandon them in the Desert; You did not take away the Pillar of Cloud from them by day, but led them in the way they
20 ought to march. You also gave Your beneficent spirit to instruct them,

and did not withhold Your Mana from their mouth, and gave them water when thirsty, and provided for them
21 forty years in the Desert! They were not destitute. Their clothing was not in rags, and their feet were not swollen. You afterwards gave
22 them Kingdoms and Peoples, and distributed portions to them, so they seized the country of Sihon and the country of the King of Heshbon, and the country of Og, King of Bashan, while You increased their children
23 like the stars of the skies, and they arrived at the land which You had promised to their forefathers to bring them to possess; and their children
24 advanced and seized the country, for You subdued the Cananite inhabitants of the land before them, and gave them to their power, and they did whatever they desired with the kings and peoples of the country.

" They also captured the fortified
25 towns, and the fertile lands, and seized houses full of furniture, wells dug out, vineyards, oliveyards, and fruit trees, in plenty, and they ate, and were full, and fat, and luxuriated on Your benefactions. Then they
26 revolted from You, and flung Your Laws away,—following the Heathen,—and slew your Preachers who instructed them to return to You, and committed great outrages. You con-
27 sequently gave them to the hand of their oppressors, who oppressed them, but in the period of oppression they cried to You, and You heard them from the heavens, and from Your great mercies gave them Deliverers who delivered them from the power of their oppressors.

" But when they had rest, they
28 did wrong before You, so You abandoned them to the hand of their enemies who persecuted them—and again they returned and cried, and You heard them from the heavens,—saved, and rescued them frequently, in accordance with Your many mercies, and instructed them to con-
29 duct themselves according to Your laws, but they were haughty and would not listen to your Commands and Decrees, sinning against what a man ought to practise, and live in. But they set a perverse shoulder and a stiff neck and would not obey! Yet for many years You held out
30 Your hand to them, and taught them Your spirit by means of Your

Preachers, but they would not listen; —so You delivered them to the power of the people of the countries. 31 Yet, owing to Your great mercies, You did not entirely destroy them, nor desert them;—for You are a kind and merciful GOD. Therefore now, 32 our GOD,—the GREAT, MIGHTY, and TERRIBLE GOD, who keeps his Beneficent Covenant,—let not all the trouble that we and our kings, and princes, and priests, and our preachers, and fathers, and all Your People, have met, be little before You, from the days of the kings of 33 Ashur to this day, although You are right in all You have brought upon us, for You have practised TRUTH, 34 but we FALSEHOOD. And our kings, our princes, our priests, and our fathers have not practised Your laws, and have not attended to Your Commandments, and the instructions which You taught to them. For 35 they did not serve You in their reigns, and the plentiful prosperity You gave them, and in the rich and fertile country that You gave to their faces; nor did they turn from their wickedness.—Therefore we are slaves 36 to-day, and the land that was given to our forefathers, that they might eat its fruits and its products,—we are slaves upon it! Yet it produced 37 much for the kings You have set over us for our sins, and they control our bodies, and our cattle, at their pleasure, while we are in great distress.

(536 B.C.) *The People Return to the Law of God by a Solemn National Act.*

10 "Consequently on account of this, we have made an Agreement, and our 2 Nobles, Levites, and Priests have sealed it, and the signatories are:—

NEHEMIAH, the GOVERNOR, the son of Halkiah; and

3	Zedekiah;	Shebaniah;	Barukh;	
	Seriah;	Maluk;	Meshalum;	7
	Azeriah;	5 Harim;	Abiah;	
	Jeremiah;	Meremoth;	Miyamin;	
	Pashur;	Abadiah;	Maziah;	8
	Amariah;	6 Daniel;	Bilgal;	
	Malkiah;	Ginethon;	Shemiah.	
4	Hatush;			

9 The following were for the Priests, and for the Levites.

	Jeshua - ben - Aza-	Hodiah;	Sakur;	12
	uiah;	Kelita;	Sherebiah;	
	Binni; of the Beni	Piliiah;	Shebaniah;	
	Hadad;	Hanan;	Hodiah;	13
10	Kadmiel;—and their	11 Mika;	Bani;	
	relatives.	Rehob;	Bennin;	
	Shebaniah;	Hashabiah;		

11 For the Chiefs of the People;

	Parosh;	Hasheim;	Hananiah;	
	Pahath-moab;	Bezai;	Hashub;	
	Alam;	19 Harif;	Aloesh;	24
	Zatu;	Anathoth;	Pilha;	
	Bani;	Nobi;	Shobek;	
15	Buni;	20 Magpiash;	Rehum;	25
	Azgad;	Meshulam;	Hashabnah;	
	Bebai;	Hezer;	Masiah;	26
16	Adoniah;	21 Meshezabel;	and Ahiah;	
	Bigvai;	Zadok;	Hanan;	27
	Adui;	Jadua;	Anan;	
17	Ater;	22 Pelatiah;	Maluk;	
	Hezekiah;	Hanan;	Harim;	28
	Azur;	Amaiah;	Banah;	
18	Hodiah;	23 Hoshea;		

29 " And for the rest of the People, the Priests, the Levites, the Temple wardens, the Singers, the Timbrel-players; and all the remainder of the Native population under the Laws of GOD, their wives, sons and daughters, who were come to an age able to understand, declared for themselves by their representatives and gentry, to come to GOD, and swore to walk in the Laws of GOD, which He had given by means of Moses the Servant of GOD, and to guard and practise all the Commands of our ALMIGHTY LORD with His
30 Decrees, and Institutions. Also that we would not give our daughters to the People of the Country, and not take their daughters for our sons.
32 And that if the population of the Country brought merchandize or any wares to sell on the Sabbath day, not to buy of them on the Sabbath, or upon a Holy Day; and to release on the Seventh year, and the interest on all loans.

A Temple Rate Adopted.

33 We also imposed upon ourselves as a law, to give the thir of a Shekel a year to the service of the House of our GOD, for the Show-bread; and for the Perpetual Offering, and the Perpetual Burnt-offering of the Sabbaths; of the Months; and of the Public Meetings; and for the Sanctifications and the Sin-offering to expiate about Israel, and all the services of the House of our GOD.

" We also cast lots about the Gift of Wood for the Priests and Levites, which the people were to bring to the House of our GOD, from the Heads of Ancestral Families at fixed times, year by year, to be burnt on the Altar of our EVER-LIVING GOD, as written in the Law.

" Also to bring the first-fruits of our ground, and the first product of all fruit-trees, year by year to the House of our GOD;

" Also the firstborn of our children, and cattle as written in the Law; and to bring the firstborn of our herds and our flocks to the House of our GOD, to the Priests who serve in the House of our GOD.

" And that the first part of our harvest and fruit of all trees; and of wine, and oil, should be brought to the Priests who reside at the House of our GOD; with the tythe of our grounds to the Levites;—and that those Levites should tythe all the profit of our labours. But that a priest a Descendant of Aaron should be with the Levites, when the Levites tythed, and that the Levites should take up a tythe of their Tythe to the House of our EVER-LIVING GOD, to the Treasury Chamber. But that the Children of Israel, and the Children of Levi should bring the presentations of the Corn, the Wine, and the Oil, to where the Sacred Vessels are, and the Priests, the Ministers, the Singers, and Guardians;—and that we would not forsake the House of our GOD."

END OF THE FIRST EXTRACT FROM THE ROLL OF EZRA.

(440 B.C.) RESUMPTION OF THE SECOND NEHEMIAH'S NARRATIVE.

A Conscriptio Ordered to Secure a Population for Jerusalem.

11 The gentry of the people stayed in Jerusalem, and the rest of the people threw lots to send one from ten to reside in Jerusalem, the Holy City, and nine to go out to the villages, and the People thanked all the men who were willing to stay in Jerusalem.

The Garrison of Jerusalem.

Now these are the Chiefs of the Garrison who stayed in Jerusalem,—(while in the villages of Judea each man of Israel resided on his own estate, in their towns;—with the Priests, and Levites, and attendants, and the descendants of the servants of Solomon. But some of the

children of Judah and the children of Benjamin stayed in Jerusalem.

- Of the Children of Judah;—Athiah-ben-Haziah; -ben-Zakeriah, -ben-Amariah, -Shefatiah,-ben-Malaliah,-ben-Faretz. And Masiah-ben-Baruk-ben-Kalkaziah -ben-Haziah, -ben-Adiah -ben-Jozarib -ben-Zakeriah,-ben-Hashibari. All descendants of Faretz. They stayed in Jerusalem. Four hundred and sixty soldiers.
- 7 And these were of the Beni-Benjamin;—
- 8 Sala-ben-Shulam,-ben-Joad,-ben-Padiah, -ben-Koliah, -ben-Masiah,-ben-Aithial,-ben-Jeshiah,—and along with him, as defenders of the towers, nine hundred and twenty-eight, over whom Joal-ben-Zikri was Commander, and Judah-ben-Haseniah as Lieutenant over the City.
- 9 From the Priests;—

- 10 Jadiah - ben - Joiarib,-ben - Jakin, Seriah,-ben - Hilha,-ben - Meshalum,-ben - Zadok,-ben-Merioth,-ben - Akhtub, was Governor of the House of GOD, and the associates who did the work at the House of GOD were eight hundred and twenty-two, and Odiah -ben-Jeroham,-ben -Pelaliah,-ben-Anatzi,-ben - Zakeriah, -ben - Pashkur, -ben-Malekiah, and his brother, were Chiefs of the fatherhoods, with two hundred and forty-two, and one hundred and twenty-eight of their relatives, as soldiers. Over whom Zabdiel was Commander.

- 15 And from the Levites;—
- 16 Shemiah - ben - Khashub, - ben - Azrikam,-ben-Hashabiah-ben-Bani, —with Shabthi and Jozabad, of the Levitical Chiefs, over the outer business of the House of the LORD.
- 17 And Mathaniah -ben - Mika, -ben-Zabdi, -ben -Asaf, who was Chief leader of praise and prayer, with Bakbakiah as his Assistant, with their company. And Abda-ben-Shamna,-ben-Galal-ben-Jadithem.

- 18 All the Levites in the Holy City

were two hundred and eighty-four.

And the Doorkeepers were Akub, 19 Talmon, and their company in the Guards of the Gates,—one hundred and seventy-two.

And the rest of Israel, with their 20 Priests, and Levites were in all the towns of Judea, each on his own estate. And the Assistants resided 21 in Afel; and Ziha, and Ghishfa, were over the attendants.

But the Commander of the Levites 22 in Jerusalem was Azi-ben-Bani-ben-Hashbiah - ben - Mathaniah, - ben - Mika, from the Beni Asaf, of the Singers, for the performances in the House of GOD; for the king had com- 23 manded about them and arranged the Daily Course for the Singers; and Pathakiah-ben-Meshazabal, 24 of the Beui Zarakh,-ben-Judah,—was appointed on the part of the King, to superintend affairs for the People.

Re-populating Other Cities.

Now about the walled towns in 25 the country;—

Some of the Children of Judah settled in Krith-arba; and its villages; and in Dibon, and its villages; and Ikbezal, and its towns; and in Jeshua, and Moliah, and Beth- 26 flat; and in Khatzer-Shoal, and 27 Barsheba, and its villages; and in 28 Ziklag, and Makona, and its villages; and in Ani-rimon, and 29 Zaraha, and Jermoth; Zankh, 30 Aulan, and their towns; Lakish, and its fields; Azekah, and its villages;—Thus they settled from Barsheba to the Valley of Hinom. And the Beni Benjamin from Gaba 31 Mikmash, Aia, and Bethel, and its villages; Anathoth, Nob, Ananiah; 32 Hazar, Rama, Githim; Hadid, 32 Zeboim, Niblat; Lod, and Auno;— 34 Ghikrashim; with a portion of the 35 Levites for the districts of Judah and 36 Benjamin.

THE SECOND EXTRACT FROM THE ROLL OF ZERUBBABEL GIVEN IN THE BOOK OF EZRA.

(536 B.C.) Copy of the List of Priests and Levites.

- 12 "The following are the Priests and Levites who went up with

Zerubabel - ben - Shalthial, and Jeshua, Seriah, Jeremiah, and EZRA :
" Ameriah, Maluk, Hatush; She- 2 kaniah, Rehum, Memoth; Adua, 3 Ghenthoi, Abiah; Mamin, Madiah, 4

- 5 Biluah; Shemiah and Joyarib,
 6 Jediah; Salu, Amok, Hilkiah, Jadhah;
 7 —These were from the Chiefs of the
 Priests, and their associates from the
 days of Joshua.
 8 "Then the Levites:—
 "Jeshua, Benni, Kadmial, Sherbiah,
 Judah, Mathaniah, who was leader
 of thanksgiving, and his associates.
 9 Beside Bakbakiah, and Ano, with
 their associates in command of the
 Guards.
 10 "Joiada had begot Jonothan, and
 11 Jonothan begot Jadua, and Jadua
 12 begot Joiakim, and from the days of
 Joiakim there were Priests, Chiefs of
 Fatherhoods, up to Sheriah, Meriah,
 13 and Jeremiah, Hananiah, and EZRA,
 Meshulam, and Amariah, Jonothan;
 14 and with Malaki, Jonothan, and
 15 Shebaniah, Joseph, and Haram,
 16 Adna, and Merioth, Haliki, and Adia,
 Zekeriah, and Ginothan, Meshulam,
 17 and Abiah, Zikri, and Minimin, and
 18 Moadiah, Plati, and Bilga, Shemnah,
 19 and Shemiah—Jonothan; and with
 Joyarib, Mathin, and Jadhah, Azi,

and Sali, Kali, and Amok-abd, and 20
 Kilkiah, Hashabiah, and Jedaiah, 21
 Nethanal, Levites from the days of 22
 Alishab.—Joyada and Jokanan, and
 Jadua, were inscribed as Chiefs of
 Fatherhoods; and Priests in the
 reign of Dariush, the Persian.

"The Chiefs of the Fatherhoods 23
 of the Deni Levi, inscribed in the 24
 record of the Events of the Times,
 up to the days of Johanan-ben-
 Aliashib, as Chiefs of the Levites:—

Chief Choristers.

"Hashabiah, Sherabiah, and
 Jeshua-ben-Kadmial, and their con-
 nected associates, were to lead the
 Choir, (as by command of David the
 MAN of GOD), in response after
 response.

The Chief Doorkeepers.

"Mathaniah, and Bakbukiah, 25
 Abdiah, Meshulam, Talmon, Akub,
 were doorkeepers who kept guard
 at the Gates of the Treasury."

(440 B.C.) THE SECOND NEHEMIAH'S NARRATIVE RESUMED.¹

- 26 The following relates to the times
 of Joyakim-ben-Jeshua, ben-Jozadak,
 and the times of NEHEMIAH the
 Governor and EZRA the Priest and
 Scholar.
 27 When the Walls of Jerusalem were
 dedicated they sought the Levites
 from all their homes, and brought
 them to Jerusalem to make the
 dedication, with rejoicing and thanks
 and singing, with cymbals, lutes, and
 28 harps. They consequently collected
 the descendants of the Singers from
 the district surrounding Jerusalem,
 29 and from the towns in Nitof, and
 from Beth-Gilgal, and from the plains
 of Geba, and Hazmavoth,—for those
 towns had been built for the Singers
 around Jerusalem.
 30 The Priests were also purified, with
 the Levites. They also purified the
 People, and the Gates, and the Walls.

Then I led the Nobles of Judah on 31
 to the Walls, and arranged them in
 two great divisions, and marched to
 the right upon the Wall to the Dung
 Gate. And Hoshiah, and half the 32
 Nobles of Judah marched after them,
 with Azariah, Ezra, and Meshulam, 33
 Judah, and Benjamin, and Meshiah, 34
 and Jeremiah.

Next, some of the Sons of the 35
 Priests with trumpets and Zekeriah-
 ben-Jonathan, -ben-Meshiah, -ben-
 Mathaniah, -ben-Mikiah, -ben-Zahur,
 -ben-Asaf, with his companions 36
 Shemiah, and Azral, Milali, Galali,
 Mai, Nethanal and Judah, Hanani,
 with at their head all the musical
 instruments of DAVID the Man of
 GOD, and EZRA the Scholar. They 37
 ascended by the Well Gate and after-
 wards up the stairs of the City of
 David, by the stairs of the wall, up

¹ NOTE.—Ch. 12, v. 26. The reader must
 not confuse the NEHEMIAH and EZRA men-
 tioned here with the NEHEMIAH of Zerub-
 babel's Restoration, recorded in the "Book

of Ezra," ch. 2, v. 2. NEHEMIAH the GOV-
 ERNOR, and his associate here recorded as
 "EZRA the PRIEST," lived about 100 years
 after the time of Zerubbabel.—F. F.

- to the Palace of David, as far as the
- 38 Water Gate on the east. While the second procession marched to meet them;—and I after it with half of the People upon the wall, up to the Foundry Tower, the whole extent of
- 39 the wall. Thence above the Ephraim Gate, and to the Old Gate, and to the Fish Gate, and the Tower of Hananal, and the Tower of Hanah, and on to the Sheep Gate, and halted at the Guards' Gate.
- 40 There both the Bands halted at the House of GOD, and I, and half
- 41 of the Representatives with me, and the Priests Aliakim, Masiah, Minimam, Mikiah, Aliazer, Zekeriah,
- 42 Hanani, with trumpets; and Masiah, and Shemiah, and Aliazer, and Azi, and Johanan, and Malkiah, and Ailim, and Azer, and the Choristers singing loud under their leader Izrahiah.
- 43 On the second day they sacrificed great sacrifices, and rejoiced, for GOD made them glad with great delight. The women also and the children rejoiced, and the delight of Jerusalem was reported afar.

Treasuries Appointed for the Temple.

- 44 At the same period men were appointed over the Treasures, the Presentations, the First-fruits and the Tythes, to collect them from the fields and villages the legal portions for the Priests and Levites, for Judca was glad of the Appointment of the
- 45 Priests and Levites, who guarded the Ordinances of GOD, and the Ordinances of purity, with the Singers, and Doorkeepers, as David, and
- 46 Solomon his son ordered. For formerly, from the days of David there were Chief Choristers, who sang
- 47 praises to GOD. Consequently all Israel in the times of Zerubabel, and in the times of NEHEMIAH paid the Singers and the Doorkeepers a daily salary, and consecrated the Levites, and the Levites consecrated the Descendants of Aaron.

The Reading of the Law Restored and Results.

- 13 At the same period the Law of Moses was read in the hearing of the People, and there was found written in it "that an Amonite or Moabite

gregation of GOD for ever! Because 2 they did not meet the Children of Israel with bread and water, and had hired Balam to curse them, but GOD turned the Curse into a Blessing." Consequently when they heard that 3 Law, they separated all the half-breeds from Israel. But before that 4 Aliashib, the Priest, the Chamberlain of the House of our GOD, being related to Tobiah, had made him a 5 great residence where formerly were stored the meal-offerings, and frankincense, and the vessels, and tythes, of corn, and wine, and oil, ordered for the Levites, and Choristers, and Doorkeepers, as well as the presents for the Priests. But during all this 6 I was not at Jerusalem; for in the thirty-second year of Arthakshasta, King of Babel, I went to the King—but at the expiration of a period, I requested from the King, and pro- 7 ceeded to Jerusalem, and understood the wrong that Aliashib had done for the sake of Tobiah, by making him a residence in the Courts of the House of GOD, which provoked me greatly. 8 I consequently removed all the furniture from the residence of Tobiah, from his lodging to the street.

(434 B.C.) Reforms Made in the Administration of the Government.

Then I commanded, and they 9 purified the Chambers, and I placed there the vessels of the House of GOD, with the meal and incense. I 10 also ascertained that the allowance of the Levites had not been given to them, so that the Levites and the Choristers who should have done the work had fled each to his village. I therefore summoned my Deputies, 11 and demanded; "Why have you neglected the House of GOD?"—Then I collected them and fixed them in their places, when all Judea 12 brought the tythe of corn, and wine, and oil, to the stores. I also ap- 13 pointed Store-keepers over the Stores;—Shelmiah, the Priest, and Zadok the Secretary, and Padiah, for the Levites, and as assistants, Hanan, ben-Zakur, ben-Mathaniah,—for they were trustworthy,—and their duty was to pay out to their associates.

Remember me, my GOD, about 14 this, and blot not out the affection I have shown to the House of GOD and its ordinances.

Sabbath Observation Enforced.

- 15 At this time I saw in Judea treading of winepresses on the Sabbath, and some who carried sheaves and loads upon asses; as well as wine, grapes, and figs and various loads which they brought to Jerusalem.
- 16 The Tzurites also who resided there brought fish, and various merchandize, and sold it on the Sabbath to the Children of Judah, and
- 17 in Jerusalem. I consequently reproved the gentry of Judea, and demanded of them, "What vile thing is this that you are doing? and
- 18 defiling the Day of Rest? Was not this what your fathers did, in consequence of which GOD brought all this suffering upon us, and upon this City? And would you renew the anger upon Israel, by profaning the Sabbath?"
- 19 So when the Gates of Jerusalem were closed before the approach of the Sabbath, I commanded that they should fasten the doors, and ordered them not to be opened until after the Sabbath, and I placed my soldiers at the Gate so that no loads might be
- 20 brought in upon the Sabbath. Consequently the hawkers and merchants had to stay outside Jerusalem a few
- 21 times. I also spoke to and asked them, "Why are you staying near the walls? If you do so again, I shall arrest you after this time. —You must not come on the Sabbath."
- 22 I also commanded the Levites, who were of the ordained, and they became keepers of the Gates, so as to sanctify the Sabbath.

Remember me, my GOD, and have mercy on me in Your great kindness.

(434 B.C.) Mixed Marriages Forbidden.

In this period, also, I observed the 23 Jews who lived with Ashdodite, Amonite, and Moabite women, the 24 speech of whose children was half Ashdodish, and they were not able to talk Judith,—but like a dialect of the two people. I therefore found 25 fault with them, and blamed and flogged those men, and pulled out their hair, and swore to them by GOD, "You should not give your daughters to their sons, nor take any of their daughters for your own sons, or for yourselves. Was it not in this way 26 that Solomon king of Israel sinned? Yet in many Nations there has not been a king like him who loved his GOD, so that GOD made him king over all Israel, but these foreign women made him sin. So should 27 we listen to you to commit this great wrong against our GOD, of living with foreign wives?"

And although one of the sons of 28 Joiada,—Aliashib, the High Priest, was son-in-law to Sanballat, the Horonite, yet I drove him from me.

Remember them, my GOD, for their 29 pollutions of the Priesthood, and the Priestly and Levitical Covenants.

Thus I purified them from all 30 strangers, and I established rules for the Priests and Levites, each in his own work, and for the supply of wood 31 at stated times, and the first-fruits.

Remember me, my GOD, with beneficence.¹ . . .

¹ NOTE.—Ch. 13, v. 31. As with Ezra, the autobiography would appear to be only a part of a longer history, for the final result of his re-organization of the Jewish State is not given, or even when his Governorship ended.—F. F.

FIRST BOOK OF CHRONICLES,

NAMED IN THE HEBREW

THE RECORDS OF THE TIMES.

INTRODUCTORY NOTE.

The beginning of Chronicles is not a History up to the end of Ch. 9, which closes a series of Pedigrees of noble families in Israel, but as they are not arranged in Chronological order, and are full of repetitions, it is almost impossible to comprehend them as to historical import. Only here and there we see curious and interesting historical and ethnologic comments inserted, as in Ch. 4, vv. 21—23, 1 Chron. and Ch. 4, v. 39, Ch. 5, all through, Ch. 7, vv. 3—5, Ch. 8, vv. 8—9, Ch. 9, vv. 1—20, &c., intimating that a Negro population preceded the Hebrews, at least in the South-Eastern part of the country they conquered, and alluding to various colonizing expeditions not mentioned in the history of the Judges or Kings. But, owing to the chronological confusion of the author, it is difficult to fix the dates. Some were evidently close after Joshua, others in the anarchy after his death till the rise of Samuel and Saul, and others even after the period of Nebukadnezzar's ravages. Then the Pedigrees sometimes start at Sinal, and sometimes at the period of Samuel and David; others again in the days of Ezra, and Nehemiah, as far as I can trace, and at the end of them we hark back to the defeat of Saul at Gilboa, beginning at Ch. 10, which begins the real History, but of the House of David only, not of Israel as a Race.

The preceding pedigrees were probably compiled by one of the Ezras or Nehemiahs to settle the claims to restoration of offices and properties amongst the returning Transports who accompanied them back from Babel, and so were never put into chronological order, and were copied by the historian from the Records alluded to by the Second Nehemiah, as preserved in the caskets of the Temple—F. F.

- 1 **A**DAM, Sheth, Enosh, Kenan,
- 2 Malalal, Jared; Hanok, Mathu-
- 3 shaleh, Lamek; Noah, Shem, Ham,
- 4 Jafeth.
- 5 Sons of Jafeth, Gomar, Magog, and
- 6 Madi, and Ioan, and Thubal, and
- 7 Meshek, and Thiras. And the sons
- 8 of Gomar, Askenez, and Rifath, and
- 9 Thogramah.
- 10 And the sons of Ion Alishah, and
- 11 Tharshishah, Kithim, and Rodanim.
- 12 And the sons of Ham, Kush, and
- 13 Mitzeraim, Put, and Canan.
- 14 And the sons of Kush, Seba,
- 15 Khinlah, and Sabtha, and Rama,
- 16 and Sabthaka.
- 17 And the sons of Ramah, Sheba
- 18 and Declan.
- 19 And Kush begot Nimrod; he be-
- 20 came a Great Hero on the earth.
- 21 And the Mitzeraim begot the Ludim,
- 22 and the Anamim, and the Lalibim,
- 23 and the Nafthukim, Pathrusim, and
- 24 the Kaslukim, from whom proceeded
- 25 the Philistine, and the Kaffthorim.

And Canan begot Zidon, his first-
born, and Ieth, and the Jebusi, and
the Amori, and the Ghergashi, and
the Hivi, and the Arki, and the Sini;
and the Harvadi, and the Zamari, 10
and the Hamathi.

And the sons of Shem,—Ailam, 17
and Ashur, and Arfaksad, and Lud,
and Aram, and Autz, and Khui, and
Gether, and Meshek.

And Arfaksad begot Shelah, and 18
Shelah begot Eber; and to Eber 19
were born two sons. The name of
the first Peleg,¹—for in his days the
earth was split in two. And the
name of the other was Jaktan.¹

And Jaktan begot Almodad, and 20
Shalf and Hatzarmuth, and Jarakh, 21

¹ NOTE.—Ch. 1, v. 19. "Peleg" or "Phleg"
or "Fleg" in Hebrew was "Split or slit off."
This probably refers to the splitting of the
American Continents from Europe and Africa.
"Yaktan." "Lessened." To commemorate
the lessening of the primeval single mass of
land.—F. F.

- 22 and Hadoram, and Amzal, and Dik-
 23 lah, Aibal, and Abimal, and Sheba,
 24 and Aufir, and Havilah, and Jobab;
 —all these are the Beni Jaktan,—
 25 Shun,—Arfakshad,—Shelah,—Eber,
 26 —Peleg,—Kau,—Shrug,—Nahor,—
 27 Tharah,—Abram (who is Abraham).
 28 The sons of Abraham, Isaac, and
 Ishmael.
- 29 These are the Descendants of the
 First Born,—Ishmael:—Nebioth, and
 Kedar, and Adbal, and Mibsam;
 30 Mishma, and Danah, Masa, Hadad,
 31 and Thema; Jetur, Nafish, and
 Kadmah. These were the sons of
 Ishmael.
- 32 And the sons of Keturah, the Sec-
 ondary wife of Abraham. She bore,
 Zimran, and Jakshan, and Medan,
 and Midian, and Ishbak, and Shuah.
- 33 And the sons of Jakshan; Aifa, and
 Afar, and Hanok, and Aldah. All
 these were sons of Keturah.
- 34 Abraham also begot Isaac. The
 sons of Isaac; Esau, and Israel.
- 35 The sons of Esau; Alifaz, Rawal,
 Jaush, and Jalam, and Korah.
- 36 The sons of Alifaz; Thiman, and
 Aumar, Zifi; and Nathan, Kenez,
 and Thimna, and Amalek.
- 37 The sons of Rawal; Nahath, Zerah,
 Shamah, and Miza.
- 38 And the sons of Sair; Lotan,
 Shubal, Tzibaon, and Anah, and
 Rishu, and Atzer, and Dishan.
- 39 And the sons of Lotan; Hori, and
 Homam, and Akhoth, Lotan, Thimna.
- 40 The sons of Shubal; Alian, and
 Manhath, and Aibal, Sheh, and
 Annam.
- And the sons of Tzebaon; Aiah,
 and Anah.
- 41 The sons of Anah; Dishon, and
 the sons of Dishon, Hamram, and
 Ashban, and Ithron, and Karan.
- 42 The sons of Atzer; Bilhan, and
 Zacan, and Jakan.
- The sons of Dishon; Autz, and
 Aran.
- 43 And these are the Kings who
 reigned in the country of Edom,
 before kings reigned in the land of
 Israel¹;
- Bela-ben-Baor; and the name of
 his City was Dinabah;
- 44 When Bela died, Jobab reigned

after him. Jobab was son of Zarak
 of Bazrah.

When Jobab died; then Horham 15
 who came from the country of the
 Themanites, reigned after him.

When Hosham died, Hadad, ben- 46
 Bodad, who defeated Midian, on the
 plain of Moab, reigned after him, and
 the name of his City was Aivith.

When Hadad died, Shamlah from 47
 Maskerah reigned after him.

When Shamlah died; Shaul from 48
 Rakhoboth, on the River, reigned
 after him.

When Shaul died, Bal-Hannan- 49
 ben-Akbor, reigned after him.

When Bal-Hannan died, Hadad 50
 reigned after him, and the name of
 his City was Phai, and the name of
 his wife Hitabal, daughter of Matred,
 daughter of Mi-zahb.

When Hadad died, they made 51
 Chiefs in Edom; Chief Thimna;
 Chief Aliahl, Chief Ithath; Chief 52
 Aholibamah; Chief Alah, Chief
 Phinan; Chief Kenan, Chief Thiman, 53
 Chief Mibzar; Chief Magdial; Chief 54
 Airam. Those were the Chiefs of
 Edom.

THE SONS OF ISRAEL.

These were the sons of Israel; 2
 Reuben, Shimeon, Levi, and Judah,
 Issakar, and Zebulun; Dan, Joseph, 2
 and Benjamin; Naphthali, Gad and
 Ashur.

THE SONS OF JUDAH. 3

Aunan, and Shelah; the three born
 to him by Bathshua, the Cananiteess.
 But the firstborn of Judah was bad
 in the sight of the LORD, and He
 caused him to die.

Then Tamar his daughter-in-law 4
 bore Paraz and Zarah to him.—

All the sons of Judah were five.
 Of the Beni Pharaz were Hatzron, 5
 and Hamal.

Zimri, and Aithom, and Hamian, 6
 and Kalkol, Dara;—

All of them five.

And of the sons of Karmi was— 7
 Akar, the Troubler of Israel, when he
 carried off the devoted property.

And of the Beni Aithan, Azariah. 8

And of the Beni Hatzron, who were 9
 born to him, were Irakhmal and Ram,
 and Kelubi.

And Ram begot Aminadab, and 10
 Aminadab, Nakshon, a Prince of the
 Beni Judah.

¹ NOTE.—See my note on Genesis, Ch. 36,
 v. 31. The list here is a reversal of the lists
 of Chiefs and Kings of Edom given there.
 Also see my note 1 Chron. Ch. 1.—F. F.

¹ See note, col. 1.

- 11 And Nakshon begot Salma, and Salma begot Boaz, and Boaz begot
 12 Oubed, and Oubed begot Jeshai, and
 13 Jeshai begot his firstborn Aliab, and Abinadab, the second, and Shemia,
 14 the third, Nathanael, the fourth, Radi, the fifth, Atzam, the sixth, David,
 15 the seventh, and their sisters were Zeruiah, and Abigail.
 16 And the sons of Zeruiah were three, Abishai, and Joab, and Ashabel.
 17 And Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.
 18 And Kaleb - ben - Zeruiah begot Azubah of his wife, Ishah, and Jeraioth. And Jasher, and Shobab,
 19 and Arden, were also her sons. When Azubah died, Kaleb married Afrah, and she bore him Hur.
 20 And Hur begot Auri, and Auri begot Betzaiel.
 21 And after Hazron came to the Daughter of Makir, the father of Gilad, and married her, when he was sixty years old, and she bore him Seguo.
 22 And Segub begot Jair, who had twenty-three villages in the land of Gilad. But Gheshur and Aram took
 23 the villages of Jair from them, with Kenath and its hamlets,—sixty villages.
 All these were sons of Makir father of Guad.
 24 And after the death of Hozren, in Kaleb-Efrathah, the wife of Hezron, bore Ashkur, the father of Tekoa to him.
 25 The sons of Jeramhal were, the firstborn, Hazron, Ram, Bunah, and Arad, and Azam, and Akhiah. There also was another wife of Jeramhal, whose name was Atarah. She was the mother of Annan.
 27 And the son of Ram,—The firstborn of Jeramhal, Matz, and Jamin and Akar.
 28 And these were the sons of Annan; Shama, Jada;
 And the sons of Shamai; Nadab, and Abishur. And the name of the wife of Abishur was Abikhil, and she bore to him Akleban, and Molid.
 30 And the sons of Nadab, were Selad and Afaini; but Selad died without children.
 31 And the sons of Afaini were, Ishi, and the son of Ishi was Sheshan, and the son of Sheshan Akhli.
 32 And the sons of Jada, the brother

of Shami, were Jether, and Jonothan. But Jether died childless.

And the sons of Jonothan were, 33 Feleth, and Zoza;

These were the sons of Jeramhal.

But to Shishan there were no children except daughters. But Shishan had a Mitzerite Slave whose name was Jarkha, and Shishan gave his daughter to Jarkha his slave for a wife, and she bore Athi to him.

And Athi begot Nathau, and Nathan 36 begot Zabar, and Zabar begot Afal, 37 and Afal begot Aubed, and Aubed 38 begot Jhava, and Jhava begot Azariah, and Azariah begot Khaletz, and 39 Khaletz begot Alashah, and Alashah 40 begot Sisini, and Sisini begot Shalum, and Shalum begot Jakimah, and 41 Jakimah begot Alishama.

And the sons of Kaleb, brother of Jerkamal, were Misha, his firstborn, he was the father of Zif, and the son of Marsha, the father of Hebron.

And the sons of Hebron, Korah, 43 and Thakfukh, and Rekem, and Ishama. And Ishama begot Rakhm, 44 the father of Jarkam; and Jarkam begot Shamai; and the son of Shamai 45 was Maon, and Maon was the father of Bethzur.

And Aifah, the secondary wife of 46 Kaleb bore Shaber and Motza and Gazaz, and Kharan begot another Gazaz.

And the sons of Jahdi were Regem, 47 and Jotham, Ghishan, and Felet, and Aitah, and Shaf.

Makah, a secondary wife of Kaleb, 48 bore Shaber, and Mirkamah; she also bore, Shaf, the father of Madbankh, Shava, the father of Gibaa, and the daughter of Kaleb, Aksah.

These were the sons of Kaleb-ben- 50 Hur. The firstborn Afrathah, and Shobal, the father of Krith Jarim; Shalim, the father of Bethlehem; 51 Kharef, the father of Geth-Gadez.

And Shobal the founder of Krith 52 Jarim made other colonies,—The Rah-Khatzi, the Menukoth, and the clans in Krith-Jarim, of the Jetheri, 53 and Puthi, and Shumathi, and Mishari; from whom went out the Tzarathi, and the Ashtali.

Shalma founded also Bethlehem, 54 and the Natofathi, Atroth, Beth-Joab, and the parts of the Manakthi, the Tzarathi, and the families of the 55 Writers who resided in Jabetz, the Doorkeepers, the Tutors and the Weavers, who were Kenites, who

came from Hamath, a colony of the House of Rekab.¹

- 8 These however, are the sons of David who were born to him in Hebron;—
 The firstborn Amon by Ahinoam the Izraalite; the second Daniel,²
 2 by Abigail, the Karmelith; the third Absalom, the son of Makah, the daughter of Talmon King of Gheshur; the fourth Adoniah, the son of Hagith, 3 the fifth Shefatiah, by Abital; the sixth Ithram, by Aglah his wife. Six were born to him at Hebron, where he reigned seven years and six 4 months, but in Jerusalem he reigned thirty-three years.
 5 And these were born to him in Jerusalem:
 Shamna, and Shobad, and Nathan, and Solomon,—four by Bathshua, the 6 daughter of Bathanial; and Ibkhar, 7 and Alishama, and Alifalat; and 8 Nogah, and Nefeg, Jafa, and Alishama, and Alida, and Alifalat,— 9 nine.
 9 All these sons of David were born in Jerusalem; sons of Secondary wives, as well as Thamer their sister.
 10 But the son of Solomon was Rehabam; his son Abiah; his son Asa; 11 his son, Jhoshafat; his son Joram; 12 his son Ahaziah; his son Joash; his son Amaziah; his son, Azariah, his 13 son Jotham; his son, Ahaz; his son, 14 Hezekiah; his son, Manasseh; his 15 son, Amon; his son Josiah; And the sons of Josiah, the eldest Jokhanom; the second, Jhoiakim; the third, Zedekiah, the fourth Shalom.
 16 And the sons Jhoiakim,—Jekoniah;

¹ NOTE.—Ch. 2, v. 55. From much of the above it is clear that the words "Son" and "Father" in Hebrew, and in Hebrew Genealogies, do not always mean, as with individuals, bodily Sons and Fathers, but frequently colonies, or villages founded or built by a man. Forgetfulness of this linguistic fact has led to endless blunders in Chronology, and even in Theology. But it should never be lost sight of in studying the Scriptures.—F. F.

² NOTE.—Ch. 3, v. 1. This Daniel, I suggest, was the Daniel referred to by Ezekiel in the often-quoted passage, "If Noah, Daniel, and Job were in it," for owing to the periods of time in which Ezekiel and the Prophet Daniel lived, it was impossible for Ezekiel to have referred to Daniel the Prophet, who was probably not born until after Ezekiel's death. I note this because some sceptical writers have made that reference to a "Daniel" as a wise and good man, a ground of assault upon the book of Ezekiel.—F. F.

his son Zedekiah; and the son of 17 Jekoniah, Aser; and his son, Shal-thial; and Malkiram; and Pediah; 18 and Shenazer; Jekeniah; Hoshama; and Nedabiah.

And the sons of Pediah, were 19 Zerubabel, and Shemar, and the sons of Zerubabel, Meshulam, and Hananiah, Shelamith, was their sister; with Khashubah, and Ahel, Berakiah, 20 Khasadiah, Joshab, Khasad—five.

And the sons of Hananiah, Flatiah, 21 and Ishiah; the sons of Rephiah were Arkan, Abadiah, Shekaniah.¹

And the sons² of Shekaniah, She- 22 miah; and the sons of Shemiah, Khatosh, and Igal, and Beriakh, and Nariah, and Shafat,—six. And the 23 sons of Shafat, Nariah, Alzwaim; and Hezekiah, and Azrikam,—three. And the sons of Alzwaim, Hodaiah, 21 and Alishab, and Faliah, and Akub, and Jonathan, and Deliah, and Aani, —seven.

The sons of Judah. Ferez; Haz- 4 ron; and Karmi; and Shobal; and 2 Raiab-ben-Shobal begot Jakhath; and Jakhath begot Akhami; and Lakhad; These are the clans of the Zarites.

And these are the sons of Aitam;— 3 Izraal, and Ishma, and Idbash; and the name of their sister was Zalel-falom, with Pennal the founder of 4 Ghedor; and Azer the founder of Hoshah. These were the colonies of Hur's firstborn,—Afrathah was the founder of Bethlehem.

And Ashkur the founder of Tekoa 5 had two wives, Halah and Narah; and Narah bore to him Akhurzan and 6 Hefer; and Thmini, and Akshethoral;—these were the sons of Narah. But 7 the sons of Halab, Zereth, Itzkar, and Athnaan, and Kutz begot Auub; 8 and Zababah, and the clan of Akaral-ben-Harum.

But Jabez was more energetic than 9 his brothers, and his mother called his name Jabez,³ for she said, "I have borne him to my sorrow." The "Ruffian," however, relied on 10 the GOD of Israel and said, "If You

¹ NOTE.—Ch. 3, v. 21. "Beni" "sons" is repeated in the Hebrew text before each name of Rephiah's children clearly by the error of some ancient copyist; I therefore omit it.—F. F.

² "Son."

³ NOTE.—Ch. 4, v. 9. "Jabez." "Jabetz." "Ruffian"? He evidently was a rough, wild lad.—F. F.

- bless me, and extend my border, and Your hand goes with me,—and You keep me from harm,—I shall not be ruffled." And GOD granted what he asked.
- 11 And Kelub, the brother of Shukliah begot Maklur; he was the father of
- 12 Ashton. And Ashton founded the House of Rafa, and Fasah, and Thekniah, the founder of the city of Naksh. Those are the men of Rekah.
- 13 And the Beni Kenan were, Athnial, and Sheriah, and of the Lower Athnial.
- 14 And from Aunothi were begotten Aferah; and Seriah, begot Joab, the founder of the lower Kharoshim;—for they are the Kharoshim.
- 15 And the sons of Kaleb-ben-Jafuneh; were,—Airu, Alah, and Nam. And the sons of Alah were, Alah and Kenez.
- 16 And the sons of Jhalelal; Zif, and
- 17 Zifah, Thiriah, and Ashral. And the sons of Azrah were, Jether, and Merad, and Afer, and Jalon, and Thahr, and Ishakh, the founder of
- 18 Ashtemoah. Judiah his wife bore Jared, the founder of Gheder; and Kheber, the founder of Shoko Jekuthal the founder of Zanokh, these were the sons of Bethiah, the daughter of Pharaoh, who married Merad.
- 19 And the sons of the wife of Hodiah, the sister of Naham, the founder of Kailah, of the Gerannites, and Ashlemoah of the Makathites.
- 20 And the sons of Shimon were, Annon, and Rinah; and Ben-Kanan; and Tholan. And the sons of Ishai were Zokhath, and Ben-Zokhath.
- 21 The sons of Shilah were Ben-Jhodad; Ar, the founder of Likah; and Ladah, the founder of Marshab; and the clans of the houses of Bethabelath,—the splendid House of
- 22 Ashba, and the Jokim, and the Princes of Kozna, and Joask, and Saraf, who were Masters in Moab, and resided in Lakhem, according to
- 23 old records. They were Mechanists and settled in Colonies and Municipalities. They settled there to work for the king.
- 24 The sons of Shimeon.
- Nemual, and Janin, Jarib, Zarakh,
- 25 Shaul. His son Shalim; his son
- 26 Mibsham; his son Mishma. And the sons of Mishma, were Khamwal; his son of Zaker, his son Shamai;

and Shamai had sixteen sons, and 27 six daughters, but his brother had not many sons, nor did the whole family increase like the sons of Judah. But they occupied Barsheba, 28 and Moladah, and Khatzar-Shual, and Bilahah, and Atzam, and Tholad, and Bathnal, and Kharmah, and 29 Ziklag; and Beth-Markaboth, and 30 Khatzer, and Susini, and Beth-Birai, and Sharam;—These were their Cities 31 until the reign of David.

And their towns were Aitam, and 32 Ain-rimon, and Thokom, and Ashan;—five towns, and all the villages 33 around the cities, whom they controlled, with their title-deeds from the family registers, and records of 34 restored estates, and successions, and property of eldest sons; who were, Joal, and Jhoa-ben-Joshibiah, ben-Seriah-ben-Ashial; and Aliwani 35 and Jakbah, and Ishokhiah, and 36 Asiah, and Adial, and Isimal, and Beniah; and Ziza, ben-Shifai-ben-Alon-ben-Jadiah-ben-Shimri-ben-Shamiah; These became Princes by 38 name, in their clans, and extended the houses of their ancestors,—when 39 they emigrated to Gheder in the eastern plain, to seek pasture for their flocks, and found rich and good 40 pasture and a wide country ready for them, and quiet and peaceable, for the previous inhabitants there were Blacks.¹ So those mentioned by 41 name, above, advanced in the days of Hezekiah King of Judah, and attacked their tents, and the wells that they found there, and succeeded them until this day, and settled in their place,—for there was pasture for their flocks. Some of the de- 42 scendants of Simeon, five hundred men, went from them to Mount Sair, with Flatiah, and Nariah, and Refiah, and Azial, ben-Ishai was at their head, and attacked the remnant of 43

¹ NOTE.—Ch. 4, v. 34. I think confirms my view that these lists are a heterogeneous mass of enquiries by Ezra in endeavouring to ascertain and settle the claims of the returned Transports from Babel to the lands of their ancestors. See general note at the beginning of Ch. 1.—F. F.

² NOTE.—Ch. 4, v. 39. "Negroes." This short historical note is of importance in an ethnological point of view, and illustrates the value of the Scriptural records to the student of human history, as compared with the ethnological blindness of the Pagan Writers.—F. F.

the refugees of the Amalakites;—and they reside there to this day.

- 5 Now for the Beni Reuben, the first-born of Israel. For he was the first-born; but because he defiled the bed of his father, his birthright was given to the Beni Joseph-ben-Israel, and he was not recorded as the eldest, but Judah dominated his brothers, and became our Leader, although the Birthright belonged to Joseph.
- 3 The Beni Reuben, the Firstborn of Israel.
Hanok, and Falwa, Hazron, and Karmi.
- 4 The Beni Joal; his son Shamiah, his son Gog, his son Shamai, his son Mikah, his son Raiiah, his son
- 6 Bal; hisson Bariah, whom Thilgath-Pilneser, King of Ashur, transported, when he was Prince of the Reubenites.
- 7 Now for his brothers, by their clans, genealogies, and birth Chiefs;—Jaial, and Zakariah, and Bela-ben-Azaz-ben-Shema-ben-Joal;—He occupied Aroar, and Nebo, and Bal-amon; and eastward he occupied as far as the Pass of the Desert from the river Frath,¹ for they had many herds in
- 10 the land of Gilad, and in the days of Saul they made war with the Hagarites, who fell beneath their power; so they resided in their tents over all the extent of the east from Gilad.
- 11 Now for the Beni Gad, next to them;—
They occupied the country of Bashan, as far as Salkah;—
- 12 Joal was the Chief, and Shafam his Lieutenant, who managed and
- 13 governed in Bashan. And their relatives, by their Ancestral Houses, were, Mikal, and Mesholam, and Sheba, and Jori, and Jakan, and Zia, and Aber;—seven.
- 14 These are the Beni Abikhil-ben-Hori - ben - Jarokh, - ben - Gilad - ben - Mikal - ben - Jeshishi, - ben - Jakhdo, - ben - Zaz-ben-Akhi, - ben - Abdial, - ben - Guni, Chiefs of their Ancestral Houses.
- 16 And they resided in Gilad, in Bashan, and its villages; and in all the pastures of Sharou, as far as they
- 17 extended. All of them had birth Registers in the days of Jotham, King of Judah, and in the days of Jarabam, King of Israel.
- 18 The Beni Reuben and Gad, and the Half-tribe of Manasseh;—

¹ Euphrates.

Of brave men who bore shield and sword, and drew the bow, and were disciplined for war, there were forty-four thousand, seven hundred and sixty, who could go out to fight; and they made war with the Hagarites, and Itur, and Nafish, and Nodab, and overpowered them, and the Hagarites were delivered to their hand, with all their forces, for they cried to GOD in the battle, and He was helpful to them, because they trusted on Him; So they captured from their herds fifty thousand camels; and two hundred and fifty thousand sheep; and of human beings a hundred thousand; for many fell wounded; for the battle was from GOD; and they resided in their place; until the Transportation.

The sons of the Half-tribe of Manasseh also settled in Bashan at Balherinon and Senir and Mount Hermon—They were numerous. And these are the chiefs of their Ancestral Houses;—That is—Afer, and Ishi, and Alial, and Azrial, and Irmiah, and Hodaviah; and Jakbdiai;—Great Princes;—Powerful Men; named Chiefs of Ancestral Houses.—But they revolted from the GOD of their fathers; and wandered after the Gods of the people of the Country, whom GOD had destroyed before them. The GOD of Israel consequently stirred up the temper of Pul, King of Ashur, and of Thilgath-Pilneser, King of Ashur, who transported the Reubenites, and Gadites, and the Half-tribe of Manasseh, and carried them to Khalakh, and Khabor, and Hara, and to the river of Gozan;—to this day.¹

The Beni Levi.

- Ghershon, Kath, and Morari;
And the Beni Kahth; Amram, Itzar, and Khabron, and Azial;
And the Beni Amram;—Aaron, and Moses, and Miriam;
And the Beni Aaron; Nadab, and Abihua; Aliazar, and Aithamar.
Aliazar begot Phinebas; and Phinehas begot Abishua; and Abishua begot Buki; and Buki begot Azi;
Azi begot Zerakhiah; and Zerakhiah begot Merioth; Merioth begot Amariah; and Amariah begot Akhitub;

¹ NOTE.—Ch. 5, v. 26. These districts are now provinces of Armenia and Baku in the Russian Empire and Azerbaijan in Northern Persia, on the shores of the Caspian Sea.—F. F

34 and Akhitub begot Zadok; and Zadok
 35 begot Akhimatz; and Azariah begot
 36 Jokhanan; and Jokhanan begot
 Azariah, who was Priest in the House
 that Solomon built at Jerusalem.
 37 And Azariah begot Amariah; and
 38 Amariah begot Akhitub; and Akhitub
 begot Zadok; and Zadok begot
 39 Shalom; and Shalom begot Khilkiah,
 40 and Khilkiah begot Azariah; and
 Azariah begot Seriah; and Seriah
 begot Jhozadak; and Jhozadak was
 taken with the Transports of the
 LORD from Judah and Jerusalem, by
 the hand of Nebukadnezzar.

6 The sons of Levi.

2 Ghershon, Kahth, and Merari.

And these are the names of the sons of
 Ghershon, Libni and Shimiah.

3 And the sons of Kahth;—Amram,
 and Itzahr, and Khabron, and Azial.

4 The sons of Merari; Makhil, and
 Mushi.

And these are the clans of Levi by
 their ancestry:

5 From Ghershon, his son Libni, his
 6 son Jakhath; his son Zimah; his son
 Joakh; his son Ado; his son Zarakh;
 his son Jathri.

7 The Beni Kahth; Aminadab; his
 8 son, Korakh; his son, Asir; his son,
 Alkanah; his son, Abisaf; and his
 9 son Asir; his son, Thakhath; his
 son, Auriel; his son, Aziab; his son,
 Shaul.

10 And the Beni Alkomah;—Amasi,

11 Akhimoth; his son, Alkanah; his son
 Alkanah; his son, Yzofi; and his son,
 12 Nakhath; his son, Aliab; his son,
 Irokhani; his son, Alkanah.

13 Now the Beni Shamuel, Habkor
 and Sheni, and Abiah.¹

14 The sons of Merari.

Makhli, Libni; his son Shimai;
 15 his son, Azah; his son, Shamaa; his
 son, Khagiah; his son, Asiah.

16 These were appointed by David
 over the Choir of the House of the
 17 LORD when he fixed the Ark, and
 they were with the Singers before
 the Tabernacle, in the Hall of As-
 sembly with the Choir, until Solomon
 built the House of the LORD in Jeru-
 salem. And they attended to their
 duties in succession.

¹ NOTE.—Ch. 6, v. 13 (in the Hebrew notation). The text seems to give no names except that of Abiah, according to the old translators, who I believe are in error, so I give the three above names as I read them in the original Hebrew.—F. F.

These also attended with their 18
 descendants.

From the Beni Kahthi;—Himan—
 the Musician—ben-Joal—ben-Shamwal—
 ben-Alkanah—ben-Irkham—ben-Alial—
 19 ben-Thokh—ben-Zif—Alkanah—ben-20
 Makhath—ben-Amasi—ben—Alkanah—21
 ben-Joal—ben-Azariah—ben-Zefaniah—
 ben-Thakhath—ben-Asir—ben—Abisaf—22
 ben-Korakh—ben-Itzahr—ben-Kahth—23
 ben-Levi—ben-Israel.

And after him; 24

Asaph was appointed at his right
 hand.

Asaph—ben-Berekiah—ben-Shimaa—
 25 ben-Mikal—ben-Basiah—ben—Malkiah—26
 ben-Athai—ben—Zerakh—ben—Adiah—27
 ben-Aithan—ben—Zimah—ben-Shimai—28
 ben—Jakhath—ben—Ghershom—ben—28
 Levi.

Then the Beni Morari; their 29
 brother on the left hand;—

Aithan—ben—Kishi—ben—Aldi—ben—
 30 Maluk—ben—Khashabiah—ben—Amat-31
 ziah—ben—Kilkiah—ben—Amtzi—ben—31
 Bani—ben—Shamar—ben—Makhli—ben—32
 Mushi—ben—Merrari—ben—Levi.

With their relatives the Levites, 33
 Attendants, and all the Ministers of
 the Tabernacle of the House of GOD.
 But Aaron and his Descendants 34
 offered incense on the Altar, with the
 Burnt-offerings; and upon the Altar
 of Incense, with all the Ministrations
 of the Sanctuary, and to expiate for
 Israel, according to all that Moses,
 the Servant of GOD, commanded.

Now these were the Beni Aaron; 35
 his son, Alazar; his son Phinehas;
 his son, Abishua; his son, Buki; his 36
 son, Azi; his son, Zerakbiah; his 37
 son, Merioth; his son, Ameriah; his
 son, Akhitub; his son, Zadok; his 38
 son, Akhimatz.

And these were their residences 39
 and castles in their borders;—

To the Beni Aaron;—for the Clan of
 the Kahthites, for whom the lot came
 out,—they gave Hebron, in the land 40
 of Judah, with the pastures around
 it; with the Town fields, but they 41
 gave the villages to Kaleb—ben-
 Jefuneh.

They also gave to the Beni Aaron, 42
 the Cities of Refuge;—Hebron; and
 Libnah; with their pastures, and
 Jatir, and Ashtemoah, with the pas-
 43 tures; and Hilen, with its pastures;
 and Debir with its pastures; and 44
 Ashan with its pastures; and Beth-
 shemsh, with its pastures.—

And from the tribe of Benjamin, 45

- Geba, with its pastures; and Alemeth, with its pastures; and Anathoth, with its pastures; all the Cities were thirteen cities. Each City with its pastures.
- 46 And to the others of the Beni Kahth; from the Clans of the Tribes;—From the villages of the Half-tribe of Menasseh;—ten Cities by lot;
- 47 And to the Beni Ghershom; from the Clans of the Tribe of Issakar and the Tribe of Ashur; and from the Tribe of Nafthali, and from the Tribe of Menasseh, in Bashan, thirteen cities;
- 48 To the Beni Merari; from the Clans of the Tribe of Reuben, and the Tribe of Gad, and the Tribe of Zebulon; Twelve Cities by lot. Thus the Children of Israel gave the Cities and their pastures.
- 50 They also gave by lot, from the Tribe of the Children of Judah, and from the Tribe of the children of Simeon, and from the Tribe of the children of Benjamin, those cities mentioned by name.
- 51 But some of the Clans of the Beni Kahth had cities in the bounds of the
- 52 Tribe of Ephraim. They also gave to them these Cities of Refuge;—Shekem, with its pastures in Mount Ephraim; and Gebir, with its pastures,
- 53 Jakman, with its pastures; and Beth-horon, with its pastures; and Ailon, with its pastures; and Beth-rimon, with its pastures; And from the villages of the Tribe of Menasseh
- 55 Aner, and its pastures; and Bilani, and its suburbs; To the other clans of the Beni Kahth.
- 56 To the Beni Ghershom; From the Clans of the Half-tribe of Menasseh;—Golan, in Bashan, and its pastures; and Asheroth; with its pastures;
- 57 And from the Tribe of Issakar, Kadesh, and its pastures; and Dabrath, and its pastures; and Remoth, with its pastures; and Anam, and its pastures;
- 59 And from the Tribe of Ashur, Mashal, and its pastures; and Abdou, and its pastures; and Khagok, with its pastures; and Kekhob, with its pastures;
- 61 And from the Tribe of Nafthali; Kadesh, in Gilgal; with its pastures; and Khamon, and its pastures; Krithaim, with its pastures;
- 62 To the rest of the Beni Merari; From the Tribe of Zebulon Rimono, and its pastures; Tabor, and its

pastures; and over the Jordan, 63 Jerikho-on-the-east-of-Jordan. From the Tribe of Reuben; Bezar in the Desert, and its pastures; and Jhat-zah, with its pastures; and Ked-moth, and its pastures; and Mifath, with its pastures;

And from the tribe of Gad; 65 Ramoth-in-Gilgal, with its pastures; and Makhaim, with its pastures; and Heshbon, with its pastures; and 66 Jazer, with its pastures.

But about the Beni Issakar: 7

Tholah, and Phuah, Jashub, and Shimron: four.

And the Beni Tholah:—Azi, Rafiah, 2 and Irial, and Jakmi, and Ibsam, and Shanal, Chiefs of Ancestral Houses of Tholah. They were Great men in their generations. They numbered in the days of David twenty-two thousand and six hundred.

And the Beni Azi; Izrakhiyah; and 3 the Beni Izrakhiyah, Mikal, and Abadiyah, and Joal, Ishiah, Khimishah, All of them Chiefs, who could go 4 up by their genealogies to Ancestral Houses. Their disciplined army for 5 war was thirty-six thousand, for they had many wives and children. Their relatives of all the Clans of Issakar, the disciplined men, were eighty-seven thousand,—all enrolled.

Benjamin; Bela, and Beker, 6 Jadiaal;—three.

And the Beni Bela;—Azbon, and 7 Azi, and Azial, and Irimoth, and Airi;—five,—Chiefs of Ancestral Houses, powerful men, and their registered forces were twenty-two thousand and thirty-four.

And the Beni Beker; Zemirah, 8 and Joash, and Aliazar, and Aliwaini, and Amri, and Irimoth, and Abiah, Anathoth, and Alameth; all these were Beni Beker, and registered by 9 their generations, Chiefs of Ancestral Houses,—with disciplined men,—twenty thousand two hundred.

And the Beni Jediaal;—Bilahn, 10 and Bani; Billon, Jaish, and Benjamin, and Aliod, and Kananah, and Zithom, and Tharshish, Akhishakhar.

All these of the Beni Jediaal were 11 Ancestral Chiefs,—with disciplined men, seventeen thousand and two hundred, able to march with the army to battle. Beside the Shupites 12 and Khupites, the followers of Air, and the Knights who followed Akher.

The Beni Nafthali. Jekhzial, and 13

- Guni, and Jatzer, and Shalum, sons of Bilah.
- 14 The Beni Menasseh. Asrial, whom his secondary wife bore;—The Aramith bore Makir, the founder of Gilad. And Makir married women from the Khupites, and the Shupites; and the name of his wife was Makah. And the name of his second son was Zeloftad; and Zeloftad had beautiful daughters.
- 16 But Makah, the wife of Makir bore a son, and called his name Feresh, and his brother's name was Sheresh, and his sons Aulam, and Rakem.
- 17 And the sons of Aulam were Bedan.—These were the sons of Gilad-ben-
- 18 Makir-ben-Menasseh. And his sister Hamoleketh bore Aishohr, and
- 19 Abiazer, and Makhlah. And the sons of Shamida were, Akhian, and Shekem, and Likki, and Abiam.
- 20 Now the Beni Ephraim. Shothlakh, and his son Bered, and his son, Thakhath, and his son Aladah, and
- 21 his son Thakhath, and his son Zabad, and his sons Shothelak, and Azar, and Alad. But the men of Gath, natives of the country killed them, when they went down to steal
- 22 their cattle. And Ephraim,¹ their father, mourned for them many days, but his friends came to him to com-
- 23 fort him. Then he went to his wife and she bore a son, and he called his name Beriah,² because suffering
- 24 had come to his house. And he had a daughter Sarah who founded Beth-horon the Lower, and the Higher, and Azan-sarah. Refakh was his
- 25 son, and Keshef, and his son Thelakh, and his son Thakhan, with his son
- 26 Adan, and his son Amihud, his son
- 27 Alishama, his son Kan, his son
- 28 Jhoshua; and they possessed and

settled Beth-el, and its Hamlets, and to the east Naran and Marab, Gezer, and its Hamlets, and Shekum, and its Hamlets, to Azah, and its Hamlets. And at the side of the Beni Menasseh,—Bethshan, and its Hamlets; and Anak, and its Hamlets; Megido, and its Hamlets; Dod, and its Hamlets; The Beni Joseph-ben-Israel resided in these.

The Beni Ashur. Imnah; and Ishvah; and Ishvi; and Beriah; and Serah, their sister.

And the Beni Beriah:—Heber, and Malkiah; he was the founder of Birzavith. And Heber begot Jaflet, and Shamer, and Kotham, and Shuaa, their sister.

And the sons of Jaflet; Fasak, and Bimalel, and Ashua. Those were the children of Jaflet.

And the sons of Shamar; Akhi, Ruhgah, Ikhubah, and Aram;

and of the Ben-helem his brother, Zofakh—and Imna, and Shelsh, and Aral. The sons of Zofakh, Sukh, Kharnafer, and Shual, and Beri, and Imrah; Betzer, and Hud, and Shama,

and Shilshak, and Ithran, and Bara; And the sons of Ither Jefimeh, and Fisfah, and Ara. And the sons of

Ala, Arakh, and Khanial, and Bitzia.—All these were of the Beni Ashur, Chiefs of Ancestral Houses. Illustrious, Great Men. Princely Chiefs,

with pedigrees, with a number of twenty-six thousand men for war and battle.

Now Benjamin begot, Bela, his firstborn, Ashbal the second, and Akhrakh, the third. Nokbah, the fourth, and Refa, the fifth.

And Bela had sons;—Adar, and Nera, and Abihud, and Abishua, and Naman, and Akhokh, and Gera, and Shafusan, and Khoram.—These are a few descendants;—those of them who are Ancestral Chiefs to the

settlers in Goba whom they emigrated with to Makhath, when Naman, and Akhukham, and Gera, emigrated

together; he also begot Azah, and Ahikhud. He also begot Mulattos

in the plain of Moab, from imported Kushites and from his barbarian

wives. So he begot from Khodsh, his wife, Jobab, Zibia, and Misha,

and Malkam; Javatz, and Shabia, and Mirmah.—These sons of his

were Ancestral Chiefs. And from the Khushites he begot, Abitub,

and Alfal. And the sons of Alfal

¹ Note.—Ch. 7, v. 22. The "Ephraim" named here was certainly not Ephraim the son of Joseph, the great Statesman, who after the Seven Years of Famine remoulded the tribes of Egypt into one homogeneous and powerful Nation, and thus was the first man who conceived the idea of Government by Nations instead of by Tribes. The Ephraim who was his son had died several hundred years,—say 500,—before the man mentioned here was born. The Ephraim of 1 Chronicles, v. 22 was a Chief of a Clan of the Palestine Hebrews somewhere about the period of Samson, and in this pedigree is cited to prove a claim to lands by his descendants on the return from Babylon under Zerubbabel, about 536 before Christ.—F. F.

² Suffering.

- were Aber, and Misham, and Shanar,
 —he founded Auno,—and Lod, and
 13 its hamlets. And Beriah and Shana,
 were the Ancestral Chiefs of the
 14 settlers in Ailon, whence they ex-
 15 pelled the settlers from Gath. And
 16 Akhio, and Shashak, and Iremoth,
 Zebadiah, and Arad, and Adar, and
 17 Mikal, and Ishfah, and Jokha,—were
 18 sons of Beriah. And Zebadiah and
 Meshalum, and Hizekiah, and Khe-
 19 ber; and Ishmeri, and Izliah, and
 Jobab, were sons of Alfal; and
 20 Jakim, and Zikri, and Zabdi; and
 Aliaim; and Zilthi, and Alial;
 21 and Adiah and Beriah, and Shim-
 rath, were sons of Shimi; and Ishfan,
 23 and Aber, and Alial; and Abdon,
 24 and Zikri, and Khanan; and Khana-
 niah, and Ailain, and Anthothiah;
 25 and Ifdiah, and Finial, were sons
 26 of Shashak. And Shamsheri, and
 27 Shakheriah, and Athaliah, and Jar-
 shiah, and Aliah, and Zikri, were
 28 sons of Jerokham. These were
 Ancestral Chiefs. Chiefs to their
 descendants. They resided in Jeru-
 29 salem.
 But in Ghibaon resided Beni
 30 Ghibaon, and the name of his wife
 was Makah, and his firstborn son
 31 was Abdon, then Tzur, and Kish,
 and Bal, and Nadab, and Geder, and
 32 Akhio, and Zakur, and Mikloth who
 begat Sheniah;—and they resided in
 Jerusalem beside their relatives.
 33 And Ner begot Kish, and Kish
 begot Shaul, and Shaul begot
 Jhonathan, and Melkishua, and
 Abinadab and Ashbal.
 34 And the son of Jhonathan was
 Meribal, and Meribal begot Mikah.
 35 And the sons of Mikah were, Fithon,
 and Melek, and Thara, and Akhaz;
 36 and Akhaz begot Jhoadah, and
 Jhoadah begot Alamath, and Azma-
 vith, and Zimri, and Zimri begot
 37 Motza; and Motza begot Binah, his
 son was Refa,—his son Alashah, his
 38 son Atzal. And Atzal had six sons;
 and these are their names;—Azrikam,
 his firstborn, and Ishmaal, and
 Shariah, and Abadiah, and Khanan;
 —all these were the sons of Atzal.
 39 And the sons of Ashk, his brother,
 were Aulam, his firstborn Jabash,
 40 the second, Alifalet, the third. And
 the sons of Aulam became men of
 great distinction for skill with the
 bow, and he had many sons and a
 hundred and fifty grandchildren.—
 All these were of the Beni Benjamin.

For all Israel were registered, and 9
 the books can be consulted amongst
 the records of the Kings of Israel.¹

Pedigrees of Judean Nobles.

Judah, however, was transported to 2
 Babel for its transgressions. But the
 former settlers who possessed those
 Cities of Israel were the Priests, the
 Levites, and their attendants. But 3
 in Jerusalem some of the Beni Judah
 settled and some of the Beni Benjamin,
 and some of the Tribe of Ephraim
 and Manasseh. Authi-ben-Amihud- 4
 ben-Amri-ben-Imri-ben-Benjamin-
 ben-Perez-ben-Judah.

And of the Shilanites, Ashiah, the 5
 firstborn, and his sons.

And from the Beni Zerakh, Javal, 6
 and his companions, six hundred
 and ninety.

And from the Beni Benjamin 7
 Salna-ben-Meshulam-ben-Hodaviah-
 ben-Asuah; and Ibniah-ben- 8
 Jerokham, and Alah-ben-Azi-ben-
 Makri; and Meshulam-ben-Shefatiah-
 ben-Ranal-ben-Ibniah; and of their 9
 genealogical relatives, nine hundred
 and fifty-six. All these men were
 Chiefs of Ancestral Houses, from
 their fathers.

And from the Priests Jedaiah, 10
 Jhoadah, and Jakin, and Azariah-ben- 11
 Hilkiah-ben-Shalum-ben-Zadok-ben-
 Merioth-ben-Ahitub—near the House
 of GOD. And Adiah-ben-Jerokham- 12
 ben-Shaffur-ben-Malkiah; and
 Shami-ben-Adial-ben-Jakhzariah-
 ben-Shalum-ben-Meshiunath-ben- 13
 Amer; and of their companions, 13
 Chiefs of Ancestral Houses one
 thousand seven hundred and sixty
 men able to conduct the services of
 the House of GOD.

And from the Levites,— 14
 Shemiah-ben-Khashub-ben-Azri-

1 NOTE.—Ch. 9, v. 2. This remark in the
 text further supports my view that all these
 Pedigrees are portions or copies of the
 evidence of ancestry produced by claimants
 to estates, by the returned transports from
 Babylon when proving their claims before
 the First Nehemiah and Ezra about 536 B.C.,
 and which some subsequent compiler had
 copied out indiscriminately from the Records
 of the Land Registry Office at Jerusalem long
 after, and by the error of old Transcribers
 they have been confused with the Book
 called in Hebrew "The Events of the Ages"
 and by us "Chronicles." I call attention to
 this to remove a common error which looks
 on them as sacred documents.—F. F.

kam-ben - Khashabiah, of the Beni
 15 Merari; and Bakbakar, Kherish, and
 Galal, and Mathaniah-ben-Mika-ben-
 16 Zikri, ben-Asaf; and Abadiah-ben-
 Shemiah, ben-Galal-ben-Jaduthem;—
 and Berakiah, ben-Asa, ben-Alkanah,
 who settled in the villages of the
 17 Netofathi; with the Doorkeepers,
 Shalum, Akub, and Talmon, and
 Akhiman, and their companions.
 18 Shalum was their Chief; and they
 were settled at the east of the King's
 Gate. They were the Guards for the
 19 camps of the Levites. And Shalum-
 ben-Kora-ben-Abisaf-ben-Korakh
 and his companions of his Ancestral
 House of the Koreites, were to super-
 intend the execution of the Service.
 They guarded the Thresholds of the
 Hall, for their ancestors had been
 over the Camp of the LORD as Guards
 20 of the entry. And Phinehas-ben-
 Eliezer was Prince over them, before
 the LORD.
 21 Zekariah-ben-Meshelemiah, was
 Door-opener at the Hall of Assembly.
 All of them were chosen as Gate-
 keepers to the number of two hundred
 and twelve in their family villages.
 22 They were appointed by David and
 Samuel to attend to their duties;
 23 and they and their descendants; are
 attendants at the Door of the House
 of the LORD, as they were at the
 24 House of the Tent, as Guards; they
 were at the Gates on the four sides;¹
 —the East, the West, the North
 25 and the South. And their relatives
 came from their villages for periods
 of seven days, in their turns along
 26 with them. But the Levites who
 were the Four Chiefs, of the Gates
 officially superintended the Lodgings,
 27 and the Treasury of the House of
 GOD, and lodged all who came up
 for duty; and they were at the
 Opening Services from morning to

morning. They also had to attend 28
 to the vessels; for they brought them
 in by number, and returned back by
 number. And others of them were 29
 Officers over the furniture; and over
 the Sacred Vessels; and over the
 flour; and wine, and oil, and incense,
 and spices. But some from the 30
 descendants of the Priests prepared
 the confection of spices.

And Mathethiah, of the Levites, 31
 who was the firstborn to Korakh
 was appointed over the bakers. But 32
 others from the descendants of
 Kahth, with their relatives super-
 intended to the Shew-bread, to
 arrange it Sabbath by Sabbath.

And these are the Ancestral Chiefs 33
 of the Levite Singers, exempt from
 duty in the sanctuaries,—for they
 were at work day and night. They 34
 are the Ancestral Chiefs, Chiefs
 according to their pedigrees,—who
 resided in Jerusalem.

And in Gibaon resided the Beni 35
 Gibaon, Janal, and the name of his
 wife was Makah, and his firstborn 36
 son was Abdon, and Tzur, and Ner,
 and Nadab,—and Gedor, and Akhio, 37
 and Zekeria, and Mikloth. And
 Mikloth begot Shimam, and they 38
 settled in Jerusalem near their
 relatives.

And Ner begot Kish; and Kish 39
 begot Shaul; and Shaul begot
 Jhonathan; and Milkishua; and
 Abinadab; and Ashbal. And the 40
 sons of Jhonathan were Merib-Bal,
 and Meribah begot Mikah. And the 41
 sons of Mikah were Pithen, and
 Melek, and Thakhra, and Akhaz, 42
 who begot Jarab; and Jarab begot
 Alemath, and Azmavath, and Zimri,
 and Zimri begot Motza; and Motza 43
 begot Binaa, Rifiyah, his son, Alasah
 his son, Atzal his son, and Atzal had 44
 six sons, and these are their names:—
 Azrikaim, his firstborn, and Ishmaal,
 and Shariah, and Abadiah, and
 Khami,—These are the sons of
 Atzal.

¹ NOTE.—Heb. "Four Winds," the Idiom
 of that language for quarters of the compass.
 —F. F.

THE END OF VARIOUS GENEALOGIES.

FIRST BOOK OF CHRONICLES,

NAMED IN THE HEBREW

THE RECORDS OF THE TIMES.¹

HISTORY OF THE HOUSE OF DAVID.—BOOK I.

(1056 B.C.) **Introductory Chapter.**

- 10 **T**HE Philishtim were at war with Israel, and the men of Israel fled before the Philishtim, and fell 2 defeated on the hills of Gilboa where the Philishtim pressed on after Saul, and after his sons, and the Philishtim had slain Jhonathan, and Abinadab, 3 and Melkishua, the sons of Saul; so the battle was heavy upon Saul, and the Archers opposed him with their bows, and he was wounded by the 4 archers. Saul consequently said to his Squire, "Draw your sword and stab me with it, for these blackguards are coming, and will insult me." But his Squire was not willing for he was terribly afraid, Saul therefore took the sword and fell upon it.
- 5 When the Squire saw Saul was dead, he also fell on his sword, and died.
- 6 Thus Saul and his three sons, with all his house, died at one time.
- 7 When all the men of Israel who were on the Plain saw how they fled, and that Saul and his sons were dead; they abandoned their villages and fled, and the Philishtim advanced and occupied them.
- 8 But morning arrived, and the Philishtim came to strip the wounded, and found Saul and his sons fallen 9 on Mount Gilboa. So they stripped him and took off his head and his armour, and sent them round to the country of the Philishtim to exhibit them to their Idols and People.
- 10 They also placed his arms in the House of their Gods, and fixed his head on the House of Dagon.

¹ NOTE.—See my Introductory Note, Ch. I, First Chronicles. The actual history only begins, however, at this point, the preceding nine chapters having no connection with it.—F. F.

But the Forces occupying Jabish 11 Gilad heard of all that the Philishtim had done to Saul, so they arose every 12 man of the army, and carried off the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh. Then they fasted seven days.

Thus Saul died in the transgression 13 that he transgressed against the LORD,—about the Command of the LORD which he did not obey. And also for going to enquire of a Spirit-raiser, instead of going to the LORD. Thus he was killed, and the Kingship transferred to David, the Son of Jessai.

(1048 B.C.) **History of the House of David.**

The forces of Israel ultimately 11 collected to David at Hebron, and said, "We are your bones and your flesh. In the past also, while Saul 2 existed as King, you led out and brought back Israel, and your EVER-LIVING GOD said to you, 'You shall Shepherd My People Israel, and you shall be Prince over My People Israel.'"

(1048 B.C.) **Jerusalem Assailed and Captured.**

Then all the Parliament of Israel 3 came to the King at Hebron, and made a Treaty with David at Hebron before the LORD, and elected David as King over Israel, as the LORD had promised by the means of Samuel.

David and the army of Israel then 4 marched to Jerusalem;—It was Jebus,— and the Jebusites, the 5 natives of the country, were there, and the inhabitants of Jebus said, 6

"You cannot get in here," yet David captured the Fortress of Zion,—now the City of David,—and David proclaimed, "Whoever first defeats the Jebusites, shall be the Chief Governor." And Joab-ben-Zeruiah advanced and became the Chief. But David settled in the Fortress, therefore it was called the City of David. He also walled it around, from Miloa, and to its circuit; but Joab was Governor of the City. Thus David advanced and was great, for the LORD of Hosts was with him.

List of the Generals.

Now these are the leading Generals who were with David, who joined themselves with him to confirm him, with the Forces of Israel, in his Kingship over Israel as the LORD had promised. They are copied from the Roll of Generals who were with David;

Jashabam, the son of a Hakmonite, was the chief of the Staff-Officers. He extended his spear over three hundred slain in one action.

And next to him Alazur-ben-Dodo the Hakkokite. He was a General of the Staff. He was with David at Pasdanim, when the Philistim advanced to battle there, and a portion of the field was filled with barley, and the force fled before the Philistim. But they were rallied in the middle of that plot, and he defended it, and defeated the Philistim, and the LORD won a great victory. These three went down, from the Chiefs' Staff Officers, in discontent to David when in the cave of Adulam, and when a troop of the Philistim was encamped in the vale of Refaim while David was in a trap,—for the Philistim then garrisoned Bethlehem. David, however, was parched with thirst and asked, "Who will get me a drink of water from the Well of Bethlehem? that by the Gate?" So the three broke through the Camp of the Philistim and drew water from the well which is by the Gate of Bethlehem, and lifted it up and brought to David. Then David was not willing to drink it, but poured it out to the EVER-LIVING, and exclaimed;—"May I be cursed by my GOD if I do! This is the blood of those men! Should I drink in their lives? For they went with their lives,—and I am not inclined to drink them."

These three heroes did that. And Abshai, the brother of Joab, was a General of the Staff. He extended his spear over three hundred slain. But he was not equal to the Three. His rank was on the Second Staff. He was their Commander;—but he was not one of the Three.

Beniah-ben-Jhoiada,—was the son of a brave man of Kabzal. He defeated the two Champions of Moab. He also went down and killed a lion in the middle of a pit, on a snowy day. He also defeated the Egyptian Leader,—a man of five cubits high, when the Egyptian had a spear in his hand like a weaver's beam, but he went at him with a club, and wrenched the spear from the hand of the Egyptian, and slew him with his own spear!—Beniah-ben-Jhoiada, did this, so he ranked with the Heroes of the Staff. He ranked with the Staff-Officers, but did not attain to the Three. But David appointed him over his Council.

And the Generals of the Army were;—Ashahel the brother of Joab; Alkhanan-ben-Dodo, of Bethlehem; Shamoth, the Hararite; Khletz, the Pelanite; Aira-ben-Akosh, the Theraite; Abiazer, the Anethothite; Sibki, the Hushathite; Aili, the Akhoki; Mahri, the Netofathite; Kheled-ben-Banah, the Netofathi; Aithi-ben-Bibi, from Gibath of the Beni Benjamin; Beniah, the Pirathoni; Khori of Mahli-gash; Abial, the Aribathite; Azmuth, the Bakhromite; Alikhebah, the Shalbani; the sons of Hashem, the Ghizanite; Johnathan-ben-Shaga, the Hararite; Akhiam-ben-Sakar, the Hararite; Alifal-ben-Aur; Khafer, the Makeraite; Akhiah, the Pelouite; Khetzro, the Carmelite; Nari-ben-Azbi; Joal, the brother of Nathan, Nubkhar-ben-Hagri; Zelek, the Amonite; Nakhri, the Berothite,—the Armour-bearer of Joab-ben-Zeruiah. Aira, the Ithrite; Gareb, the Ithrite; Auriah, the Hitite; Zabad-ben-Akhli; Adina-ben-Shiza, the Reubenite;—Chief of the Reubenites,— and he went with the Thirty—Khanan-ben-Makah, and Joshafat, the Mithnite; Aziah, the Ashthrahitite; Shama, Javal, the sons of Khotam, the Ararite; Jadiel-ben-Shimri, and Jokha his brother, the Thitzite; Alial, the Makhavite; and Iribi, and Joshuah,

the sons of Alnam; and Ithmah, the
47 Moabite, Alial, and Aubed, Jashial,
the Metzobite.

- 12 And these came to David at Ziklag while he was shut out from the favour of Saul-ben-Kish, and they were among the hard fighters in battle.
- 2 They could draw the bow with both right and left hand, in slinging stones or in shooting arrows. They were from Benjamin,—tribesmen of Saul.
- 3 The Commanders were Akhiazer, and Joash, sons of Shamaa, the Ghibaonite; and Izual, and Felet, sons of Azmuth; and Berakah, and Alia, the Anathothite; and Ishmaiah, the Ghibaonite, a General in the Thirty, and who Commanded the Thirty; Jeremiah, and Jakhazial, and Jokhanan, and
- 5 Jozabad the Gherathite; Alnazi and Jerimoth, and Bahiah, and Shemariah, and Shefatiah, the Kharufite; Alkanah, and Ishiah, and Azaral, and
- 7 Japazer, Jashabam, and Joalah, and Zebadiah, sons of Jerokham, from Ghedar.
- 8 And from the Gadites there deserted to David, when in hiding in the Desert, brave men, Princes of war in battle. Trained to the shield and spear, and their faces were faces of lions, and they were swift as gazelles on the hills. Their Commander was Azer; Abadiah, the
- 10 Second; Aliab, the Third; Mishmanah, the Fourth; Iremiah, the
- 11 Fifth; Attu, the Sixth; Alial, the
- 12 Seventh; Jokhanan, the Eighth;
- 13 Alsabad, the Ninth; Iremiho, the Tenth; Makabani, the Eleventh.

(1058 B.C.)

- 14 Those were Officers in the Army from the Beni Gad; the least over a hundred, the greatest over a thousand.
- 15 These were the men who crossed the Jordan in the First month, when it was flooded over all its banks, and routed the whole of the Dalesmen, both on the east and west.
- 16 Some also came to David from the Beni Benjamin, and Judah, when in hiding, and David came out to meet them, and he addressed and said to
- 17 them, "If you come for peace and come to me to help me, my heart is ready to unite with you.—But if to betray me to my oppressor, when there is no wrong in my hand, the GOD of our fathers will see it, and punish it."

Then passion clothed Amasai, 18
Commander of the Staff;

"We are yours, David! and with you,
Son of Jessai!
Peace, Peace! to you, and to your
friends!

For your GOD helps you!"

David then accepted them, and made them captains of troops.

Some also deserted from Menasseh 19
to David when he marched with the Philishtim to fight against Saul. But they did not help, for upon consultation the Lords of the Philishtim sent him away, remarking, "He will desert with our heads to his Master, Saul!" When he marched to Ziklag there 20
deserted to him from Menasseh, Adinah, and Jozabad, and Idiaal, and Mikal, Jozabad, and Alihua, and Zilthi, Colonels of regiments that 21
came from Menasseh, and they helped David with their troops, for they were all brave men, and they became Generals in the Army. From 22
day to day also others came to help him, until there was a great army like a divine army.

(About 1056 B.C.) The Israelite
Generals who elected David as
King.

And these are from the records of 23
the Generals of Division of the Army, who came to David at Hebron, to transfer the Kingship of Saul to him, as the EVER-LIVING commanded:—

With the Princes of the 24
Beni Judah; carrying shield and spear—Six thousand, eight hundred, disciplined for war; 6,800

From the Beni Simeon; 25
brave men of war, Seven thousand, one hundred; 7,100

From the Beni Levi,—Four 26
thousand, six hundred; 4,600

And Jhoiada the Prince of 27
the Descendants from Aaron, and with him,—Three thousand and seven hundred; 3,700

And Zadok a young brave 28
man, and the Officers of his father's family,—Twenty-two; 22

And from the Beni Benjamin, the Tribe of Saul, Three 29
thousand,—for until then the majority kept their duty to the House of Saul; 3,000

From the Beni Ephraim,— 30
Twenty thousand and eight

- hundred brave men of fame in their Ancestral Houses. 20,800
- 31 And from the half tribe of Menasseh, eighteen thousand, who were specified by their names to go to the Election of David to the Kingship; 18,000
- 32 And from the Beni Issakar, of persons who understood the requirements of the times, what was best for Israel to do, two hundred, and all their tribe were at their command. 200
- 33 From Zebulon, there came an army disciplined for war, with all the equipments for battle, fifty thousand, disciplined and unwavering. 50,000
- 34 And from Nafthali, a thousand Officers, and with them twenty-seven thousand shield and spear men. 28,000
- 35 And from the Danites, equipped for battle, twenty-eight thousand, six hundred. 28,600
- 36 And from Asher, there arrived an army equipped for battle of forty thousand. 40,000
- 37 And over from the Jordan; From the Reubenites, and Gadites, and the Half Tribe of Menassch, with all the military equipments for battle, a hundred and twenty thousand. 120,000
- 38 All these were drilled soldiers, perfectly disciplined to their hearts, who came to Hebron to elect David to the Kingship over all Israel; and also all the rest of Israel were of one heart to elect David to the Kingship, and were there with David for three days, eating and drinking, with their friends. Their connections
- 39 also from as far off as Issakar, and Zebulon, and Nafthali, brought bread on asses and camels and mules, with cattle, with corn, meal, dried figs, raisins; and wine, and oil, and bullocks and sheep in abundance. For all Israel was glad.¹
- (1045 B.C.) **David asks the Generals to have their Election of him Confirmed by a National Civilian Meeting.**
- 13 David afterwards consulted with the Generals, and Captains, and all

¹ NOTE.—Total of the electors for David enumerated above from the army was 330,822 men, an evidence of the large population of the Hebrew territories in 1045 B.C.—F. F.

the Princes; and then David said to the Parliament of Israel;

"If it seems good to you, and pleasing to our EVER-LIVING GOD, send to our brothers,—the remainder of our brothers in all the districts of Israel,—and with them to the Priests and Levites in the suburbs of their Cities, let them collect to us, and we will seek the Ark of our EVER-LIVING GOD, for that has not been attended to in the days of Saul."

And all the Parliament replied, "Let that be done"; for the thing was right in the sight of all the People.

The Ark brought up from Krith Jarim.

David consequently convoked the Representatives of all Israel from the River of Mitzer, to the Pass of Hamath, to bring the Ark of GOD from Krith-Jarim. Then David, and the Representatives of Israel went up to the Corporation of Krith-Jarim, which is in Judah, to bring up the Ark of GOD,—the LORD dwelling with the Kerubim, who are represented there,—and carried the Ark of GOD upon a new waggon from the House of Abinadab; and Azah, and Akhio, the Priests, were in the waggon, while David and the Representatives of Israel rejoiced with all their power before GOD, with harps, and lutes, and drums, and timbrels, and trumpets, and advanced as far as Kidens-barn, when Azah extended his hand to support the Ark, for the oxen were restive. But the anger of the LORD burnt against Azah, so he struck him, because he had extended his hand upon the Ark—so he died there before GOD!

David, however, was angry that the LORD had broken Azah, so he called that place Azah's-breach. As it is still to-day. David also feared GOD, from that day, and said "The Ark of GOD shall not come to me!" So David did not transfer the Ark to the City of David, but placed it in the House of Abd-adom, an officer in his Palace, and the Ark of GOD remained in the house of Abd-adom three months. But the LORD blessed the family of Abd-adom, and all who were with him.

(1043 B.C.) **Hiram of Tyre makes Friends with David.**

14 Hiram King of Tzur afterwards sent Ambassadors to David, and Cedar timber, and masons, and carpenters to build him a Palace. Then David knew that the EVER-LIVING had fixed him as King over Israel.

3 David also took more wives in Jerusalem, and David begot more sons and daughters, and these are the names of those who were born to him in Jerusalem;—

5 Shamua, and Shobab, Nathan, Solomon, Ibkhar, and Alishua, and 6 Alifalat, and Nogah, and Nefeg, and 7 Jafia, and Alishama, and Balida—Alifalet.

(1047 B.C.) **The Philistines assail David.**

8 But the Philistim heard that David enjoyed the Kingship over all Israel, so the Philistim forces came up to seek David; but David heard it, and 9 went out to meet them. Then the Philistim spread over the plain of 10 Refaim. Therefore David enquired of GOD to ask "Shall I advance against the Philistim? And will You give them into my hand?" And the EVER-LIVING replied to him, "Advance! and I will give them into your hand."

Defeat of the Philistines.

11 They accordingly advanced to Balfratzim,¹ and there David defeated them. So David exclaimed, "GOD has crushed my enemies by my hand, like a splash of water!" Therefore he called the name of that place Balpratzim, for they left their Gods there, whom David commanded to be burnt in fire.

13 But the Philistim collected again, and invaded the plain, when David again enquired of GOD, and GOD replied to him, "Do not advance on their van. Retreat from them. Then march on them from behind the 15 Willowwood, and when you hear the sound of a movement in the tops of the Willows, then advance to battle, for the Divine Messengers will advance before you to defeat the forces of the Philistim."

David consequently did as GOD

commanded, and defeated the forces of the Philistim from Gebaon as far as Gazer. Consequently the fame of 17 David went out to all countries, and the EVER-LIVING put a terror of him upon all the heathen.

(1042 B.C.) **David Builds Zinn, and brings up the Ark.**

He afterwards made himself houses 15 in the City of David, and formed a place for the Ark of GOD, and erected a tent for it. David, however said 2 "None should carry the Ark of GOD except the Levites, for the LORD chose them to carry the Ark, and to attend to it for ever."

(1042 B.C.) **David and the Parliament of Israel bring up the Ark.**

Consequently David convoked the 3 Parliament of Israel, at Jerusalem, to bring up the Ark of GOD to the place he had constructed for it. David also 4 assembled the Descendants of Aaron and the Levites with Auriel the 5 Singer, and a hundred and twenty of his brothers of the Beni Kahth;

And Ashiah the Singer, and a 6 hundred and twenty of his brothers of the Beni Merari;

And Joal the Singer, and a hundred 7 and thirty of his brothers of the Beni Ghershom;

And Shemiah the Singer with two 8 hundred of his brothers of the Beni Alizafan;

And Alial the Singer with eighty of 9 his brothers of the Beni Khaberai;

And Aminadab the Singer with a 10 hundred and twelve of his brothers of the Beni Azial.

David also invited Zadok and 11 Abiathar the Priests and the Levites, with Auriel, Asiah, and Joal, Shemiah, and Alial, and Aminadab, and said to 12 them:

"You are the Ancestral Chiefs of the Levites. Sanctify yourselves, and your associates, and bring up the Ark of the EVER-LIVING GOD of Israel to the structure for it. Because, when 13 you were not preceding it, the LORD our GOD broke us, for you ought rightly to precede it."

The Priests and Levites consequently sanctified themselves for bringing up the Ark of the EVER-LIVING GOD of Israel, and the Levites 15 carried the Ark of GOD as Moses ordered, according to the Command

¹ Bals Breaking.

- 12 Remember the wonders done,
His proofs and the laws He made,
13 You race of Israel His servant,
You sons of Jacob His chosen.

STANZA 2.

- 14 He is OUR EVER-LIVING GOD,
His Laws are for all the Earth;
15 He always remembers His Treaty;—
For a thousand lives His word,
16 Which He for our fathers wrote,
And which He to Isaac swore,
17 And fixed the Decree to Jacob,
A lasting Bond with Israel;
18 To say, "I give you the Land,
To possess the borders of Canan";
19 When you were few in number,—
But few and strangers there.
20 When you wandered from Tribe to Tribe,
In the kingdom of foreign people,
21 He allowed them not to oppress,
But punished kings for your sakes;—
22 "Dare not to touch My anointed,
And do My Preachers no harm!"

STANZA 3.

- 23 Sing to the LORD all the Land,
And daily proclaim His Trust!
24 To the Nation proclaim His glory,
His wonders to all the Peoples!
25 For the LORD is Great and Grand,
And His Splendour beyond all Gods!
26 For the Pagan Gods are Idols;
But the LORD created the Heavens,
27 Before Him are honour and splendour.
In His dwelling are Power and Joy!

STANZA 4.

- 28 Proclaim the LORD, you clans of the People
Proclaim the LORD is Majestic and strong;
29 Proclaim that the LORD is Majestic
Exalt His Name with an offering,
And come, and bow down before Him,
To the LORD in this Holy Splendour!

STANZA 5.

- 30 All the earth revolves before Him,
Who fixed its unerring sphere!
31 Let the Skies proclaim to the Earth,—
Tell the Heathen, "The LORD is King!"
32 Let the Sea roar, and all its products,
The Fields rejoice, and all therein,
33 While the trees of the Wood are cheering,
Before the LORD who advances,
To establish Justice on Earth!

STANZA 6.

- 34 Oh, praise the LORD for His goodness,
For His Mercy endures for ever!
35 And exclaim, "Our GOD will save us—
Save, collect, and free from the Heathen,—

To honour Your Holy Name,
And exalt ourselves by Your praises!

STANZA 7. THE ENVOY.

36 "Thank Israel's LIVING GOD,
From Ever, and on to for Ever!"

(Instructions to the Choir.) (All the People must reply.)
"Amen! And thanks to the LORD!"

37 In this manner he left Asaph and
his companions to sing before the
Ark of the Covenant of the EVER-
LIVING, to sing always from day to
38 day, with Abd-adom and sixty-eight
of his associates. But Abd-adom-
ben-Jeduthun and Hosah were the
39 Doorkeepers. Zadok and his
relatives were Priests before the
Tabernacle of the EVER-LIVING at
40 the Mound in Gibaon, to offer Burnt-
offerings to the EVER-LIVING on the
High Altar at Daybreak and Dusk,
and for all written in the Laws of the
LORD which He communicated to
41 Israel. And Heyman and Jeduthun
were with them, beside selected
persons who were nominated to
praise the EVER-LIVING, for His
eternal mercy.

42 While Heyman and Jeduthun
accompanied with trumpets and re-
sounding gongs, and musical instru-
ments to GOD, with the sons of
Jeduthun as attendants.

43 Then all the Parliament of the
People returned each to his own
home, when David proceeded to
bless his own House.

(1041 B.C.) **Dabid proposes to
Build a Temple.**

17 But when David was settled in his
own House, David said to Nathan
the Preacher, "See, I am residing in
a Palace of Cedar, but the Ark of the
Covenant of the EVER-LIVING is
under curtains!"

2 When Nathan replied to David,
"Do whatever is in your heart, for
GOD is with you."

3 But when it was night, a Message
from GOD came to Nathan, to say;

4 "Go and say to David my Servant,
thus says the EVER-LIVING;

5 "You shall not build me a perma-
nent House!—For I have not rested
in a house from the day when I
brought Israel up from the Mitzeraim
to this day; but I have gone from
Tent to Tent, and Tabernacle,—

6 Wherever I marched with all Israel,

have I spoken a word to one of the
Judges of Israel, whom I commanded
to Shepherd my People, asking, 'Why
have you not built Me a Palace of
Cedar?'—Therefore, now, say this to
my Servant David, 'Thus says the
LORD of HOSTS, I took you from the
Pastures, from following the sheep,
to be a Leader over my People of
Israel. And I have been with you,
8 wherever you went, and have defeated
all your enemies before you, and
have made you famous equal to the
renown of the GREAT on the earth.
I am also preparing a place for My
9 People of Israel and am planting it,
to dwell under itself and it shall
never shake, and the sons of evil
shall not continue to injure it as
formerly, from the days when I
10 ordered the appointment of Judges
over my People of Israel. I will also
subject all your enemies. And I tell
you further, the EVER-LIVING will
build your house; and when you
11 days are filled to go to your fathers,
I will establish an heir after you, who
shall be from your own sons, and fix
him in his kingship. He shall build
12 Me a House, and I will fix his Throne
for Ever. I will be a Father to him,
13 and He shall be a Son to Me, and I
will not turn My affection away from
him, as I turned it from him who was
before you, for I will appoint him in
14 My House and in My Kingdom for
Eternity, and his Throne shall be
constructed for Eternity."

Nathan related all these promises,
15 and all this Vision to David.

Dabid thanks God for his Success.

King David consequently went, 16
and sat before the LORD and said;—

"Who am I, EVER-LIVING GOD,
and what is my House, that You
have brought me so far? But, GOD,
17 that was little in Your eyes, for You
have promised to Your Servant's
House for the future, and have looked
upon me as exalted above Mankind.
18 EVER-LIVING GOD, what has David

ever added to You, that You should honour Your servant? for You know
 19 Your servant! EVER-LIVING, according to Your own heart You have done all these great things for Your servant
 20 There is no GOD except Yourself, from all we have heard with our ears.
 21 And who is like Your People of Israel? A singular People in the earth, whom GOD went to redeem for Himself. A People to bear Your great and terrible NAME, which advanced before Your People, whom You redeemed from the heathen
 22 Mitzeraim; and have made Israel Your People for ever! And You, EVER-LIVING, have been a GOD to them.
 23 "But now, LORD, the Promise that You have promised to Your servant and to his house, let it be firm for ever, and do according to Your promise! Yes! let it be firm, and enlarge Your NAME for ever, by the declaration that the LORD of HOSTS, the GOD of Israel, is the GOD for Israel; and that the House of David, Your Servant, is fixed before You for ever. For You LORD have revealed it to Your servant, that you will build him a house, and therefore let Your servant find his heart to pray before
 26 You. For You are the EVER-LIVING GOD Who has promised this benefit to Your servant; as now You have been pleased to bless the House of Your servant to continue before You for ever,—so You, the EVER-LIVING, have blessed and will bless it for ever!"

(About 1040 B.C.) **David subdues Philistia.**

- 18 It was subsequently to this that David defeated the Philistim, and subdued them, and captured Gath and its villages from the hands of the Philistim.
 2 He then defeated Moab; and the Moabites became subjects of David, paying a tribute.

(About 1039 B.C.)

- 3 David afterwards defeated Hadadezer, King of Zobah,¹ as he marched to establish his power beyond the

River Frath,¹ when David captured 4 from him a thousand chariots, and seven thousand horsemen, and twenty thousand infantry. But David destroyed all the chariots, only reserving a hundred chariots from them.

But the Arami of Damask came to 5 assist Hadadezer, King of Zobah, when David slew twenty-two thousand in Aram. David afterwards settled Damascan Aram, and Aram 6 became subject to David, paying a tribute.

Thus the LORD gave David victory wherever he went.

David, however, took the shields 7 of gold which the guards of Hadadezer carried and brought them to Jerusalem. And from Tibkhath, and 8 Kan, cities of Hadadezer, David took a very great quantity of brass, of which Solomon made the Brazen Sea, and the Columns and Instruments of brass.

When Thaw the King of Hamath 9 heard that David had defeated all the forces of Hadadezer, King of Zobah,² he sent Hadoram his son, to 10 King David, to wish him health, and to congratulate him about how he had conquered Hadadezer, and defeated all his men. Thaw had been at war with Hadadezer; and he sent vessels of gold, silver, and brass. These also King David dedicated to 11 the LORD, with the silver and gold which was paid by all the Nations. By Edom, and Moab, and the Beniamon, and from the Philistim, and from the Amalakites.

Abishi-ben-Zeruiah also defeated 12 eighteen thousand of Edom in the Salt-vale. He then put garrisons in 13 Edom, and all Edom became subject to David, and the LORD gave David victory wherever he went, so David 14 reigned over all Israel, and brought Justice and Right to all the People.

Joab-ben-Zeriah commanded the 15 Army; and Jhoshafat-ben-Akhilud was Secretary of State; and 16 Zadok, ben-Akhitub, and Abimalek-ben-Abiathar were Priests; and Shansha, Secretary; and Beniah-ben-Jhoiada was over the Guards

¹ Euphrates.

² Note.—"Zobah." The Delta of the Euphrates and Tigris rivers, at the Persian Gulf—F. F.

¹ NOTE.—Ch. 18, v. 3. "Zobah" was the Delta of the Euphrates, at the head of the Persian Gulf.—F. F.

and Light Infantry, and the sons of David were the Princes at the side of the King.

(1037 B.C.) **The Beni-Amon Insult David's Ambassadors.**

19 It was after this that Naksh, King of the Beni-Amon, died, and his son reigned after him.

2 So David said, "I will show friendship to Hanun the son of Naksh, for his father showed friendship to me." David consequently sent Ambassadors to console him about his father. David's Officers accordingly went to the country of the Beni-Amon to Hanun to console him.

3 But the Princes of the Beni-Amon said to Hanun, "Does David honour your father in your sight that he sends you presents? Have not his Officers come to you with the object of examining, and inspecting, and surveying the country?"

4 Consequently Hanun seized David's Officers and shaved them, and cut off their robes half way up their buttocks, and sent them away! So they sent and informed David about those persons, and he sent to meet them, for they had been grievously outraged. Therefore the king commanded, "Stay at Jeriko until your beards are grown."

6 When the Beni-Amon, however, saw that they had insulted David, Hanun sent a thousand talents of silver to hire for himself chariots and cavalry from Aram-tween-rivers, and from Aram of the Plain, and from the Zobah,¹ and hired with them thirty-two thousand Charioteers and the King of the Plain and his forces, and advanced and encamped before Medeba, where the Beni-Amon were collected from their towns. From there they advanced to the war.

Joab Ordered to Resist the Beni-Amon and Allies.

8 But David heard it, and sent Joab and the Generals of the Army.

9 The Beni-Amon then drew out for battle opposite the City; with the kings, who had come to help them, separately in the open field. Joab consequently perceived that a Double Battle was before him;—on his front and rear. He therefore selected all

the Israelite soldiers and disposed them to meet Aram; and put the rest of the forces into the hands of his brother Abishai, whom he ordered to meet the Beni-Amon; and said; 12

"If the Aramites are too strong for me, come and help me to defeat them. But if the Beni-Amon are too strong for you, I will rescue you. Be bold and resolute for our People, 13 and for the City of our GOD;—and let the LORD do what is best in His sight."

Then Joab, and the force that was with him advanced to the front of the Aramites to fight, and they fled before him. And when the Beni-Amon saw that Aram fled, they also ran from the face of Abishai, his brother, and entered the City.

Joab afterwards returned to Jerusalem.

The Aramians Ally with the Mesopotamians.

But Aram, seeing that they had been defeated by Israel, sent Ambassadors who went to Aram-over-the-River,¹ and hired the General of Hadadezer to help them. But this was reported to David, so he collected the Forces of Israel and passed over the Jordan, and advanced against them, when they arrayed against him, and David disposed his army to meet Aram in battle, and they fought with him. But Aram fled before Israel, and David slew seven thousand Charioteers and forty thousand Infantry, and killed Shofek the Commander of their army. But when the officers of Hadadezer saw that they were worsted by Israel, they made peace with David, and were subject to him; and the Aramites were unwilling to assist the Beni-Amon again.

(1036 B.C.) **Joab Ravages the Beni-Amon.**

When the period of the year came round,—the season for Generals to march out,—Joab led out the strength of the army and ravaged the country of the Beni-Amon. Then he went and besieged Rabah. But David stayed in Jerusalem; so Joab assaulted Rabah and stormed it.

¹ NOTE.—Ch. 19, v. 16. Mesopotamia, and Babylonia, so afterwards called by the Greeks.—F. F.

¹ The Delta of the Euphrates.

2 Then David took the turban which was of the value of a talent of gold from off the King's head. There was also a precious stone in it, and it was placed on the head of David. They also brought very much plunder from the city, and brought out the people who were in it, and appointed them to the Mines, and to the Iron-works, and Sawpits. David did the same to all the cities of the Beni-Amon.

David then returned to Jerusalem.

(1035 B.C.) The Philistines Rebel.

4 It was after this that a battle occurred near Ghezar with the Philistim, when Sibki, the Khushahti, defeated Sipheri, of the race of the Repha.

5 There was war again with the Philistim, when Alkhanan-ben-Jaur slew Lakhumi, the brother of Goliath of Gath, whose spear was like a weaver's beam.

6 There was again war with Gath, and a man came out from there, a giant, whose fingers and toes were six and six,—twenty-four; and he

7 was of the race of the Repha; and he challenged Israel. But Jhonathan, ben-Shimaa, the brother of David,

8 defeated him. These were born of the Repha at Gath, but they fell by the hand of David, or by the hand of his Officers.

(1017 B.C.) Unbid Orders & Conscript for the Army.

21 Then Satan arose against Israel, and incited David to make a conscription of Israel. So David said to Joab, and the Generals of the Forces, "Go, conscript Israel from Barseba, to Dan. Then come to me, that I may know the number."

3 But Joab replied:—"May the LORD add to his People; that they may become a hundred-fold. Are they not all your Royal Majesty's? Your Majesty's servants? So why does his Majesty desire this? May not Israel be offended at this?"

4 Yet the command of the king prevailed over Joab. So Joab went out and travelled to every part of Israel, and returned to Jerusalem, where

5 Joab reported the number of the forces,—enrolled for David. And the Forces of Israel were One Million, One Hundred thousand men, disciplined to arms; and of Judah, Four

Hundred and seventy Thousand men, disciplined to arms.¹ But Levi and 6 Benjamin were not enrolled amongst them, for Joab was disgusted at the command of the king. This com- 7 mand also was wrong in the sight of GOD, so He struck Israel.

Then David said to GOD "I sinned 8 greatly when I did that thing. But now I pray You to pass over the fault of Your servant, for I have been very foolish."

The LORD therefore spoke to Gad, 9 David's Seer, and said;

"Go to David and announce,— 10 'Thus says the EVER-LIVING, I will present three things to you. Choose one from them,—and I will do it for you!'"

Gad consequently went to David, 11 and said to him, "Thus says the EVER-LIVING; Choose for yourself! Either three years of Famine; or three years of flight before your assailants, and the sword of your triumphant enemies; or three days 12 of the Sword of the LORD! with a plague in the country, and the Messenger of the LORD exterminating the forces of Israel? Reflect, therefore, on the answer I am to return to my Sender?"

And David replied to Gad, "It is 13 very difficult for me. I would rather fall into the hand of the EVER-LIVING—for His mercies are many,—but I would not fall into the hand of Man!"

The LORD therefore sent a plague 14 to Israel, and seventy thousand of Israel fell. The LORD also sent the 15 Divine Messenger² to Jerusalem to afflict it; but as he was about to afflict it, the LORD looked, and had pity over the flock, and said to the Messenger, "You have punished enough! Now restrain your hand."

But the Messenger of the LORD stood opposite the Granary of Arnan the Jebusite; and David lifted his 16 eyes and saw the Messenger of the LORD standing between the Earth and the Skies, with his sword drawn

¹ NOTE.—Ch. 21, v. 5. In numerals these armies were 1,570,000 men.—F. F.

² NOTE.—I read אלהים (Alohim) in the sense of "Divine," not of "God," for the sense of the text demands that meaning here. See Prof. S. Lees' Lexicon on the import of the word.—F. F.

in his hand, stretched out over Jerusalem! And David and his Counsellors, clothed in sackcloth, fell on their faces, and David said, to GOD; 17
 "Was it not I alone who commanded to conscript for the Forces?—I am the one who has sinned, and have committed the wrong;—but, these sheep,—what have they done? EVER-LIVING GOD! let Your hand, I beg, be upon me;—and do not afflict Your people!"

18 So the Messenger of the EVER-LIVING commanded Gad, to order David, to go up and raise an Altar to the EVER-LIVING at the Granary of 19
 Arnan the Jebusite. David consequently went there at the command of Gad, which he uttered in the name of the LORD. Arnan also turned and saw the King,—and he and his four sons who were with him, hid themselves;—for Arnan was thrashing 20
 wheat. But David advanced to Arnan, when Arnan peeped and saw David, so came out from the Granary, and bowed to David, inclining his face towards the earth.

22 David then asked Arnan,—“Will you sell me the site of the Granary? for I wish to build an Altar to the EVER-LIVING. You shall sell it to me for full money value, so that the affliction may be removed from the Forces.”

23 But Arnan replied to David, “Take it for yourself. And let my Lord the King do what is fair in his opinion. Look! I also give the Bullocks for Burnt-offerings, and the wood of the Thrashing-machine, and the wheat as a Bread-gift.—I will give the whole.”

24 King David, however, answered to Arnan, “No!—But I will purchase it for full money value, for I will not offer your property to the EVER-LIVING, and thus sacrifice a costless sacrifice.”

25 So David paid Arnan for the place six hundred gold shekels as the price.¹

¹ NOTE.—Ch. 21, v. 25. About £1,081 sterling in bullion, at £4 per ounce, but its purchasing value would be enormously greater, if we consider that a slave in the prime of youth, 20 to 30 years of age, was then only worth £3 10s. sterling at bullion weight, that is 30 shekels of silver. In our day a slave of the same sort would have been on an American Slave Mart worth £200. I note this to show that David's Sacrifice was no

(1017 B.C.) David Builds an Altar.

Then David built an Altar there, 26 and offered a burnt-offering and a thank-offering, and called on the EVER-LIVING Who answered by fire from the skies to the Altar of the Burnt-offering. Then the LORD com- 27
 manded the Messenger and he returned his sword to its sheath.

David saw at that time, that the 28
 EVER-LIVING had answered him, at the Granary of Arnan the Jebusite, when he sacrificed there. For the 29
 Tabernacle of the EVER-LIVING which Moses made in the Wilderness, and the Altar for Burnt-offering were at that period at the Mound of Ghibaon.

David, however, could not go before 30
 it to enquire of GOD for he was startled at the presence of the sword of the Messenger of the LORD. Conse- 22
 quently David exclaimed:

“This shall be a House for the EVER-LIVING! And this shall be an Altar of Burnt-offering for Israel!” Therefore David commanded to con- 2
 scribe the aborigines who were in Israel and made them stone-cutters to cut squared stones to build a Temple to GOD. David also prepared 3
 a quantity of iron for the nails of the doors of the Gates and the joinings; and bronze without weight; Beside 4
 cedar timber beyond count, for the Zidonians and Tzurians brought cedar wood in large quantity to David. For, David said, “Solomon 5
 my son is young and weak, and the Temple that is to be built to the EVER-LIVING must be great, high, and renowned, and the wonder of the lands. I will prepare now for him.” Therefore David prepared before his death. He also conversed with his 6

slight affair, as the obsolete language of A.V. and R.V. leaves the impression, as it also does in many other places. I may add to remove a difficulty often raised, that in 2 Samuel, Ch. 24, v. 23 the price is stated at “Fifty shekels of money,” but here “Six hundred of gold.” I suggest that the writer of “Chronicles,” to show to the men of his day the cost of David's offering, calculated out the purchasing value of 50 shekels in David's time and its equivalent in the period he wrote, about the Third Century before Christ. We ought to recollect the depreciation in the value of bullion caused by the importations of Solomon, and others, into southern Asia of the vast amount of Gold from Africa, between the days of David and the writer of Chronicles.—F. F.

son Solomon and instructed him in the plan to build the Temple to the EVER-LIVING GOD of Israel.

7 David also said to his son Solomon, "I had it in my heart to build a Temple to the name of the EVER-LIVING GOD myself, but there came to me a message from the EVER-LIVING to say, 'You have shed much blood upon the earth, and have made great wars. You shall not build a Temple to My Name,—for you have shed much blood upon the earth before Me.—However, there is your child,—

9 he will be a Man of Peace and I will make quiet for him from all his enemies around. Therefore his name shall be Solomon,¹ and I will make Peace and Security over Israel in his

10 days.—He shall build a Temple to My Name; and he shall be a son to Me,—and I will be a father to him, and I will fix the Throne of his Kingship over Israel for ever.'

11 "Now my son, may GOD be with you for ever, and make you prosper; that you may build the Temple of your EVER-LIVING GOD, as He promised

12 about you. Yes! May the EVER-LIVING give you intelligence, and understanding, and instruct you about Israel. Guard also, the Laws

13 of your EVER-LIVING GOD. You will then prosper, if you guard the Institutions and Decrees that the EVER-LIVING communicated to Moses for Israel. Be bold, and brave; fear not; and be not

14 depressed; for see how in my difficulties I have prepared for the House of the EVER-LIVING, a hundred thousand talents of Gold, a million talents of Silver,² I have no weights however of the Brass and Iron, but they are plentiful. I have also provided cedar timber and stones, and you can add

15 to them. And you have with you plenty of workmen for the work. Masons and mechanics in stone and wood, and they are all skilful at every

16 work. And for the gold, and silver, and brass, and iron—it is boundless!—Rise and act! and may the EVER-LIVING be with you."

17 David also ordered all the Nobles of Israel to assist his son Solomon.

¹ Peace.

² NOTE.—Ch. 22, v. 14. The mere bullion value of this sum at £4 per oz. of gold and 5s. silver, £889,500,000 sterling, is a sum larger than the British National Consolidated Funds.—F. F.

"Is not your EVER-LIVING GOD ¹⁸ with you? And He will cause rest all round you, for He has given the populations of the land to my hand, and the land is subdued before the EVER-LIVING and before His People! Therefore give your hearts and minds ¹⁹ to seek your EVER-LIVING GOD; and rise and build the Sanctuary of your EVER-LIVING GOD, and bring the Ark of the Covenant of the EVER-LIVING, and the Sacred Vessels of GOD to the Temple that will be built to the Name of the EVER-LIVING."

(1015 B.C.) David Crowns Solomon as Viceroy.

But David grew old and satiated ²³ with days, so he crowned Solomon his son over Israel, when all the ² Princes of Israel assembled, with the Priests and Levites.

A Census of the Levites Taken.

Then the Levites were numbered, ³ from thirty years old and upwards; and the number of men on their Registers was thirty-eight thousand. Twenty-four thousand of these were ⁴ appointed over the works of the Temple of the EVER-LIVING, and six thousand as Superintendents and Overseers. With four thousand as ⁵ Guards; and four thousand praised the EVER-LIVING with instruments that were made for praise.

Brigading the Levite Houses.

But David divided them into Divi- ⁶ sions, Of the Beni Levi; the Beni Ghershom; Kabth; and Merari.

Of the Ghershomites,—Zallon and ⁷ Shimi;

Of the Beni Ladan, the Head was ⁸ Jakhial, with Zitham and Joal as Officers;

Of the Beni Shemi, Shelomoth, and ⁹ Khazial, and Kharan as Officers. Those were the Heads of the Ancestral Houses of Shemi.

There were also of the Beni Shemi, ¹⁰ Jakhath, Zinah, Jaush, and Beriah. These four were of the Beni Shemi. But Jakhath was the Head, and ¹¹ Zinah the Second, and Jaush, and Beriah, had not many sons, so they were as an Ancestral House Registered on one.

The Beni Kabth; Amram, Itzahr, ¹² Khabron, Azial,—four.

- 13 The Beni Amram; Aaron, and Moses.—But Aaron was separated to Sanctification. He and his sons were strictly Consecrated for ever to offer incense before the EVER-LIVING, and to serve Him, and to bless in His Name for ever.
- 14 The Sons of Moses the MAN of GOD, however, were enumerated with the Tribe of Levi.
- 15 The sons of Moses, were, Ghershom and Aliazer;
- 16 Of the sons of Ghershom; Shebual, was the Chief.
- 17 And the sons of Aliazer were Rekhabiah, the Chief, and Aliazer had no other sons. But the sons of Rekhabiah, were too many to recount;
- 18 Of the sons of Itzahr Shelomith was the Chief;
- 19 Of the sons of Khabron Jerihu was the Chief; Amariah the Second; Jakhazial the Third; and Jakmas the Fourth;
- 20 Of the sons of Azial, Mikah was the Chief; and Ishiah, the Second;
- 21 Of the sons of Merari were Makhli and Mushi;
- The sons of Makhli were Alazar; and Kish. But Alazar died and had no sons,—only daughters,—and their cousins the sons of Kish married them.
- 23 The sons of Mushi were three, Makhli, and Adar and Jermoth;
- 24 These were the Ancestral Houses of the Beni Levi, according to the entries in the record of the names on their Registers. They administered the affairs of the services of the House of the EVER-LIVING, on arriving at twenty years old and upwards.
- 25 "For" David said, "the EVER-LIVING GOD of Israel will bring comfort to His People of Israel, and they will dwell in Jerusalem for ever; so the Levites will not be needed to carry the Tabernacles, and all the instruments of His Services." Therefore by the last commands of David, the Beni Levi from twenty years old and upwards were registered. Their Station was to assist the Beni Aaron in the Services of the House of the EVER-LIVING in the Courts and in the Chambers, and in the Purificatories
- 29 for all the Sacred things; and to do the work of the House of GOD; and about the Show-bread, and fine flour for the Food-offering both of the Unfermented Biscuits and Food-offering; and about the confections,

and all the liquids, and the vestments. And also to stand from 30 Morning to Morning to thank and praise the EVER-LIVING and the same at Dusk.

And in all the Burnt Offerings 31 burnt to the EVER-LIVING on the Days of Rest; and the New-moons; and to record the Festivals according to the Decree laid upon them,—to be continually in the presence of the EVER-LIVING. They also formed 32 the Guards of the Hall of Assembly; and the Guards of the Sanctuary; and the Guards of the Beni Aaron, their relatives, when serving in the House of the EVER-LIVING.

The Duties of the Family of Aaron.

Now for the arrangements for the 24 Beni Aaron.

The sons of Aaron were, Nadab, and Abhiua, Aliazar, and Aithamar. But Nadab and Abihua died before 2 their father, and had no sons, therefore Aliazar and Aithamar were Priests.

But David arranged, that, from the 3 Beni Aliazar, Zadok,—and from the Beni Aithamar, Akimalek, should be appointed for the Services. But 4 more of the Beni Aliazar were advanced to be men of power, than from the Beni Aithamar. Consequently there were assigned to the Beni Aliazar, as Heads of Houses, sixteen; and to the Beni Aithamar, as Heads of Houses, eight. They were, how- 5 ever, assigned by lots, one with another; so that there were Princes of the SANCTUARY, and Princes of GOD, both from the Beni Aliazar, and the Beni Aithamar. And Shemiah- 6 ben-Nathanael the Secretary recorded them from among the Levites in the presence of the King and his Officers, and of Zadok the Priest and Akimalek-ben-Abiathar.

And for the Ancestral Princes of the Priests and Levites, one Ancestral House was taken from Aliazar, and one taken from Aithamar, when 7 the first lot came out to Jhoiarib; the second to Jedaiah; the third to 8 Kharim; the fourth to Sarim; the 9 fifth to Malakiah; the sixth to Shishi; the seventh to Akotz; the eighth to 10 Abiah; the ninth to Jeshua; the 11 tenth to Shikaniah; the eleventh to 12 Aliashib; the twelfth to Jakim; the 13 thirteenth to Khufah; the fourteenth

- 14 to Jeshebah; the fifteenth to Bilgah;
 15 the sixteenth to Shishah; the seven-
 teenth to Khezir; the eighteenth to
 16 Haftzitz; the nineteenth to Fethiah;
 17 the twentieth to Ikhzekel; the twenty-
 first to Jakim; the twenty-second to
 18 Gamul; the twenty-third to Deliah;
 the twenty-fourth to Maziah.

Attendants Appointed for the Temple.

- 19 These were appointed to be their duties:—

- To enter the House of the LORD, as instructed by the hand of their ancestor Aaron, as he was instructed by the EVER-LIVING GOD of Israel.
 20 But to the others of the Beni Levi;—from the Beni Amram, Shubal; from the Beni Shubal, Jakhdiah;
 21 From Rekhabiah,—from the Beni Rekhabiah,—the Chief Ishiah.
 22 From the Itzarites,—Shelomith; from the Beni Shilomith,—Jakhath.
 23 Of the Beni Jeriah, Amariah was second; Jakhzial the third; Jekamam, the fourth.
 24 From the Beni Azial, Mikah; from the Beni Mikah, Shamor; with the brother of Mikah, Ishiah; from the sons of Ishiah,—Zekeriah.
 26 From the Beni Merari, Makhli and Mushi, from the sons of Jaziah, his son.
 27 From the Beni Merari, also were Jaziah; Beno; and Sham; and Zakur; and Abri.
 28 From the Mahlites,—Alazath; who had no sons.
 29 From Kish,—of the Beni Kish,—Irakhmal;
 30 From the Beni Mushi,—Makli; and Adar; and Jeremoth.

- These were from the Beni Levi, by 31 Ancestral Houses, who also threw their dice along with their relatives of the Beni Aaron, before King David, and Zadok, and Akimalek, and the Ancestral Chiefs, for the Priests; and with the Ancestral Chiefs for the Levites, along with their lower relatives.

(1015 B.C.) David and the Generals Appoint the Singers.

- 25 David and the Generals of the Army selected also some of the sons of Asaph, and Heyman, and Jeduthun, the reciters with harps, lutes, and cymbals, and a certain number of men to perform regularly:—

From the sons of Asaph,—Zakur, 2 and Joseph, and Nethaniah, and Asharalah, sons of Asaph, who were under the hand of Asaph, the Reciter, in the presence of the King;

From the sons of Jeduthun; Jedu- 3 thun, Geddiah, and Tzari, and Ishihu; Khashabihu, and Natihiah, —six under the hand of their father Jeduthun, to recite thanks and praise to the EVER-LIVING with the lute;

From the sons of Heyman;—Hey- 4 man, Bukihu, Mathaniah, Azial, Shebual, and Jeremoth; Khananiah, Khanani, Aliathah, Gidalthi, and Romamthi; Azar, Jashbakshah, Malathi, Hothir, Makazioth; who 5 were all sons of Heyman, the King's Seer, in discourse with GOD. (They played the horn), for GOD had given Heyman fourteen sons and three daughters. All of them were under 6 the hand of their father, to sing in the House of the EVER-LIVING with Cymbals, Lutes, and Harps, for the Service of the House of GOD.

Asaph, and Jeduthun and Heyman 7 were under the control of the King.

The whole number of the Trained Singers to the EVER-LIVING with their associates, was two hundred and eighty-eight. They also threw 8 lots for their mutual Offices, whether small or great,—both the teachers and the scholars.

But the First lot came out for 9 Asaph and Joseph; the second for Gedaliah,—for him and his companions,—for his sons were twelve;

The third for Zikur, and his twelve 10 sons and companions;

The fourth for Itzri, and his twelve 11 sons and companions;

The fifth for Nathanihu, and his 12 twelve sons and companions;

The sixth to Bukihu, and his twelve 13 sons and companions;

The seventh to Isaralah, and his 14 twelve sons and companions;

The eighth to Jeshihu, and his 15 twelve sons and companions;

The ninth to Nathanihu, and his 16 twelve sons and companions;

The tenth to Asiri, and his twelve 17 sons and companions;

The eleventh to Azaral, and his 18 twelve sons and companions;

The twelfth to Khashabiah, and 19 his twelve sons and companions;

The thirteenth to Shubal, and his 20 twelve sons and companions;

- 21 The fourteenth to Matithihu, and his twelve sons and companions;
 22 The fifteenth to Ire moth, and his twelve sons and companions;
 23 The sixteenth to Khananihu, and his twelve sons and companions;
 24 The seventeenth to Jashbekashah, and his twelve sons and companions;
 25 The eighteenth to Khanani, and his twelve sons and companions;
 26 The nineteenth to Malothi, and his twelve sons and companions;
 27 The twentieth to Aliathah, and his twelve sons and companions;
 28 The twenty-first to Hothir, and his twelve sons and companions;
 29 The twenty-second to Gedaliah, and his twelve sons and companions;
 30 The twenty-third to Makhazioth, and his twelve sons and companions;
 31 And the twenty-fourth to Azer, and his twelve sons and companions.

26 The Divisions of the Doorkeepers.

- The Choristers were under Meshalaminihu-ben-Kora, from the Beni
 2 Asaph; and of the sons of Meshalaminihu, Zekeriah was the elder, Idial the second, Zebadihu, the third, and
 3 Ithnial the fourth. Ailam, the fifth, Jhokhanan the sixth, Aliraini the
 4 seventh. Abd-adom had sons;—Shemiah the eldest, Jozabad, the second, Joakh the third, and Zakar the fourth, and Nethanar the fifth, Amial the
 5 sixth, Issakar the seventh, Falthi the eighth;—for GOD blessed him.
 6 Sons were also born to Shemiah his son, who ranked as with the Ancestral Houses, for they were great and powerful.
 7 The Beni Shemiah.
 Athni and Refal; and Aubed; and Abzabad; his brothers were brave men, Alihu, and Smakihu.
 8 All these were from the Beni Abd-adom.
 9 And from Meshalaminihu;—sons and relatives,—there were eighteen powerful men.
 10 And from Hosah, of the Beni Merari, there were sons;—Shimri, the Chief,—for although he was not the firstborn yet his father put him as first.
 11 Khilkihu, the second, Tebalihu, the third, Zakarihu, the fourth, all sons or brothers of Hosah, were thirteen.
 12 With these were the Officers of the Gates, as Superintendents of the strong assistants to help their

associates who served in the House of the EVER-LIVING.

And lots were thrown for the 13 lowest to the highest positions in their Ancestral Houses, for each of the Gates.

And the lot for the East fell to 14 Shalaminihu, and Zakerihu; Then they threw the dice for his son Zekerihu, a wise statesman, and his die came out for the North;

For the South, Abd-adom; and the 15 Treasuries for his sons.

For the West-gate, where is the 16 descent from the Cliff by the stairs, was for the Shutin, and Hosah to keep in alternation;

On the Eastward were six Levites; 17 on the North four, daily; on the South four daily; and for the Treasuries by two and two.

For the Precincts. 18

Toward the West, four; and two at the pathway to the Precinct.

These were the Appointments for 19 the Doorkeepers, from the Beni Korakh and the Beni Merari.

But their relatives of the Levites 20 were over the Treasuries of the House of GOD, and the Sacred Treasures.

From the Beni Ladan—Beni 21 Ghershom;

From the Ancestral Chiefs of the Ladan-Gershoms, Jekhal.

The sons of Jekhal were Zitham, 22 and Joal, his brother, appointed over the Treasuries of the House of the LORD.

From the Amram Itzabri, Khal- 23 rani; and Aziali;

And Shobal the descendant of 24 Ghershom-ben-Moses, was Chief Treasurer.

But his relatives, the descendants 25 of Aliazar (by Rekhahihu his son, and Ishaihu, his son, and Joram, his son, and Zikri, his son, and Shelomoth, their descendants.)

Shelomoth and his brother were 26 over the Consecrated Treasures, which were Consecrated by King David, and the Ancestral Chiefs, which the Generals and Officers of the Army had consecrated, out of the prize-money, and out of their plunder to help towards the House of the EVER-LIVING.

With all that had been consecrated 28 by Samuel the Seer, and Saul the son of Kish, and Abner, ben-Ner, and

- Joab, ben-Zeruiah, had consecrated, was under the hand of Shelomith and his brother.
- 29 From the Itzahri; Khananihu, and his sons were appointed for the exterior affairs over Israel, in the Magistracy, and in Judicial matters.
- 30 From the Khalroni; Khashabiah, and for his assistants one thousand seven hundred skilful men were appointed in Israel, from beyond Jordan to the west, for all the affairs of the EVER-LIVING, and the affairs of the King.
- 31 Jeriah was the Chief of the Khabronites, according to the Ancestral Genealogies, which were examined in the fortieth Year of King David's reign, who discovered them to be powerful people at Jazir in Gilad.
- 32 His relatives, also were powerful people:—a thousand seven hundred heads of families, so King David appointed them over the Reubenites, Gadites, and the Half-tribe of Manasseh, for all the affairs of GOD, and affairs of the King.
- 27 But the number of the Children of Israel who attended to the King, with their Ancestral Chiefs, as Officers of Regiments and Companies, to control them,—the whole arranged in Divisions that came and went month by month, for each month of the year, each single Division was twenty-four thousand.
- 2 Jashaban, ben-Zabdial commanded the First Division for the First Month, and his Division was twenty-four thousand.
- 3 The Chief of all the Officers of the Soldiers of the First Month came from the Beni Perez.
- 4 Dodi, the Akhokhite Commanded the Division for the Second Month; with his Division, and Princely Staff. And there were twenty-four thousand in his Division.¹

¹ NOTE.—Ch. 27, v. 4. The Hebrew text of this verse seems to have been completely blundered by some very ancient transcriber. As it stands in the current Hebrew there is no connected sense in the succession of words—in fact, they are contradictory. The Septuagint translators for making the word מקלות, "M'kloth," read as a proper name, instead of taking it as a noun in its sense of a "Mace," "Staff," or "Club," still further confused the meaning. I would suggest that the words—וּמְלוֹכְתוֹ "umloktho," for מקלות, "umkloth"—are a blundering

The Commander of the Third Army 5 for the Third Month was Benihu-ben-Jhoiada the Chief Priest, with twenty-four thousand in his Division.

Benihu was of the Thirty Heroes, 6 and Commanded the Thirty. Amizabad his son was also in his Division.

The Fourth, for the Fourth Month, 7 was Ashahel, the brother of Joab, and Zebadiah his son succeeded him. His Division comprised Twenty-four thousand.

The Fifth for the Fifth Month, was 8 Shamuth, Irshrakli, and his Division comprised Twenty-four thousand.

The Sixth for the Sixth Month, was 9 Aira, ben-Akash the Thekoite; and his Division comprised Twenty-four thousand.

The Seventh for the Seventh Month, 10 Khilaty, of the Guides of the Beni Ephraim; and his Division comprised Twenty-four thousand.

The Eighth for the Eighth Month 11 was Sibki, the Kushathi from the East, and his Division comprised Twenty-four thousand.

The Ninth for the Ninth Month was, 12 Abiazer, the Anathothi, from the Benjamins, and his Division comprised Twenty-four thousand.

The Tenth for the Tenth Month 13 was, Mahri, the Netofathi, from the East; and his Division comprised Twenty-four thousand.

The Eleventh for the Eleventh 14 Month was, Beniah, the Pirathoni, of the Beni Ephraim; and his Division comprised Twenty-four thousand.

And the Twelfth, for the Twelfth 15 Month, was Kheldi; son of Othnial, the Netofathi; and his Division comprised Twenty-four thousand.

The Commanders of the Tribes 16 of Israel.

The Prince of the Reubenites was, Aliazar, ben-Kikri; of the Simeonites, Shefatihu, ben-Makah;

Of the Levites, Khashabiah, ben- 17 Ramual; with Zadok for the Aronites;

repetition of "umkloth," ("The Division"); or if not that, then we ought to read and translate the verse thus:—

"Dodi, the Akhokhite, Commanded the 4 Second Division, who were Mace-men, and that Division was twenty-four thousand."

We then see the purport to be clear, instead of the current absurdity of the usually-accepted reading.—F. F.

- 18 Of Judah, Olibu, from the brothers of David;
Of Issakar, Amri, ben-Mikal;
- 19 Of Zebulon, Ishamihu, - ben - Abadihu;
Of Maphthali, Jeremoth, - ben - Azrial;
- 20 Of the Ephraim, Hosha, - ben - Azazihu;
Of the Half-Tribe of Menaseh, Joel, ben-Pedihu;
- 21 Of the Half-Tribe of Menasseh in Gilad, Ido, ben-Zekarihu;
Of Benjamin, Jashial, - ben - Abner;
- 22 Of Dan, Azaral, - ben - Jerokham;—
Those were the Princes of the Tribes of Israel.
- 23 For David did not raise by the conscription from twenty years of age and upwards for the troops, although the EVER-LIVING had promised to increase Israel like the stars of the skies.
- 24 Joab, - ben - Zeruiad did begin to conscript, but did not finish. But because of that there was anger against Israel; therefore the conscription was never recorded among the events of times of King David.
- David's Cabinet Ministers.**
- 25 Azmuth, - ben - Adial was Superintendent of the Royal Treasuries.
Jhonathan, - ben - Azihu, was Superintendent of the Stores in the country, in the towns, in the villages, and fortresses.
- 26 And Azri, - ben - Kelub was Superintendent over the works in the country and cultivators of the ground.
- 27 Shimi the Rahmathi was Superintendent of the vineyards, and oliveyards, with Zabdi the Shifami for the wine stores.
- 28 Bal-Khanan the Gaderi was Superintendent of the Oliveyards, and the Sycamore Groves that were on the slopes, with Joash over the Oil Stores.
- 29 Shitri, the Sharoni was Superintendent of the flocks pastured in Sharon; with Shafut, - ben - Adali over the herds in the plain.
- 30 Aubil, the Ishmaelite, was Superintendent of the Camels, with Jedihu, the Meronothi over the Asses.
- 31 Jaziz, the Hagari, was Superintendent of the flocks. All these were Controllers of the property that David possessed.
- 32 Jhonathan, the Uncle of David, was Prime Minister. He was a man of understanding and a scholar. And

Ikhial, - ben - Hakmoni was Tutor of the King's Sons. But Akhithofel was 33 the King's Privy Councillor, and Hushi, the Arkite, was the King's friend.

And after Akhithofel were Jhoiada, - 34 ben - Benhihu, and Abiathah, while Joab was Commander of the Army.

(1015 B.C.) **David Assembles the Nobles and Army to Confirm Solomon's Election.**

David assembled all the Officers of 28 Israel; the Chiefs of Tribes; and the Generals of the Divisions in the King's service; with the Colonels of Regiments, and Captains of Companies; and the Officers of all the King's cattle; and his own sons with their attendants; and Staff-officers; and all the powerful men, to Jerusalem;—

Then King David stood up on his 2 feet and said:—

"Listen to me, My Friends, and My People!—I had in my heart to build a House of Rest for the Ark of the Covenant of the EVER-LIVING, and as a stool for the feet of our GOD! And I had prepared to build it;—

"But GOD said to me, 'You shall 3 not build a House to My Name! For you have been a man of War,—and have shed blood.'

"Yet the EVER-LIVING GOD of 4 Israel chose me from all my father's family to be King over Israel for ever!—For He chose Judah to lead,—and in the House of Judah He chose the House of my father,—and from the sons of my father He was pleased to cause me to be crowned over all Israel!

"And of all my sons, (for the 5 EVER-LIVING has given me many sons,) He has chosen Solomon, my son, to sit upon the throne of the Kingship from the EVER-LIVING over Israel; and said to me, 'Your son 6 Solomon shall build My House and My Courts, for I have chosen him for Myself as a son, and I will be a father to him.

"I will also found his Kingship 7 for ever:—If he is firm to guard My Instructions, and Decrees, as he does at present.'

"So now, in the sight of all Israel, 8 —the Congregation of the EVER-LIVING,—aud in the hearing of our

GOD,—preserve and examine all the Commands of your EVER-LIVING GOD, so that you may possess this beautiful country, and transmit it to your children after you for ever.

- 9 "And, you, Solomon my son, recognize the GOD of your father, and serve Him with a willing heart and delighted mind; for the EVER-LIVING examines all hearts, and all the ideas devised by the mind:—If you seek Him,—you will find Him; but if you abandon Him, He will fling you off for ever!
- 10 "Therefore reflect; for the EVER-LIVING has chosen you to build a House and Sanctuary.—Be brave and do it!"

(1015 B.C.) **David hands Solomon the Plans for the Temple in Public view.**

- 11 Then David gave to Solomon his son the plans for the Portico with its buildings, and stores and staircases, and the private chambers; and the
- 12 House of the Mercy-seat; with the drawings of all that was in his mind for the Courts of the House of the EVER-LIVING; with all the lodges around; and the Treasuries of the House of GOD, and the Treasuries for the Sacred things,
- 13 With the Courses for the Priests and Levites, and all who conduct the Services of the House of the EVER-LIVING; as well as for all the furniture of the House of the EVER-LIVING.
- 14 With Gold by weight, for all the golden vessels of the Service; and Silver by weight for all vessels of the Services, for every kind of Service;
- 15 And a weight of Gold for the Lampstand, and golden reflectors. Weighed for lamp by lamp and reflector by reflector. With a weight of Silver for each lamp and its reflector, to be used lamp by lamp.
- 16 With a weight of Gold for the Tables of Show-bread, table by table, and Silver for the tables of silver;
- 17 And for the hooks and basins of pure gold; and for the Golden Expiatories, by weight, Expiatory by Expiatory, and for Silver Expiatories, by weight Expiatory by Expiatory.
- 18 And for the Altar of Incense, refined Gold by weight; with gold for the construction of the carriage of the

overshadowing Kerubim, who protected the Ark of the Covenant of the EVER-LIVING.

"The whole are described;

"I have described them from having the hand of the EVER-LIVING upon me, causing me to understand all the results of these plans."

Then David said to Solomon his son: "Be brave and bold! and fear not, nor be depressed, for the EVER-LIVING GOD, my GOD will be with you; He will not leave nor abandon you, until the completion of all the works and labours for the House of the EVER-LIVING.

"And here are the Courses for the Priests and Levites, and for all the Services of the House of GOD. Besides you have with you for every work, every kind of skilled intelligence and all kinds of operatives, and the Nobles of the People will support you in everything."

King David also said to all the Meeting; "The ONE GOD has chosen Solomon my son for Himself; but he is a youth and tender, and the business is great,—for the effort is not for Man, but for the LIVING GOD.

"However, I have prepared with all my power for the House of GOD, Gold, for the Golden; and Silver, for the Silvern; and Brass, for the Brazen; Iron, for the Iron; and Timber for the Wooden; Onyx-stones for setting; and variegated Marble; and all kinds of precious stones, and plenty of White-marble.

"And since I have delighted in the House of my GOD, I have by me a private store of Gold and Silver,—which I give to the House of my GOD, in addition to all I have provided, for the Holy House!

"Three thousand talents of Gold; of the refined Gold of Aufer; and seven thousand talents of pure refined Silver, to overlay the walls of the buildings.

"The Gold, for gilding; and the Silver for silvering; and for any wages paid to the workmen.—And whoever has a will for the business, let him hand himself to the EVER-LIVING to-day!"

A Public Subscription to the Temple.

Then the Ancestral Chiefs, and the Chiefs of the Tribes of Israel,

- and the Colonels and Captains of Companies, and Chiefs of the Royal Affairs, gave to the works for the House of the EVER-LIVING, five thousand talents of Gold, and ten thousand dariks,¹ and ten thousand talents of Silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron.
- 8 While those who possessed jewels gave them to the Treasury of the House of the EVER-LIVING, into the custody of Jakhial the Ghershni.
- So the People were glad, on account of their contributions, for they contributed with a willing heart to the EVER-LIVING, and King David also rejoiced with great delight.
- Then David blessed the EVER-LIVING in the sight of all the Meeting, and David exclaimed;—

STANZA 1.

"Blessed be You, the EVER-LIVING,—
The GOD of our Father Israel,—
From Eternity to Eternity!
With You LORD, is Greatness, and Power, 11
And beauty, and splendour, and glory!
For all the Heavens and the Earth are Yours, LORD! 12
The Government, and Exaltation,
And Headship of all!

STANZA 2.

"Therefore, our GOD, we all thank You, 13
And praise Your Majestic Name.
For who am I, and who are my People, 14
That we are able freely to give like this?
For all comes from You,—

STANZA 3.

"To You we only give Your own!
For we are only travellers before You, 15
And lodgers, as all our fathers were!
Our days are like a shadow on the Earth
And are without hope!

STANZA 4.

"LORD OUR GOD all this wealth that is given, 16
To build a House to Your Name,
As Your Sanctuary, was from Your hand,
And is all Yours.

STANZA 5.

"As I know my GOD, 17
That You refine the heart,
And delight in uprightness,
I, in trueness of heart,
Have given all this;
And now I have seen Your People.
Here give gladly to You,
LORD, the GOD of our fathers, 18
Abraham, Isaac, and Israel.
Oh! keep them for ever,

¹ NOTE.—Ch. 29, v. 7. The mention of "Dariks," a Persian coin, fixes the date of the writing of the "Chronicles," named in Hebrew "The Events of Time," as being after the return from the Captivity; and lends a support to my view given in a former Note, that in the values of moneys the his-

torian brought them into scale with the purchasing values of his own day, and does not give them as in the period of David. This fact accounts for the Hebrew editors of the Second Temple putting Chronicles as the last book of the Books in the Bible.—F. F.

- And fix in the People's minds
Their thoughts upon You |
- 19 And give to my son Solomon,
A heart to regard Your Commands,
Your Proofs and Decrees,
To work and build this Temple,
As I have prepared."
- 20 Then David said to all the Assembly;—
" Bless now your EVER-LIVING GOD."

And all the Meeting blessed the
EVER-LIVING GOD of their fathers,
and lowered their heads, and rever-
enced to the EVER-LIVING, and the
King.

- 21 They then afterwards sacrificed
sacrifices to the EVER-LIVING ; and
burned Burnt-offerings to the EVER-
LIVING, with Food-offerings on that
day ; a thousand bullocks, a thousand
rams, a thousand lambs, with their
Drink-offerings, with numerous
sacrifices from all Israel.
- 22 And ate and drank before the
EVER-LIVING, on that day, with great
delight.

(1015 B.C.) **Solomon's Election**
Confirmed by the Parliament.

They also again elected Solomon
the son of David, King for the second
time, and consecrated him to the
EVER-LIVING as LEADER, and Zadok
as Priest.

- 23 Solomon, consequently sat on the
Throne of the LORD as King, in place
of his father David, and the Parlia-
24 ment of Israel obeyed him, with all

the Nobles, and Generals ; and the
sons of David placed their hands
under Solomon as King.

The EVER-LIVING afterwards 25
greatly exalted Solomon in the eyes
of all Israel, and gave him honour
and Majesty, such as had not been
upon any King before him in Israel.

Thus David, - ben - Jessai reigned 26
over all Israel.

He was King over all Israel for a 27
period of forty years ; Reigning in
Hebron for seven years, and reigning
in Jerusalem thirty-three years.

Then he died with good grey hairs, 28
and satiated with days, wealth and
honour ; and Solomon his son reigned
after him.

The achievements of King David 29
from first to last can be seen recorded
in the History of Samuel, the Seer,
and in the History of Nathan, the
Reciter, and in the History of Gad,
the Preacher, as well as all his King-
ship, and Heroism, and Vicissitudes
that passed over him, and over Israel,
and over all the Kingdoms of the
Countries.

SECOND BOOK OF CHRONICLES.

NAMED IN HEBREW

THE RECORDS OF THE TIMES.

HISTORY OF THE HOUSE OF DAVID.—BOOK II.

(1015 B.C.) **Solomon as King.**

- 1 Solomon, the son of David, was fixed in his Kingship, and the EVER-LIVING his God was with him, and exalted him greatly.
- 2 Solomon consequently convoked all Israel, with the Officers of the Army, and Magistracy, and all the Princes, and all the Chiefs of Ancestral Houses. Who went with Solomon and the Parliament of his People, to the Mound that was in Gibaon, where the Hall of Assembly of GOD was, which Moses the Servant of the EVER-LIVING had made in the Desert.
- 3 David, however, had brought the Ark of God from Krith-Yarim to David's structure for it;—for he had pitched a Tent for it at Jerusalem.
- 4 The Brazen Altar however, which Bazalal-bea-Auri-ben-Ihur, had made, was there¹ before the Tabernacle of the EVER-LIVING, so Solomon and the Parliament went down to it.
- 5 And Solomon offered Sacrifice before the EVER-LIVING upon the Brazen Altar, which was in the Hall of Assembly, and offered as his sacrifice a thousand Burnt-offerings.

God's Promise to Solomon.

- 7 In that night GOD appeared to Solomon, and said, "Ask what I shall give you."
- 8 And Solomon replied to God, "You showed great kindness to my father David, and have made me King after

him; therefore EVER-LIVING GOD, confirm Your promise to my father David, for You have made my Empire over People as numerous as the dust of the earth,—so give me wisdom and Knowledge, to conduct myself before these People. For who can Govern this Great People of Yours?"

When GOD answered Solomon, "Because this has been in your heart, and you have not asked wealth, treasures, and honour, nor the life of your enemies, nor have asked great length of days, but have asked wisdom and Knowledge, by which you may Govern My People, over whom I have given you the Empire,—Wisdom and Knowledge shall be given to you, and I will also give wealth, and treasures, and honour, such as have not been with the Kings who were before you, and there shall not be such after you."

Solomon then returned from the Mound of Gibaon to Jerusalem, from the Hall of Assembly, and reigned over Israel.

Solomon Re-organizes the Army.

Solomon then collected Chariots and Horsemen, and possessed one thousand four hundred Chariots, and twelve thousand horsemen, whom he stationed in Chariot Barracks, and with the king in Jerusalem.

The King also made silver and gold in Jerusalem to be like stones; and planted Cedars like Sycamores that are on the slopes for number.

But the horses that Solomon possessed were brought out of Mitzeraim.

¹ NOTE.—Ch. I, v. 5. "Altar was there," that is at Gibaon, not Jerusalem.—F. F.

17 The drovers of the King collected them in droves, at fairs, and collected and brought out from Mitzeraim a Chariot for six hundred Silvers, and a horse for one hundred and fifty; and the same from all the Chiefs of the Hittites, and the Chiefs of Edom; they were brought by their means.

(1015 B.C.) Solomon prepares to Build the Temple.

2 Solomon also commanded to build the House of the EVER-LIVING, and a Palace for His Empire. Consequently Solomon enrolled seventy thousand men as labourers, and eighty thousand men, as woodsmen in the hills, with three thousand six hundred as foremen over them.

Solomon proposes to hire Tzurian Workmen of Hiram to help in Building the Temple.

2 Solomon also sent to Hiram King of Tzur to say:—

"As you assisted my father David, in sending Cedars to him, when building himself a House to reside in; do with me in building a Temple to the Name of my EVER-LIVING GOD, as a Sanctuary for him, and to burn to him sweet-spiced incense, with a continuous ritual; and for the Morning and Evening Sacrifice; and for the Sabbaths; and Months and for the Festivals of our EVER-LIVING GOD. For this to be for ever in Israel.

4 "And the Temple that I shall
5 build will be large; for our GOD is greater than all Gods. Yet who has ability to build Him a House? for the Heavens, and the Heavens of the Heavens are not enough for Him! So who am I who would build Him a House? except to worship before Him?

6 "Therefore now send me skilful men able to work in Gold, and Silver, and Brass, and Iron; and in purple, and crimson and blue; and skilled in the carving of engravings, to work along with the mechanics who are with me in Judea and Jerusalem, whom my father David provided.

7 "Send me also Cedar, fir, and Algum timber from Lebanon, for I know that your subjects understand how to cut Timber in Lebanon, and
8 my subjects shall help yours. And

prepare me plenty of timber, for the Temple I am about to build will be large and wonderful.

"In return I will pay for the wood-
9 cutters who fell the timber, who are your subjects, twenty thousand Kors of ground wheat, and twenty thousand Kors of barley, with twenty thousand baths of wine, and twenty thousand baths of oil."¹

The King of Tzur's Reply.

Hiram, King of Tzur replied by 10 letter, and sent it to Solomon.

"Because the EVER-LIVING loves His people He has made you King over them."

And Hiram continued, "I bless 11 the EVER-LIVING GOD of Israel, who made the Heavens and the Earth, because He has given a wise son to King David, educated in intellect and understanding, who will build a Temple for the EVER-LIVING, and a House for His Empire.

"I have therefore sent a man of 12 genius, who was educated in construction by Hiram my father. He 13 is the son of a woman, from the Tribe of Dan, but his father was a native of Tzur. He understands to work in Gold, Silver, Brass, Iron, Stone and Timber;—in purple, in blue, in flax, and crimson; and to carve engravings, and to contrive all kinds of enginery that may be required along with your mechanics, and the mechanics of your father David. So now 14 let my Master send to his Vassal the wheat, barley, oil, and wine that he says, then we will cut the timber in 15 Lebanon for all your requirements, and bring it to you in floats by sea to Jaffa, and you can take it up from there to Jerusalem."

Solomon Conscripts Labourers.

Solomon consequently collected all the foreigners who were in the land of Israel, according to the census which his father David conscribed, and found them to be a hundred and fifty-three thousand six hundred.

He made seventy thousand of them labourers, and eighty thousand woodcutters in the hills, with three

¹ NOTE.—Ch. 2, v. 9. Equivalent to 160,000 bushels of wheat, 160,000 bushels of ground barley, 150,000 gallons of wine, and 150,000 gallons of oil. See Dr. Angus's "Bible Hand-Book."

thousand six hundred overseers of the works of those people,

(1012 B.C.) **Date of Beginning the Temple.**

- 3 Thus Solomon began to build the House of the EVER-LIVING in Jerusalem, on the Hill of the APPEARANCE, of what appeared to his father David, which place was that of the granary of Arnon the Jebusi, which David
- 2 bought. He began to build it in the second month of the fourth year of his Empire.
- 3 And this was the foundation made by Solomon for the building of the House of GOD.—The length in cubit measure was sixty cubits on the floor line, and the breadth twenty.
- 4 And the Porch which was opposite the front at the entrance of the Square Court of the House, was twenty cubits square, and its height was one hundred and twenty, and the outside was plated with pure Gold.
- 5 And he also lined the Great Temple with cypress wood, and plated it with fine Gold, and depicted on it Palmtrees and Creepers.
- 6 He also adorned the house with handsome costly stones to beautify it, and the Gold was Parvim Gold.
- 7 Beside which he plated the Temple, the approaches of the thresholds, and the walls, and doors with gold, and carved Kerubim on the walls.
- 8 He also made the Temple of the Holy of Holies. Its length was that of the breadth of the Temple.—twenty cubits and it was plated with six hundred talents of fine gold, with fifty shekels weight of gold for the nails. He also plated the steps with gold.
- 10 He also had two Kerubim made by sculptors in the Temple of the Holy of Holies, and covered them with gold.
- 11 The wings of the Kerubim extended for twenty cubits;—one wing for five cubits from the side of the wall of the House, and the other wing five cubits from the tip of the wing of the first Kerub; and the wing of the first Kerub of five cubits long, touched the other wall of the House; and the wing of the second Kerub of five cubits, touched the wing of the first Kerub.
- 13 Kerub. The wings of these Kerubim spread twenty cubits, and they stood

on their feet, but their faces were from the Temple.

He also made the veils of blue, and 14 purple, and crimson, and linen and depicted Kerubim upon them.

He also made two Columns before 15 the Temple of thirty-five cubits high, with crowns on the top of them of five cubits.

Then he made wreathing chains, 16 and fixed them on the top of the columns, and prepared a hundred pomegranates which were attached to the chains. He afterwards raised 17 the Columns in front of the Temple one on the right and the other on the left, and called the name of the Right-hand one Firmness (Jakin), and of the other Activity (Boz).

He also made an Altar of Brass, 4 twenty cubits long and twenty cubits broad, and ten cubits high.¹

He also made the Sea by a casting, 2 of ten cubits from lip to lip, circular in form, and five cubits high, and a line of thirty cubits encircled it, with 3 the likeness of bosses under it, circling all round. There were ten in a cubit all round the Sea. The bosses were in two rows, cast when it was cast. It stood upon twelve bullocks; 4 Three facing the North; and Three facing the West; and Three facing the South; and Three facing the East; and the Sea was upon them, and all their buttocks were inwards. It was a palm thick, and 5 its lip was worked like the lip of a cup, as a lily flower. Its capacity was three thousand Baths complete.

He also made ten lavers, and 6 placed five on the right, and five on the left, in which to wash what was prepared for the Sacrifices, by dipping them.—But the Priests washed in the Sea itself.

He made also the Golden Lamps, 7 as they were Decreed, and placed them in the Temple; five on the right, and five on the left.

He also made ten tables and 8 placed them in the Temple, five on the right, and five on the left. And made a hundred basons of gold.

He also constructed the Priests' 9 Court; and the Great Enclosure; and

¹ NOTE.—Ch. 4, v. 1. There must be some error of an old transcriber here, for the dimensions are impossible. In Exodus, Ch. 27, v. 1, it was ordered to be five cubits only. It should probably read *two cubits* high.—F. F.

the doors to the Enclosure; and plated the doors with bronze.

- 10 Then he placed the Sea at the right corner, towards the South-east.
- 11 Hiram also made the boilers, and shovels, and basons. Thus Hiram completed the whole of the work which he had to do for King Solomon, at the House of God.
- 12 The two Columns; and the Vases, and the Diadems on the top of the two Columns; and the two networks covering the two vases of the Diadems which were on the top of the Columns.
- 13 And the four hundred pomegranates, interwoven row by row separately to cover the two Vases which were on the heads of the Columns;
- 14 And the bases, and the lavers upon the bases;
- 15 The Single Sea, and the twelve bullocks under it;
- 16 With the boilers, and the shovels, and flesh-hooks; Hiram, along with his father, made all these appliances of bright brass for the House of the EVER-LIVING, for King Solomon.
- 17 And he modelled them for the King in the stiff clay district of the Jordan, in the ground between Sukoth, and Zeredah.
- 18 And Solomon made all these things in very great quantities, for he did not weigh out his brass.
- 19 Solomon also made all the furniture of the House of the EVER-LIVING, and the Golden Altar, and the Tables, upon which the Show-bread was;
- 20 with the Lamps to be burnt as Decreed before the Pulpit of pure
- 21 Gold. With the cups, and lamps, and tongs, of gold, it was perfect
- 22 Gold; and the snuffers, and basons, and spoons, and fire-pans of pure Gold; and the doors of the House, with their Eaves at the inner doors of the Holy of Holies;—and the doors of the structure of the Temple of Gold.

(1005 B.C.) **Dedication of the Temple.**

- 5 When all the work of Solomon at the House of the EVER-LIVING was finished, Solomon brought in the Consecrations of his father David, both the Silver and Gold, and all the furniture he gave to the Treasury of the House of God. And Solomon convoked for this purpose, the Magistrates of Israel, and all the Chiefs of

the Tribes, and the Ancestral Princes of the Children of Israel, to Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David,—which is Zion. The King 3 also invited every person in Israel to the Festival that occurs in the seventh month.—All the Magistracy 4 of Israel consequently came,—but the Levites carried the Ark. The 5 Levites also brought up the Tent of Assembly, and all the sacred furniture that was in the Tent, the Levitical Priests carrying them.

Then King Solomon, and all the 6 Representatives of Israel, who were assembled with him before the Ark, sacrificed sheep, and oxen without number, and not estimated for quantity.

The Priests then brought the Ark 7 of the Covenant of the EVER-LIVING, to its place at the Pulpit of the House, to the Holy of Holies, under the Canopy of the Kerubim;—for the 8 Kerubim spread their wings over the place for the Ark, so that Kerubim covered the Ark, and its Staves, from above. But the Staves projected, 9 and the ends of the Staves were seen from the Ark, at the front of the Pulpit,—but not seen beyond;—(and they were there permanently;—) there 10 was nothing in the Ark except the two slabs which Moses deposited at Horeb, when the EVER-LIVING made a Covenant with the People of Israel on bringing them out from the Mitzraim.

When this was done, and all the 11 Priests came out from the Sanctuary,—for all the Priests had been brought to the Sanctuary,—they were not separated,—and the singing Levites, —and Asaph, and Heyman, and Jeduthun, and their sons, and companions, clothed in linen, with 12 Cymbals, and lutes, and harps, stood by the Altar, with a hundred and twenty Priests sounding their trumpets,—with the trumpeters and singers 13 in unison,—proclaimed with one voice, praise and thanks to the EVER-LIVING. And when the sound of the trumpets, and Cymbals, and all the instruments of song arose, with the,—

“Praise the LORD for His Goodness,
For His mercy endures for ever,”

the House was filled by a Cloud, the House of the EVER-LIVING. so that

the Priests were not able to stand to serve, on account of the Cloud, for the glory of the EVER-LIVING filled the House of GOD.

Solomon's Medication Address.

- 6 Then Solomon exclaimed :—
 "The LORD declared He would dwell in the Gloom!
 2 Yet I have built a Residence for You! and constructed a Rest for You for Ages!"
 3 The King then turned his face and blessed all the Assembly of Israel, while all the Assembly of Israel stood up ;
 4 And he said :—
 "Thank the EVER-LIVING GOD of Israel Who promised with His mouth to my father David, and has accomplished it by His own hands, saying :—
 5 "From the day when I brought My people from the land of the Mitzeraim, I have not chosen a City from any of the Tribes of Israel where a House should be built to My NAME; nor have I chosen a person to be Prince over My People Israel, but now I am choosing for My NAME to be in Jerusalem; and am choosing in David a Superintendent over My People of Israel!"
 7 "Then it came into the heart of my father David to build a House to the NAME of the EVER-LIVING GOD of Israel. But the EVER-LIVING said to David my father, 'Regarding what is in your heart about building a House to My NAME, you have done
 9 well that it was in your heart. However you shall not build Me a House, but a son of yours, who comes from your loins, shall build a House to My NAME!'"
 10 "The EVER-LIVING has now accomplished the promise that He promised; for I am raised after David, and sit upon the Throne of Israel, as the EVER-LIVING promised, and I have built this House to the NAME of the EVER-LIVING GOD of Israel!
 11 "I have also placed the Ark there, in which is the Covenant of the EVER-LIVING, that He made with the Children of Israel."

Solomon Blesses the Assembly.

- 12 Then he stood up before the Altar of the EVER-LIVING, opposite all the Parliament of Israel, and spread out

his hands. For Solomon had made 13 a Platform of bronze, and fixed it in the centre of the enclosure.—It was five cubits long, and five cubits broad, and three cubits high,—and he stood upon it and blessed with his blessing before all the Parliament of Israel, and spread out his hands towards the Heavens, and said :—

"EVER-LIVING GOD of Israel! 14 There is none like You! GOD in the Heavens and on the Earth. You keep the Covenant, and have Mercy for Your servants who walk before You with a whole heart.—You who 15 have kept to Your servant, my father David, what You promised to him,—which You promised with Your mouth, and have accomplished by Your hands,—on this day! So now EVER- 16 LIVING GOD of Israel, keep to Your servant, my father David, what You also promised to him, when saying :—
 'A man shall not be wanting to you, in My Presence, to sit on the throne of Israel;—if only your children guard their conduct to walk in My Laws, as you have walked before Me.' Therefore EVER-LIVING GOD 17 of Israel, let Your promise, that You promised to my father David be verified.

"But will GOD truly dwell with 18 Mankind upon earth? Look! The Heavens, and the Heaven of the Heavens cannot contain You! Then how can this House that I have built? Yet turn to the prayer of 19 Your servant, and to his entreaty, EVER-LIVING GOD, and listen to the cry, and the prayer which Your servant prays before You! Let Your 20 eyes be open to this House day and night; to the place where You have said You would place YOUR NAME, and hear the prayer which Your servant prays about this place; and 21 listen to the entreaty of Your servant, and of Your People of Israel, which they pray at this place; and let Yourself hear from Your dwelling-place, from the Heavens,—and when You hear, forgive!

"If a person sins against his neigh- 22 bour, and a Curse is laid upon him to swear about it, and the Curse is brought before Your Altar, in this House; — Then hear from the 23 Heavens, and act, and decide about Your servants, and return on the head of the wicked the results of his course, and to the righteous, the

- results of his righteousness, when he has done right.
- 24 "And if Your People of Israel are routed before their enemies, because they have sinned against You; when they turn, and appeal to Your Name, and pray and entreat before You in this House; then hear from the Heavens, and forgive the sins of Your People of Israel, and restore them to the Country which You gave to them and their ancestors.
- 25 "When the skies are restrained, and rain comes not, because they sin against You; when they pray from this place, and appeal to Your Name, and turn from their sins, because You punish them; then hear from the Heavens, and forgive the sins of Your servants, and of Your People of Israel, and teach them the better way in which they should walk, and give rain upon Your Country, which You entrusted to Your People to possess.
- 26 "When famine comes to the Land; when plague comes; blasting; or mildew; if locust or caterpillar should come; if its enemies besiege it in the gates of the country; or any contagion, or any disease; any inflection, any distress, such as comes to all Mankind, and to Your People of Israel, which all men know in themselves; when in their sorrow they spread their hands to this House; then hear from the Heavens, the place of Your rest, and forgive, and grant to the person whose heart You know, what is right for his conduct,—for You alone know the hearts of the sons of Adam,—so that they may reverence You, and walk in Your ways, all the days of their lives on the face of the Land which You gave to our fathers.
- 27 "And also the foreigners, who are not sprung from Your People of Israel, who came from distant countries, for the sake of Your GREAT NAME, and Your strong hand, and Your directing arm:—when they come and pray at this House,—then listen from the Heavens from the Abode of Your Rest, and do all that is asked of You by those foreigners, so that all the Peoples of the Earth may know Your Name, and reverence You, like Your People of Israel, and may learn that Your NAME has been invoked upon this House that I have built.
- 28 "When Your People go out to war with their enemies, on a path that

You send them, and pray to You towards this City that You have built for it, and the House which I have built to Your NAME; listen from the Heavens to their prayer and entreaty, and do them justice, when they sin against You,—for there is no man who does not sin,—and You are angry with them, and abandon them before their enemies, and their captors remove them to a distant land, or a near one; when they turn their hearts in the land where they have been carried, and say, 'We have sinned, and been wilful, and wicked.' And they turn to You with all their heart, and with all their soul, in the land of captivity where they are captive, and pray towards the country which was given to their fathers, and the City that You have chosen, and the House which I have built to Your NAME;—then listen from the Heavens, from the abode of Your rest, to their prayers and entreaties, and do justice, and forgive Your People who have sinned against You.

"Now, My GOD, let Your eyes be open, and Your ears listening to the prayers in this place.

"So now, EVER-LIVING GOD, establish Your consolation,—Yourself,—with the Ark of Your strength. Let Your Priests, EVER-LIVING GOD, be clothed in Salvation, and Your Saints rejoice in Beneficence! EVER-LIVING GOD! turn not Your face from Your Consecrated; remember the good deeds of Your Servant David!"

(1005 B.C.) *The Divine Manifestation at the Consecration of the Temple.*

When Solomon had finished praying, the fire rushed down from the Heavens, and consumed the Burnt-offering, and Sacrifices; and the Glory of the EVER-LIVING filled the House, so that the Priests were not able to enter the House of the EVER-LIVING, for the Glory of the LORD filled the House of the EVER-LIVING; and all the Children of Israel saw the down-rushing fire and the Glory of the EVER-LIVING on the House, and they knelt face to the earth, on the pavement, and worshipped, and gave,

"Thanks to the EVER-LIVING, for He is good;
For His Mercy endures for ever!"

The National Dedicatory Sacrifice.

- 4 The King and the Representatives of the People, afterwards made a Sacrifice before the EVER-LIVING.
- 5 But King Solomon sacrificed a Sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep. Thus the King and all the People dedicated the House
- 6 of GOD, while the Priests stood in their official robes, and the Levites, with the instruments of music, which King David had made for the EVER-LIVING, "To praise the LORD. For His Mercy endures for ever!" as when David praised by their Ministry. And the Priests were near them with trumpets, and the Representatives of Israel stood up.

Solomon Consecrates the Temple Court.

- 7 Solomon afterwards Consecrated the Middle Court, which is before the House of the EVER-LIVING, for there he offered Burnt-offerings, and the fats of the Thank-offerings, because the brazen Altar that Solomon had made was notable to receive the Burnt-offerings, and the Food-offerings and the fats.

The National Festival.

- 8 Solomon also made a Festival at that time for seven days,—and all Israel with him,—a very great Assembly,—from the Passof Hamath, to the Canal of Mitzer.
- 9 But in the eighth day they made a concluding Feast,—for they had made the Dedication of the Altar for seven days; and the Festival for seven days.
- 10 So on the twenty-third day of the Seventh Month, he dismissed the People to their Homes, glad and pleased at heart, at the prosperity that the EVER-LIVING had provided for David and Solomon, and for His People of Israel.
- 11 Thus Solomon completed the House of the EVER-LIVING, and the Palace of the King, with all that came to the mind of Solomon to do to the House of the EVER-LIVING, and to his own Palace, he effected it.

Solomon sees a Divine Vision.

- 12 Then the LORD appeared to Solomon at night, and said to him,—
"I have heard your prayers, and I have chosen this place for Myself as a place of Sacrifice.

"If I close the skies so that rain 13 comes not; or if I order the locusts to devour the country; or if I send a Plague upon My People; when My 14 People, upon whom My NAME is invoked, kneel and pray, and seek My Presence, and turn from their wicked courses, then I will listen, and forgive their sins, and will restore health to their land. Mine eyes will 15 always be open, and My ears attentive to the prayers from this place,—because I have chosen, and have 16 consecrated this House for My NAME to be there for ever, and My heart there for all times.

"And yourself, if you walk before 17 Me, as your father David walked, and do all that I have commanded you, and observe My Institutions, and Decrees; —Then I will cause the Throne of 18 your Empire to be established, as I undertook to your father David, when I said, 'A man shall not be wanting to you to govern Israel.'

"But if you turn from them, and 19 abandon them, and serve seducing Gods, and worship them, I will as a 20 result be pulling you up out of the ground where I planted you, and from this House, that I have consecrated to MY NAME;—I will fling you from My Presence, and make a proverb and bye-word to all the Nations! So that all who pass by 21 will be astonished at this House which was so high, and ask, 'Why has the EVER-LIVING done this to this land, and to this Temple?' They will 22 answer, 'Because they abandoned the EVER-LIVING GOD of their fathers, who brought them out of the country of the Mitzeraim, and have attached themselves to Seducing Gods, and worshipped them; therefore all this suffering has come upon them!'"

(992 B.C.) Solomon's Army conquers Hamuth in the Delta.

It occurred at the end of the twenty 8 years in which Solomon built the Temple of the EVER-LIVING, and his own Palace and the towns that Hiram 2 had sold to Solomon, where Solomon built and settled the Children of Israel, that Solomon advanced against 3 Hamuth in the Zobah¹ and captured it.

1 NOTE.—Ch. 8, v. 3. That is the Delta of the Euphrates and Tigris on the Persian Gulf, "Zobah" in Hebrew meaning "Marshy" or "Fenlands."—F. F.

- 4 He also built Thadmor-in-the-Desert,¹ and several Colonial Cities that he built about Hamuth. He built as well Beth-horon-the-Lower; —all fortified Cities with walls, gates, and bars.
- 6 And Balath, and all the Colonia Cities that Solomon possessed, and all the Barracks, for Chariots and Cavalry, with all that Solomon devised to build for his amusement in Jerusalem, and in Lebanon, and in the whole of the country he governed.

(1015 B.C.) **Solomon Conscribes the Aborigines.**

- 7 Solomon raised a conscription, which lasts to this day, from all the mass of the population who were not descended from Israel, the Hitites, the Amorites, the Perizites, the 8 Hivites, the Jebusites, the descendants of those who remained in the country, whom the Children of Israel had not destroyed.
- 9 Solomon, however, did not make slaves of the Children of Israel for his works, but they were soldiers, and officers, and Commanders of his charioteers, and horsemen.
- 10 King Solomon's General Officers were two hundred and fifty, who commanded the forces.

Solomon removes his Wife, Pharaoh's Daughter, from Zion.

- 11 Solomon, however, took the daughter of Pharaoh from the City of David, to a house he had built for her; for he said, "My wife shall not reside in the Palace of David, King of Israel, for that, where the Ark of the EVER-LIVING was brought, is sacred."
- 12 Solomon was accustomed to offer Burnt-offerings to the EVER-LIVING on an Altar to the LORD, which he had built before the Porch, regularly, day by day, with the Burnt-offerings as commanded by Moses; and on the Sabbaths, and Holy-days, and at the Assemblies three times in the year; at the Feast of the Unfermented Bread, and at the Feast of Weeks,
- 14 and the Feast of Tabernacles. And, as his father David had Decreed, he set up the Courses for the Services

of the Priests, and the Levites and their Officers, to give praise and sing in association with the Priests regularly day by day; with the Door-keepers in courses from Gate to Gate, as David the MAN of GOD had commanded. He did not depart from 15 the arrangements of that King about the Priests and Levites in anything, or about the Treasuries.

Thus all the works of Solomon 16 were finished about the Temple of the EVER-LIVING, from the day of its foundation to the entire completion of the House of the LORD.

Solomon Trades with Ophir.

Solomon also went to Azion-gabar, 17 and Ailoth, on the shore of the Sea of the Land of Edom; and Hiram 18 united with him by supplying the crews with his Officers, ships, and sailors, who understood the Sea, who proceeded with the sailors of Solomon to Aufer, and brought from there four hundred and fifty talents of Gold¹ and delivered them to Solomon.

(992 B.C.) **The Queen of Sheba hears of Solomon from the Sea Captains.**

So the Queen of Sheba heard of 9 the fame of Solomon, and came to Jerusalem, to test him by problems, with a very great retinue, and Camels loaded with spices, and a quantity of Gold, and precious stones, which she brought to Solomon, and spoke with him about all she had in her mind; and Solomon informed her about all 2 her enquiries, and she stated no difficulty, that Solomon could not explain to her. But when the Queen 3 of Sheba perceived the wisdom of Solomon; and the Palaces he had built; and the provision of his table; 4 and the discipline of his servants; and the appointments of his Ministers, and their Uniforms; his Cup-bearers, and their dresses; and the stairs by which he went up to the House of the EVER-LIVING, there was no more spirit in her, and she exclaimed to 5 the King:—

"It was a true report that I heard in my country, about your achievements and wisdom! But I did not 6

¹ NOTE.—Ch. 8, v. 4. Called by the Greeks "Palmyra," that is "Palmtown," a simple translation of the Hebrew name.—F. F.

¹ NOTE.—Ch. 8, v. 18. About four hundred and fifty (450) cwt. English Weights, at each voyage.—F. F.

trust to their words, until I came, and
7 my eyes saw it! And indeed they
did not tell me half the extent of
your acquisitions! You surpass
reports that I heard!

"These Princes and your Ministers
are happy who always stand before
8 you and hear your wisdom. Let your
EVER-LIVING GOD be thanked, Who
has been pleased to place you on His
Throne, to govern for your EVER-
LIVING GOD. Your GOD must have
loved Israel, and would fix it to Him-
self for ever, when He made you
King over it, to execute Justice and
Right!"

The Queen of Sheba's Presents to Solomon.

- 9 Then she gave the King a hundred
and twenty talents of Gold, and a
quantity of spices, and precious
stones.—There were never such
spices as those which the Queen of
Sheba gave to King Solomon!
- 10 The servants of Hiram also, and
the servants of Solomon, who brought
Gold from Aufer, brought Algum
wood, and precious stones.
- 11 From the Algum¹ wood the King
made brackets in the Temple of the
EVER-LIVING, and the King's Palace,
and Harps, and Lutes for the singers,
for nothing of that kind had been
seen before in the land of Judah.

Solomon gives Presents to the Queen of Sheba.

- 12 But King Solomon gave to the
Queen of Sheba all she desired,
whatever she asked, except what she
had brought to the King. Then she
departed, and she and her attendants
returned to her own country.

Solomon's Wealth.

- 13 The weight of Gold that came to
Solomon each year was six hundred
14 and sixty-six talents of Gold; beside
what the Merchants, and Commercial
duties brought in, and the Gold and
Silver that the Kings of Arabia, and
the Governors of Provinces contri-
15 buted to Solomon. King Solomon,
consequently, made three hundred

targets of wrought Gold. Six hundred
of wrought Gold went to one target.
And three hundred shields of wrought
Gold. Three hundred of Gold went
to one shield, and he put them in the
Palace of Lebanon.

The King also made a great Throne 17
of Ivory, and plated it with pure
Gold; and six steps to the Throne, 18
with a foot-stool of Gold fastened to
the throne, and arms on each side at
the seat, with two lions standing at
the side of the arms. Twelve lions 19
also stood, there on the six steps, one
on each side. None such were ever
made in any Kingdoms.

And all King Solomon's drinking 20
cups were of Gold, and all the furni-
ture of the Forest-Palace of Lebanon
were of fine Gold. Silver and brass
were thought nothing of in the days of
Solomon!—for the ships of the King 21
went to Tharshish, at the same time
as the servants of Hiram, for a three
years' voyage. These ships brought
from Tharshish cargoes of Gold, and
Silver, ivory, apes, and peacocks.

Thus Solomon was greater than all 22
the kings of the earth, in wealth, and
science. And all the kings of the 23
land sought the presence of Solomon
to hear the sciences, that GOD had
placed in his mind, and each brought 24
as his tribute, articles of silver, and
articles of gold, or fabrics, or armour,
or spices, with horses and mules,
every year, yearly. For Solomon had 25
four thousand stables for horses
and Chariots, and twelve thousand
Cavalry, whom he lodged in the
Chariot Barracks, or with the King
in Jerusalem. And he was Emperor 26
over all the kings from the River,¹ to
the country of the Philistim, and as
far as the border of the Mitzeraim.
This king made silver in Jerusalem 27
like stones, and he planted Cedars
like sycamores on the plain for num-
ber; and they brought horses to 28
Solomon from Mitzeraim and from
all other countries.

(975 B.C.) Solomon Dies.

The rest of the acts of Solomon, 29
the first and the last, are they not
written in the history of Nathan the
Reciter? and in the Recitals of
Akhiah the Shilonite? and in the

¹ NOTE.—Ch. 9, v. 11. "Algum-wood,"
preferably "Almug" = Sandal-wood. See
Prof. Lees' Hebrew Lexicon on the word.
In Arabia this perfumed wood is named *Alk*,
"Kalmag."—F. F.

¹ NOTE.—Ch. 9, v. 26. The Euphrates.—
F. F.

Visions of Jadi the Seer, against Jerabam, ben-Nebat?

- 30 Solomon, however, reigned in Jerusalem over all Israel for forty years.
31 Then Solomon slept with his fathers, and they buried him in the City of David his father, and Rehoboam his son succeeded him.

(975 B.C.) **Rehoboam's Folly.**

- 10 Then Rehoboam went to Shekem;—for the Parliament of Israel had come to Shekem to make him King; and it occurred that Jerabam, ben-Nebat heard of it. He was in Mitzeraim, where he had fled from King Solomon, and Jerabam resided amongst the Mitzeraim. But they sent and invited him,—and Jerabam came to the Parliament of Israel, and they addressed Rehoboam and said:
4 "Your father was hard upon us,—so will you lighten the slavery of your father's oppression? and lift up the load which he placed on us?—Then we will serve you!"
5 When he replied to them; "Wait for three days,—and return to me." So the Parliament went away.
6 Then King Rehoboam consulted the Old Men, who had stood before his father Solomon, while he was alive, and asked, "What do you advise me to return as an answer to these people?"
7 And they said to him; "If you make yourself pleasant to these people, and please them, and speak good words to them, they will then be your subjects for all time."
8 But he rejected the advice of the Old Men, which they had advised him, and asked advice of the lads who had grown up with him, and stood in his presence, and said to them:—
9 "What do you advise that I should return as answer to these people? who ask me, saying, 'Ease off what your father put on us!'"
10 So the lads who had grown up with him, said; "Reply thus to the people who addressed you saying, 'Your father loaded upon us,—but you lighten off from us!' Say this to them,—'My little finger is thicker
11 than my father's loins!—So as my father loaded you with a heavy yoke, I will add to your yoke;—My father scourged you with whips,—but I with scorpions!'"
12 Jerabam and all the Parliament with him returned to Rehoboam on the

third day, as the King had said to them, "Come to me on the third day," when the King answered them harshly; for King Rehoboam forsook the advice of the Old Men, and answered them in accordance upon the advice of the lads, and said;—

"My father was heavy upon you, but I will add myself to him! My father chastised you with whips,—but I with scorpions!" Thus the King did not listen to the people.

But it came round from GOD, so that he might confirm the Message of the LORD, which was delivered by means of Akhihu, the Shilonite to Jerabam, ben-Nebat.

When the Parliament of Israel saw that the King would not listen to them, then the people replied to the King and exclaimed; "What advantage have we in David?—There is no benefit in the son of Jessai! Every one to your Tents, Israel! Now look to your own House David!"

Rehoboam provokes a Revolt by his Folly.

And the Army of Israel went to their Tents. (But Rehoboam reigned over the Children of Israel who resided in the Cities of Judah.) King Rehoboam, however, sent to them Hadoram who was Superintendent of the Conscription; but the Children of Israel overwhelmed him with stones, and killed him, so King Rehoboam got in a hurry into his carriage and fled to Jerusalem.—Thus Israel rebelled from the House of David to this day.

Rehoboam tries to Subdue the Revolt.

When Rehoboam arrived at Jerusalem, he summoned from the Houses of Judah and Benjamin a hundred and eighty thousand soldiers, trained for War, to fight with Israel, and to recover the Kingship to Rehoboam, but a Message from the LORD came to Shemaihu, a MAN of GOD, to say; "Speak to Rehoboam, ben-Solomon, King of Judah, and to all Israel in Judah, and Benjamin, and say; 'Thus says the EVER-LIVING,— You shall not advance against, nor fight with your brothers!—Return every man to your houses, for this event has come from Me.'" So they listened to the commands of the

EVER-LIVING, and refused to march
5 against Jerabam. Consequently Rehoboam returned to Jerusalem; but he built Fortified Cities in Judah.

(974 B.C.)

- 6 He also built Bethlehem, and Aitam, and Thiqla;
7 And Beth-tzur, and Shoko, and Adlam;
8 And Gath, and Marshah, and Zif;
9 And Adorim, and Lakish; and Azkah;
10 Tzarah, and Ailon; and Hebron, which are fortified Cities in Judah and
11 Benjamin, of which he strengthened the defences, and appointed Commanders over them, with stores of
12 food, and oil and wine, and shields and arms, and made them very strong. So Judah and Benjamin remained his.

The Priests in Israel Collect to Rehoboam.

- 13 The Priests and Levites, who were in Israel collected to him from all
14 quarters; for the Levites abandoned their pasture-lands, and possessions, and emigrated to Judah, and Jerusalem, because Jerabam expelled them, and their sons from the Priest-
15 hood of the EVER-LIVING, and appointed Priests for himself at the Mounds, for the Satyrs, and Calves that he made. Those also who gave
16 their hearts to seek the EVER-LIVING GOD of Israel followed them, and came to Jerusalem to sacrifice to the GOD
17 of their fathers. Thus they strengthened the Kingdom of Judah, and invigorated Rehoboam, the son of Solomon, for three years,—and he followed the path of David and Solomon for three years.
18 Rehoboam took as his wife, Makhalath, - ben - Jerimoth, - ben - David; and Abikhil, the daughter Aliab, -
19 ben - Jessai, and she bore sons to him, Jaush, and Sheberiah, and Zahm.
20 And after her he married Makah, the daughter of Auriel of Gibaah,¹ and she bore him Abiah, Athi, and
21 Ziza, and Shelomith. And Rehoboam loved Makah, the daughter of Auriel

more than all his wives, and secondary wives, although he married eighteen wives, and sixty secondary-wives, and begot twenty-eight sons, and sixty daughters.

So Rehoboam appointed Abiah the 22 son of Makah as the Chief, to rule amongst his brothers, and to make him King. Consequently he acted pru- 23 dently, and distributed all his sons over the country of Judah and Benjamin, in various fortified Cities, and gave them liberal allowances, and selected a number of wives for them.

(972 B.C.) Shishak of Egypt invades Judah.

But when Rehoboam was fixed in 12 the Kingship, and had strengthened himself, he abandoned the Laws of the EVER-LIVING, and all Israel followed him. Then in the fifth year 2 of Rehoboam's reign, Shishak, the King of the Mitzeraim, came up against Jerusalem, because they had risen against the EVER-LIVING, with twelve 3 hundred Chariots, and sixty thousand Cavalry, and an innumerable army with him, from the Mitzeraim, Lubim, Sukiim, and Kushim, and they captured the Fortified Cities in Judah, and arrived at Jerusalem. Then 5 Shemiah the Reciter came to Rehoboam and the Princes of Judah, who had collected at Jerusalem in flight from Shishak, and said to them;—

"Thus says the EVER-LIVING, 'You abandoned Me, so I have abandoned you to the hand of Shishak.'"

The Princes of Israel, and the King 6 then humbled themselves, and replied, "The EVER-LIVING is right."

So when the LORD saw that they 7 were penitent, a Message from the EVER-LIVING came to Shemiah, to say, "They have repented; I will not desolate them; but will give them in a little while an escape; and My anger shall not be passed on Jerusalem by the hand of Shishak; but they shall 8 be his subjects and learn the difference of subjection to Me, and subjection to the Kings of the countries."

But Shishak the King of the Mit- 9 zeraim advanced against Jerusalem, and took the treasures of the House

¹ NOTE.—Ch. 11, v. 20. By the error of some old transcriber the current Hebrew text has "Makah," the daughter of Absalom, which is impossible, owing to the length of time that elapsed between the period of Absalom

—upwards of half a century—and the date of Rehoboam's marriage. The name and parentage are given correctly in Ch. 13, v. 2, as I give them above in my version.—F. F.

of the EVER-LIVING, and all the treasures of the King's Palace, and seized the Golden Shields that Solomon had made.

- 10 King Rehoboam consequently made Shields of brass instead of them, and entrusted them to the care of the
 11 General of the Infantry who kept guard before the Royal Palace, and when the King went to the House of the EVER-LIVING the Infantry came and carried them, then returned them to the Infantry store.
 12 But when they were humiliated the anger of the LORD turned from them, and they were not completely desolated; and comforting messages also
 13 came to Judah, so King Rehoboam settled himself in Jerusalem, and reigned.

Rehoboam was forty-one years old at his Coronation, and he reigned seventeen years in Jerusalem, the City that the EVER-LIVING had chosen from all the Tribes of Israel to fix His NAME there. His mother's name was Namah the Amonith. But he did wrong, for he did not fix his heart to seek the EVER-LIVING. However, the doings of Rehoboam, the first and the last, are they not recorded in the Histories of Shemiah the Reciter, and also the Prophet, with his Genealogy, and the Wars of Rehoboam, and Jerabam all the time?

- 16 At last Rehoboam slept with his fathers, and was buried in the City of David, and Abiah his son reigned in his stead.

(958 B.C.) Abiah begins to Reign.

- 13 In the eighteenth year of King Jerabam, Abiah began to reign over Judah. He was King for three years in Jerusalem, and the name of his mother was Makah, the daughter of Aerial of Gibaah. When war began
 3 between Abiah and Jerabam, Abiah arranged the battle with a force of disciplined soldiers of four hundred thousand men, and Jerabam arrayed against him for battle with a force of eight hundred thousand men,
 4 trained troops. And Abiah occupied the top of the Zimarim hills, which are in Mount Ephraim, and proclaimed:—

"Listen Jerabam, and the army of Israel;—

- 5 "Is it not known to you that the EVER-LIVING GOD of Israel gave the

Kingship over Israel to David for ever?—To him, and to his sons, by a Covenant of Salt? But Jerabam, 6 ben-Nebat, an Officer of Solomon, ben-David rebelled against his Master, and idle fellows, men of Belial, col- 7 lected to him, and encouraged him against Rehoboam, ben-Solomon, when Rehoboam was young and light-hearted, and could not resist them. So now you think to resist the King- 8 ship of the LORD, in the hand of the sons of David, because you are a great mob, and the Golden Calves that Jerabam made for your Gods are with you!

"Have you not expelled the Priests 9 of the EVER-LIVING, the Beni Aaron, and the Levites, and made yourselves Priests like the peoples of the countries, so that every one who goes to fill his hands with a bullock and seven rams, can become a Priest to the Not-gods?

"But for us,—the EVER-LIVING is 10 our GOD, and we will not forsake him! And our Priests, who serve the EVER-LIVING, are descendants of Aaron, and the Levites are assistants, who consume to the EVER-LIVING, 11 morning by morning, Burnt-offerings; and evening by evening; and present perfumes, and arrange bread on the pure table, with the Golden Lamps, and their Reflectors, to burn from dusk to dusk. For we regard the Trusts of the EVER-LIVING, our GOD,—but you have abandoned them. So look out for GOD is at our head, 12 and His Priests with trumpets to sound an alarm against you.—Sons of Israel, fight not against the EVER-LIVING, the GOD of your fathers, for you will not prosper!"

But Jerabam directed an ambush 13 to go to their rear.—Thus he was at the front of Judah, and the ambuscade at their rear, and when Judah turned, 14 they saw there was a battle for them before and behind; so they cried to the EVER-LIVING, and the Priests sounded with the trumpets; and the 15 men of Judah cheered; and when the men of Judah cheered, GOD defeated Jerabam, and the Israelite forces before Abiah and Judah.

Thus the Children of Israel were 16 routed before Judah, and GOD gave them into their hand; and Abiah and 17 his army defeated them, with a crushing defeat, and five hundred thousand brave men of Israel fell wounded.

18 The Children of Israel were consequently weakened from that time, and the Children of Judah encouraged, because they relied on the EVER-LIVING GOD of their fathers.

(957 B.C.) **Abiah Defeats Jerabam.**

19 Abiah then followed after Jerabam, and captured from him the Cities of Beth-el, and its villages; and Jeshanah, and its villages; and Afren, and its villages, and Jerabam never recovered his strength in the times of Abiah: for the EVER-LIVING struck 21 and defeated him, but Abiah was strengthened, and married fourteen wives, and begot twenty-two sons, and sixteen daughters.

22 The remainder of the deeds of Abiah, and his proceedings, and his affairs, are recorded in the Commentaries of the Reciter Ado.

23 Then Abiah slept with his fathers, and they buried him in the City of David, and Asa his son reigned instead of him. In his time the Country was at peace for ten years.

(955 B.C.) **Asa's Reign.**

14 Asa also did what was good and right in the eyes of the EVER-LIVING, and removed the foreign altars, and the Mounds, and broke the Columns, and felled the Groves, and commanded Judah to seek the EVER-LIVING GOD of their fathers, and to practise his 4 Laws and Instructions. He also removed the Mounds from the towns of Judah and the Images of the Sun. So his reign was in peace before him.

Asa Fortifies Judah.

5 He also built fortresses in Judah, for the country was at rest, and he had no war in those years;—for the 6 EVER-LIVING was kind to him, therefore he said to Judah: "Let us be building these Cities, and surround them with walls and forts, doors and bars, whilst the country is quiet, now we have sought our EVER-LIVING GOD, and He has given us rest around." So they built, and prospered.

Asa's Large Army.

7 Yet Asa had an army who bore shield and spear, of three hundred thousand men of Judah. And two hundred and eighty thousand from Benjamin, who carried shields, or drew the bow. All these were disciplined soldiers.

Zerah, King of Cush, assails Asa.

Afterwards Zerah, the Kushite,¹ 8 advanced against them with an Army of a million, and three hundred Chariots, and arrived at Mareshah, and Asa went out to meet him, and 9 prepared to fight in the plain of Zefathah near Mareshah, where Asa cried 10 to his EVER-LIVING GOD, and said:—"LORD! there is no difference with You, when helping, between the weak and the strong." Help us, our EVER-LIVING GOD, for we rely upon You, and in Your Name we come against this host. You are our EVER-LIVING GOD,—let not man prevail against You!" And the EVER-LIVING routed 11 the Kushites before Asa, and before Judah,—so the Kushites fled. But 12 Asa pursued them, with the force that was with him, to Gherar, where he overwhelmed the Kushites, and gave no quarter, for they were broken before the EVER-LIVING, and before His army, and very great plunder was collected.

He next assailed all the towns 13 around Gherar,—for a terror from the LORD came upon them,—and sacked all the Cities, for there was much property in them. They also attacked the cattle folds, and captured many sheep, and camels, and afterwards returned to Jerusalem.

(941 B.C.) **Azariah's Address to Asa and his Army.**

Then the Spirit of the LORD came 15 upon Azariah - ben - Audad, and he went out to meet Asa, and said 2 to him; "Listen to me, Asa! and the Army of Judah, and Benjamin! The EVER-LIVING is with you, so you be with Him;—for if you seek Him, He will be found by you;—and if you abandon Him, He will abandon you. For a long time Israel had had 3 no TRUE GOD, or Teaching Priest, and no Law, yet when in its distress 4 it turned to the GOD of Israel, and sought Him, He was found by them, and in those past times there was no 5 safety in going out or in coming in,

¹ NOTE.—Ch. 14, v. 8. "Zerah, the Kushite." The Kush of the Hebrew Histories was a state extending from the Persian Gulf across Northern Arabia to the Gulf of Akabah in the Red Sea. It was not, as the Greeks imagined, Ethiopia in Central Africa, and as all our modern commentators, following their blunder, make it seem to be.—P. F.

and revolutions came upon all the
6 population of the country. Tribe
assailed Tribe, and City, City,—for
GOD let them be tormented with every
7 distress; but you, be bold, and do not
drop your hands, for your work will
be rewarded."

(941 B.C.) **Asa attempts a Moral
Reformation.**

5 And when Asa heard these words,
and the Sermon of Audud the
Preacher, he was encouraged, and
expelled the abominations from all
the land of Judah, and Benjamin,
and from the towns he had captured
in Mount Ephraim, and restored
the Altar of the EVER-LIVING
9 that was before the Porch of the
LORD, and collected the Representa-
tives of Judah, and Benjamin,
and the settlers amongst them, from
Ephraim and Manasseh and Simeon,
—for many from Israel had deserted
to him, when they saw that his EVER-
LIVING GOD was with him.

10 These assembled at Jerusalem in
the third month of the fifteenth year
11 of the Kingship of Asa, and sacrificed
to the EVER-LIVING some of the
prizes. They brought seven hundred
bullocks, and seven thousand sheep,
12 and came to a Resolution to seek the
EVER-LIVING GOD of their forefathers
with all their heart, and all their mind;
and that all who would not seek the
13 EVER-LIVING GOD of Israel should be
put to death, from the least to the
14 greatest, whether man or woman; and
swore it to the EVER-LIVING with a
loud voice, and with cheering, and
15 with trumpets and horns. And the
Representatives of Judah swore
gladly, for they swore with complete
heart, and sought Him with full
delight, and found Him, for the EVER-
LIVING gave them rest all round.

**Asa deposes his Mother from her
Queendom for Idolatry.**

16 King Asa also dismissed Makah, his
mother, from her station, because she
had made a filthy image to LUST.
Asa also cut up the foul image, and
crushed it, and flung it into the
Kedron brook.

17 He did not, however, remove the
Mounds from Israel,—yet the heart
of Asa was sound all his days, and he
brought all the Consecrations of silver

and gold of his father, and the Con-
secrations of himself, into the House
of the EVER-LIVING.

There was no more war afterwards, 15
until the thirty-fifth year of the King-
ship of Asa.

(940 B.C.) **Basha of Israel assails
Judah.—Asa allies with Ben-hadad.**

In the thirty-sixth year of the 16
Kingship of Asa, Basha King of Israel
came up against Judah, and built
Ramah, so as not to allow a passage
to Asa King of Judah.

Asa consequently took silver and 2
gold out of the Treasures of the House
of the EVER-LIVING, and the Royal
Palace, and sent to Ben-Hadad, King
of Aram, who was Resident in Damask,
and said;

"There is a Treaty between myself
and you, as there was between my
father and your father, therefore I 3
have sent silver and gold to you to
break the treaty with Basha, King
of Israel, that he may retreat from
me."

(940 B.C.)

And Ben-hadad listened to King Asa, 4
and sent the Generals of his forces
against the Cities of Israel, and they
assailed Aion, and Dan, and Abel-
maim, and all the prosperous Towns
of Naphthali; and when Basha heard 5
it he ceased from the building of
Ramah, and left his works, and King 6
Asa took the forces of Judah, and
carried off the stones and timber, with
which Basha was building, from
Ramah, and built Gheba and Mitzfah
with them.

**The Preacher Hanani denounces the
Treaty with Ben-hadad.**

But at that time Hanani, the 7
Preacher, came to Asa King of Judah,
and said to him:—

"Because you have trusted yourself
to the King of Aram, and have not
trusted upon your EVER-LIVING GOD,
the Army of the King of Aram will
slip from your hand! Were not the 8
Kushim and the Lubim, with their
great Army of Chariots and horsemen,
very numerous?—But because you re-
lied upon the EVER-LIVING, they were
given to your hand. For the eyes of 9
the EVER-LIVING dart to all the earth,
to strengthen, if the heart is sound to

him!—You have done foolishly about this,—therefore from now there will be wars for you!"

- 10 Consequently Asa was furious at the seer, and put him into the Prison of the Stocks, for he was enraged with him about it. Asa also oppressed the
11 people at the same time. But you must seek the beginning and end of the affairs of Asa as they are recorded in the records of the Kings of Judah and Israel.

Asa Suffers from Gout in his Old Age.

- 12 In the thirty-ninth year of his Kingship, Asa became lame in his feet,—His suffering was very great.—However, in his suffering he did not consult the EVER-LIVING,—but Physicians,
13 so Asa slept with his fathers, and died in the forty-first year of his reign.

(914 B.C.)

- 14 But they buried him in his own tomb which he had formed for himself in the City of David, and laid him on a bed that was filled with perfumes, and spices, and preservatives, prepared by chemists. They also burnt a very great burning for him.

(914 B.C.) Jhosaphat begins to Reign.

- 17 And Jhosaphat his son reigned in his place, and strengthened himself
2 against Israel, and put a force in every Fortified City of Judah, and appointed commanders in the country of Judah, and in the Cities of Ephraim,
3 that Asa his father had captured, for the EVER-LIVING was with Jhosaphat, because he walked in the paths of David his ancestral father, and did
4 not seek Baals, but the GOD of his fathers: and followed his instructions, and not as Israel did. Consequently
5 the EVER-LIVING fixed the government in his hand, and all Judah paid tribute to Jhosaphat, and he possessed
6 wealth and much honour, and he exalted his heart in the paths of the EVER-LIVING, and he expelled the Mounds and Shrines from Judah.

(912 B.C.)

- 7 In the third year of his reign, also he sent his Officers Ben-khail, and Abdiah, Zakeriah, and Nathanael, and Mikhibu, to teach in the Cities of
8 Judah; and with them the Levites,

Shemhiu, and Nathanihu, and Zakarihu, and Asahal, and Shemiramoth, and Jhouathan, and Aduihu, and Tobihu, and Tob-adoniah, the Levites, and Alishama, and Jhoram the Priests,
9 who taught in Judah. They had a book of the Laws of the EVER-LIVING with them, and they went round in all the towns of Judah, and taught the people, so that a reverence for the EVER-
10 LIVING came upon all the Kings of the neighbouring countries around Judah, and they did not fight with Jhosaphat.

The Philishtim also brought tribute
11 to Jhosaphat, and a money tax; while the Arabians brought him of sheep seven thousand seven hundred rams; and seven thousand seven hundred he-
12 goats. Thus Jhosaphat advanced and increased continually, and built
13 Palaces in Judea and residential towns. He had many well-disciplined soldiers in the Cities of Judah, and a large army of brave men in Jerusalem, whose Commanders, of their Ancestral
14 Houses, were the following:—As Generals in Judah were Aduah, the Commander-in-Chief, and three hundred thousand soldiers under him.

And his Lieutenant was General
15 Jhehanan, and with him were two hundred and eighty thousand.

And under him Amasiah, -ben-Zikri,
16 the Volunteer, and with him two hundred thousand trained men.

Aliada was the Commander of the
17 disciplined troops from Benjamin, and had with him of Archers and Shield-men, two hundred thousand.

His Lieutenant was Jhozabad, who
18 contracted for a hundred and eighty thousand armed for war.

These served the King, besides those
19 the King placed in the Fortified Cities of Judah.

(897 B.C.) Jhosaphat's Prosperity.

He joins Ahab against Ramoth-Gilead.

Jhosaphat thus possessed wealth
18 and honour, in plenty, and made friendship with Ahab, and went down
2 at the end of Summer to Ahab at Shomeron, when Ahab sacrificed many sheep and oxen, as did his people, and he persuaded him to advance against Ramoth-Gilad. For
3 Ahab, King of Israel, said to Jhosaphat, King of Judah, "Will you go with me to Ramoth-Gilad?"

When he replied, "You and I are alike! And your people as my people in battle."

- 4 "But," Jhosaphat said to the King of Israel, "let us, I pray, enquire what day the EVER-LIVING says!"
- 5 The King of Israel consequently collected seven hundred men of his Preachers, and asked them, "Should we go up to Ramoth-Gilad to fight,—or refrain?"
- And they replied, "Advance! and the Gods will give it to the hand of the King!"
- 6 But Jhosaphat asked, "Is there not here any Preacher of the EVER-LIVING, that we may enquire from Him?"
- 7 And the King of Israel replied to Jhosaphat, "There is one man! from whom we could enquire of the EVER-LIVING,—but I hate him;—for he never proclaims success to me, but misfortune all his time. He is Mikiah, ben-Imla."
- Jhosaphat, however, answered, "Let not the King say so!"
- 8 The King of Israel therefore called to a Chamberlain, and said, "Bring Mikiah, ben-Imla."
- 9 And the King of Israel, and Jhosaphat, King of Judah, each sat on his throne, clothed in splendid robes, and placed in the Square opposite the Gate of Shomeron, with all the Preachers reciting before them;
- 10 and Zedekihu, ben-Kananiah, had made iron horns for himself, and exclaimed, "Thus says the EVER-LIVING, you shall push Aram with these to destruction!"
- 11 And all the Preachers recited the same, and said, "Go up to Ramoth-Gilad, and prosper! For the LORD will give it into the hand of the King!"
- 12 Consequently the Messenger who had gone to invite Mikiah, said to him: "You will perceive the promises of the Preachers are unanimously for good to the King! So let your promise be like one of theirs, and promise good!"
- 13 But Mikiah answered: "By the life of the EVER-LIVING! Whatever GOD commands by me to him, I shall say!"
- 14 When they came to the King, the King asked him, "Mikiah, should I go to Ramoth-Gilad to fight, or should I refrain?" And he replied, "Go up and prosper;—when they are given to your hand!"

But the King answered him, "How often must I put you on Oath, that you will not speak to me, except the truth in the Name of the EVER-LIVING?"

The Vision of Zedekihu,

Then he replied: "I saw all Israel 16 scattered on the mountains, like sheep who have no shepherd, and the EVER-LIVING asked, "Have these no masters? Let every one return to its own home in peace!"

Consequently the King of Israel 17 exclaimed to Jhosaphat, "Did I not tell you, he would not proclaim good to me, but only misfortune?"

So he answered: "Therefore, hear 18 the Message of the EVER-LIVING! I saw the EVER-LIVING seated on HIS THRONE, and all the Hosts of the Heavens, stationed on His right hand and on His left, and when the EVER-LIVING asked, 'Who will entice Ahab King of Israel, so that 19 he may go up, and fall at Ramoth-Gilad?' And this one said thus, and another said that.

"Then a Spirit came forward and 20 stood before the EVER-LIVING, and said, 'I will entice him!' When the EVER-LIVING asked him how?

"And he replied, 'I will go, and 21 become a lying Spirit in the mouth of all his Preachers.' So He answered, 'You may entice him, and also succeed! Go, and do so.'

"And now, look! The EVER- 22 LIVING has put a lying Spirit into the mouth of those Preachers of yours;—but the EVER-LIVING told me bad news about you!"

Then Zedekihu, - ben - Kananiah, 23 approached, and struck Mikiah on the jaw, and asked, "By what road did the Spirit from the EVER-LIVING pass from me to speak to you?"

When Mikiah answered, "You 24 will see on that day when you go to an inner Chamber to hide yourself!"

Then the King of Israel exclaimed, 25 "Seize Mikiah! and hand him to Amon the Commandant of the Citadel, and to the Prince Joash, and 26 say to them:—"Put this fellow into the prison, and feed him with bread of affliction, and water of affliction, until I return in safety!"

But Mikiah replied, "If you re- 27 turn in safety the EVER-LIVING has

not spoken by me!" Then he shouted, "Listen, all you People!"

Ahab and Jhosaphat advance to Ramoth-Gilad.

- 28 So the King of Israel, and Jhosaphat King of Judah, advanced to Ramoth-Gilad, where the King of Israel said to Jhosaphat, "I will disguise myself when going to battle; but you shall wear your robes." The King of Israel consequently disguised himself when he went to battle.
- 30 The King of Aram, however, had ordered the Commanders of his Chariots, saying;—"Do not fight with small or great, but only with the King of Israel himself."
- 31 So when the Commanders of the Chariots saw Jhosaphat, they said, "That is the King of Israel," and they surrounded him to fight. But Jhosaphat cried out, when the LORD helped him, and GOD made him
- 32 escape from them. Then when the

Commanders of the Chariots perceived that he was not the King of Israel, they returned from following him. A man, however, drew a bow 33 at a venture, and hit the King of Israel between the joints of his armour, when he said to his Charioteer, "Pull in your hand, and take me out of the battle, for I am wounded!"

(897 B.C.) Death of Ahab.

The battle, however, went on that 34 day, and the King of Israel was supported in his Chariot opposite Aram until the evening, but he died at the time of Sun-set.

But Jhosaphat, King of Judah, 19 returned to his home at Jerusalem in safety.

Jehua the Preacher Denounces Jhosaphat.

However, Jehua, ben-Khanani, the 2 Prophet, went out to meet him, and said to the King Jhosaphat;—

"Why did you help the wicked?
And love the haters of JEHOVAH?
For that, the wrath of the LORD is on you
However good things are found in you;
For you expelled Ashroth from the land,
And settled your heart to seek your GOD,"

- 4 Thus Jhosaphat returned to Jerusalem, and rested.

(896 B.C.) Jhosaphat Reforms the Church and Civil Courts.

He afterwards travelled amongst the people from Bar-sheba to Mount Ephraim, and turned them to the EVER-LIVING GOD of their fathers.

- 5 He also established Judges in the country, in every Fortified Town of Judea, from City to City; and said to the Judges, "Be careful in what you do, for you do not Decide for man, but for the EVER-LIVING, who is with you when you are pronouncing
- 7 Judgment. Therefore let the fear of the EVER-LIVING be upon you. Be careful when deciding; for there is no corruption with our EVER-LIVING GOD; or making pretences; or taking of bribes."

Jhosaphat Establishes Courts of Appeal.

- 8 In the same way Jhosaphat appointed Judges in Jerusalem from

the Levites and Priests, and from the Ancestral Chiefs of Israel, for the Decrees of the EVER-LIVING, and for Appeals. Those resided in Jerusalem. And he commanded 9 them,

"You shall do thus, and examine for the EVER-LIVING, in faithfulness and purity of heart. And in every 10 Appeal that comes to you from your Associates who reside in the towns, between blood and blood, between law and command, or institution, or Decrees, you shall advise them not to offend against the EVER-LIVING; or there will be anger against you, and your Associates. Do that, and you will do no wrong.

"And you see Amarihu, the Chief 11 of the Priests, is your Superintendent in all matters about the EVER-LIVING; with Zebadihu-ben-Ishmaal, the Prince of the House of Judah, for any affairs of the King; and the Levites will be present with you as Recorders. Be earnest, and act; and may the EVER-LIVING be with you in good."

(896 B.C.) *The Moabites and Allies assail Judea.*

- 20 It occurred after this that the Beni-Moab, and Beui-Amon, with some of the Mennim, came to war against Jhosaphat.
- 2 And messengers came and reported it to Jhosaphat, saying; "A great multitude from Aram-beyond-the-Lake is advancing, and are at Hazeron-Thamar, that is Aingedi."
- 3 Jhosaphat consequently was afraid and turned himself to enquire of the EVER-LIVING, and proclaimed a fast to all Judea. Judea therefore collected, to entreat from the EVER-LIVING, and came from all the cities of Judea to entreat the LORD.
- 5 When Jhosaphat stood up in the Parliament of Judea and Jerusalem, in the House of the EVER-LIVING, in front of the New Court, and said:—

He addresses the Parliament.

- 6 "EVER-LIVING GOD of our fathers, are You not GOD in the Heavens? and You rule in all the Kingdoms of the Heathen, and power and might are in Your hands, and none can resist You. Are not You our GOD, who drove out the inhabitants of this country before Your people of Israel, and gave it to the race of Abraham, Your friend for ever?
- 8 And they have dwelt in it, and have built a Sanctuary to Your Name in it, reflecting, 'If trouble comes upon us, the punishing sword, or plague, or famine, we can stand before this Temple, and before You, for Your NAME is in this Temple,—and cry to You in our distresses, You will listen and hear.' So now see, the Beni-Amon, and Moab, and Mount Sair that it was not granted to Israel to assail, when they came from the land of the Mitzeraim, so they turned from them and did not ravage them;
- 11 —Yet look at them! how they reward us, by coming to expel us from Your inheritance, which You allowed us to possess!
- 12 "OUR GOD! Is there no punishment for them? For we have no power before this great host that is coming against us; so we know not what to do; but our eyes are on You!"

Zekeriha addresses Parliament.

And the Representatives of Judea¹³ stood before the LORD with their infants, and wives, and sons;

And Ikhazial, ben-Zekeriha, ben-Baniah, ben-Jazal, ben-Mathaniah, the Levite, of the Beni Asaph, had the Spirit of the EVER-LIVING come upon him in the middle of the Assembly, and exclaimed:—

"Listen Representatives of Judea, and Inhabitants of Jerusalem, with King Jhosaphat,—Thus says the EVER-LIVING to you: "Fear not for yourselves, nor be dejected in the presence of this great host! for the battle is not with you, but with GOD!—Descend against them to-morrow.¹⁶ You will see them ascending by the ascent of Ziz; and you will find them at the end of the stream opposite the pastures of Jerual.—You need not¹⁷ fight with them. Station yourselves! Stand! and see the victory of the EVER-LIVING for you!—Fear not, and be not depressed, Judah and Jerusalem!—Go out to-morrow to meet them, and the EVER-LIVING will be with you!"

Then Jhosaphat bent his face earth-ward, and the Representatives of Judea, and the Inhabitants of Jerusalem fell before the EVER-LIVING, and bowed to the LORD. But the Levites, of the Beni Kahth and the Beni Korakh, arose, and praised the EVER-LIVING GOD of Israel with a loud and high voice.

Jhosaphat marches to Battle.

Early in the morning, they aroused and marched out to the pastures of Thekoa, but before their march Jhosaphat stood up and said;

"Listen to me, Judah, and the inhabitants of Jerusalem! Trust upon your EVER-LIVING GOD and trust yourselves:—trust on His Preachers, and you will succeed!"

And having arranged the army, he appointed Singers to the EVER-LIVING, and they went with sacred splendour, marching before the troops, and exclaiming, "Praise the LORD, for His Mercy endures for ever!" And at the moment they began to cheer, and praise, the EVER-LIVING acted unexpectedly against the Beni Amon, Moab, and Mount Sair, who were advancing against Judah, and routed them; for the Beni Amon,

and Moab, assailed the people of Mount Sair with slaughter and destruction, and when they had destroyed the People of Mount Sair, each helped to ruin the other! So when Judah came to the Watch-tower in the Pastures, and advanced towards the host, they saw their carcasses fallen on the earth, without fugitives. Then Jhosaphat, and his army went to seize the plunder, and found amongst it property, and clothing, and beautiful jewels, which they stripped for themselves, more than they could carry; and they were three days collecting the spoil, for it was great.

On the fourth day they assembled in the Vale of Thanks, where they thanked the EVER-LIVING. Therefore they called the name of the place "The Vale Thanks" to this day.

Then all the men of Judah, and Jerusalem returned with Jhosaphat at their head, and came to Jerusalem with delight, for the EVER-LIVING had delighted them upon their enemies. So they came to Jerusalem, with lutes and harps and trumpets, and to the Temple of the EVER-LIVING.

A terror of the EVER-LIVING afterwards came upon all the Kingdoms of the Heathen, when they heard how the LORD had fought against the enemies of Israel. Consequently the Empire of Jhosaphat had rest, and the EVER-LIVING gave him comfort all around.

Character of Jhosaphat.

Thus Jhosaphat reigned over Judea. He was thirty-five years old at his coronation, and was King in Jerusalem for twenty-five years. His mother's name was Azubah, the daughter of Shilki. He walked in the path of his father Asa, and never turned from it, but did right in the eyes of the EVER-LIVING. However, he did not overthrow the Mounds; and the people did not yet fix their hearts on the GOD of their ancestors.

But the remainder of the affairs of Jhosaphat,—the first and the last,—can be seen recorded in the history of Jehua, ben-Khanani; who was Superintendent of the Records of the Kings of Israel.¹

¹ NOTE.—This 34th verse has apparently been misplaced by some ancient transcriber,

Jhosaphat tries to restore Trade with Tharshish and South Africa.

After this Jhosaphat King of Judea united himself with Ahaziah, King of Israel, (which was a wrong act). He, however, united with him to build ships to go to Tharshish. They also built ships at Ezion-gaber. Consequently Aliazar, ben-Dodavhu, of Maresheth, preached against Jhosaphat, and said, "Because you have united with Ahaziah, the EVER-LIVING will break your efforts, and the ships will be wrecked, and not be able to go to Tharshish."

(890 B.C.)

At last Jhosaphat slept with his fathers, and was buried with his ancestors, in the City of David, and Jhoram, his son reigned instead of him.

His brothers the sons of Jhosaphat were Azariah, Jakhial, and Zakerihu, and Azrihu, and Mikal, and Shefatiah.—All these were sons of Jhosaphat, King of Israel, and their father gave them large endowments in money and property, with fortified towns in Judea; but gave the Kingdom to Jhoram, because he was his first-born.

But when Jhoram arose to the dominions of his father, and had secured himself, he murdered the whole of his brothers, and also some of the nobles of Israel.

(889 B.C.)

Jhoram was thirty-two years of age at his coronation, and he reigned eight years in Jerusalem, and followed the path of the Kings of Israel,—just as the House of Ahab did,—for the daughter of Ahab became his wife. So he did evil in the eyes of the EVER-LIVING. But the EVER-LIVING did not wish to desolate the House of David, because of the Covenant made with David, and because he promised to give a light to him and his sons for all time.

(889 B.C.) Edom Revolts from Juden.

In his days Edom revolted from under the hand of Judah, and elected

for the sense it should be read after the 37th verse of this chapter, of which as placed in the common text, it breaks the sense — F. F.

- 9 a King over themselves. Jhoram therefore advanced along with his Generals and all his chariots; but he was risen upou in the night and was defeated by Edom, who surrounded himself, and the Commanders of his
10 chariots. Thus Edom revolted from under the hand of Judea to this day. Libnah also at the same time revolted from under his hand, because he had abandoned the EVER-LIVING GOD of his fathers.

Jhoram's Wickedness.

- 11 He also erected Mounds in the Cities of Judah, and caused the population of Jerusalem to whore, and
12 forced Judea to do it. So a letter came to him from Elisha,¹ the Preacher, to say;—
" Thus says the EVER-LIVING, the GOD of David your ancestor, since you have not followed the course of your father Jhosaphat and the path
13 of Asa, King of Judea, but have walked in the ways of the Kings of Israel, and have prostituted Judea and the inhabitants of Jerusalem, as the House of Ahab prostituted; and also have murdered your brothers of your father's family, who were better
14 than yourself; be sure the EVER-LIVING will strike with a great disease your children, and your wives, and
15 property, and all your people; and yourself with many diseases in your bowels; until your bowels will come out day by day in consequence of your disease!"

(887 B.C.)

- 16 The EVER-LIVING consequently aroused the spirit of the Philistim against Jhoram, with the Arabians, who were at the side of the Kushim,
17 and they came up to Judea and broke into it, and captured all the property they found belonging to the family of the King, and also his children and wives, and did not leave him a child except Jhoakhaz, his youngest
18 son. And after all that the EVER-LIVING struck him within his bowels
19 with an incurable disease, which recurred from day to day, and as

¹ NOTE. — The common reading has "Elijah"; but that is clearly the error of some old transcriber, for Elisha, not Elijah, the prophet was the contemporary of Jhoram. I consequently correct this ancient slip of the pen.—F. F.

time went on, at the end of a period of two years, his bowels came out in consequence of his disease, and he died in grievous sufferings. Consequently his people did not make burnings for him, like the burnings for his fathers.

Character of Jhoram.

At his coronation he was thirty-two years of age, and he reigned in Jerusalem eight years;—and he departed unregretted. So they buried him in the City of David, but not in the Tombs of the Kings.

(885 B.C.) Ahaziah Elected King.

Then the Population of Jerusalem² elected Ahaziah his youngest son in his place, for all the elder ones had been murdered by the troops who came with the Army of the Arabians. So Ahaziah, ben-Jhoram reigned in Judea.

(885 B.C.) Ahaziah's Wicked Reign.

Ahaziah was twenty-two years old at his coronation, and reigned one year in Jerusalem. His mother's name was Athaliah, the daughter of Amri. He also followed the courses of the House of Ahab, for his mother was his wicked adviser. He consequently did evil in the eyes of the EVER-LIVING, like the House of Ahab, for they were his counsellors after the death of his father, and destroyed him.

So he followed their advice, and went with Jhoram, ben-Ahab, King of Israel, to fight against the King of Aram at Ramoth-Gilad, where the Aramites wounded Jhoram, who returned to Jezreel to be cured of the wounds which he had received at Ramoth in his fight with Hazahel, King of Aram. So Azariah, ben-Jhoram, King of Judea, descended to see Jhoram, ben-Ahab in Jezreel, where he was an invalid. But the degradation of Ahaziah came from GOD by his going to Jhoram, for on his visit he went out with Jhoram against Jehu, ben-Nimshi, whom the EVER-LIVING had consecrated to cut off the House of Ahab. For it happened that when Jehu was executing the family of Ahab, he found the Nobles of Judea, and the sons of the brothers of Ahaziah attending to Ahaziah, and he murdered them.

9 He also searched out Ahaziah and captured him, for he was hidden in Shomeron, and he was brought to Jehu, who killed him. But they buried him, for they said, "He was descended from Jhosaphat, who sought the EVER-LIVING with all his heart." Thus none of the family of Ahaziah attained power in the Government.

(831 B.C.) **Athaliah Murders her Husband's Children.**

10 When Athaliah, the mother of Ahaziah, saw that her son was dead, she arose with intention to destroy all the Royal race of the House of Judah, but the Royal Princess Jhoshabath, took Joash, the son of Ahaziah, and stole him from amongst the children of the King who were being killed, and placed him and his nurse in a bed-chamber. Thus Jhoshabath, the daughter of King Jhoram, the wife of Jhoiada the Priest, concealed him, (for she was sister of Ahaziah), from Athaliah, so that he 12 was not killed, but was hidden with them for six years, while Athaliah was Queen over the country.

(878 B.C.) **Jhoiada the High Priest decides to Restore the Throne of David to the Throne in Azariah.**

23 But in the seventh year Jhoiada emboldened himself, and took Azeriah, ben-Jerokham, and Ishnael, ben-Jokhanan, and Azarihu, ben-Aubed, and Masihu, ben-Adihu, and Alishafat, ben-Zikri, Captains in the 2 Army, into his confidence, and they travelled about Judea, and invited the Levites from all the towns of Judea, and the Ancestral Chiefs of 3 Israel, to come to Jerusalem, when all those assembled made an agreement in the House of GOD with the King.

Then he said to them, "You know that a Prince should reign, as the EVER-LIVING promised to the sons of David. What you must do therefore is this;—A third part of you must come on the Sabbath to the Priests and Levites who guard the 4 Thresholds of the Gates; and a third go to the Royal Palace; and a third go to the Gate of Consultation, when

all the People are in the Courts of the House of the EVER-LIVING. But 6 let none enter the LORD'S House, except the Priests, who minister, with the Levites.—They may enter, for they are sacred,—and let all your forces guard the Ministrations of the EVER-LIVING. Then let the Levites close 7 round the King, each with his vessels in his hands. But kill all else who wish to enter the Temple; but you must accompany the King when he enters and when he departs."

So the Levites, and the Representatives of Judea, did everything as Jhoiada the Priest ordered, and each took his men on the arrival of the Sabbath,—the Sabbath on which they were to act, when Jhoiada the Priest did not dismiss the courses.

Jhoiada the Priest then gave the 9 Captains the spears and shields, and bucklers which had been King David's, and were in the Temple of GOD.—He next stationed all the force, each with his weapon in his hand, from the right shoulder of the Temple, to the left shoulder of the Temple; and from the Altar to surround the Royal apartment. After- 11 wards he brought out the Prince, and they paid homage to him, and administered the Oath, and crowned him. Jhoiada and his sons consecrated him, and exclaimed,—

"May the King live!"

Athaliah, however, heard the noise 12 of the people running and cheering the King, so she came to the Parliament in the House of the EVER-LIVING, and when she looked, and 13 saw the King standing on a platform at the entrance, with the Nobles and Trumpeters around the King, and all the people in the place in delight; and the trumpeters and singers sounding with their instruments of music as a choir of thanksgiving,—then Athaliah tore her robes, and exclaimed, "Treason! treason!" But Jhoiada the Priest ordered out 14 the Captains he had appointed over the force, and said to them,—

"Take her out from among the troops! and whoever follows her, let him die by the sword!" For the Priest said, "Do not kill her in the House of the EVER-LIVING!"

So they laid their hand on her, and 15 brought her to the entrance of the Horse Gate, of the Royal Palace, and killed her there.

Athaliah Swears to the Constitution.

16 Jhoiada afterwards wrote a treaty between himself, and the Representatives of the people, and the King, that they would be the people of the EVER-LIVING.

17 All the people afterwards went to the Temple of Bal and threw down his Altar, and shattered his Image, and killed Mathan the Priest of Bal before his Altar.

(878 B.C.) Jhoiada Re-organises the Service of the Temple.

18 Jhoiada subsequently appointed Officers for the House of the EVER-LIVING, beside the Priests and Levites, whom David had arranged for the LORD'S Temple, to offer Presentations to the EVER-LIVING, as they are directed in the Laws of Moses, and to rejoice and sing as
19 arranged by David. And he appointed Doorkeepers at the Gates of the EVER-LIVING'S Temple, so that anything unclean might not enter.

(877 B.C.) A National Parliament Convoked.

20 After that he assembled the Military Officers, and the Nobles, and the Governors of the People, and the Representatives of the People of the country, and brought the King down from the House of the EVER-LIVING, and proceeded through the High Gate to the Royal Palace, and placed the King on the Throne of Government.

21 And all the Representatives of the People of the Country rejoiced that they had killed Athaliah with the sword.

(878 B.C.) Jhoash Begins to Reign.

22 Jhoash was seven years old at his coronation, and reigned forty years in Jerusalem. His mother's name
2 was Zebiah of Bar-Sheba. And Jhoash did right in the eyes of the EVER-LIVING, all the days of Jhoiada
3 the Priest. Jhoiada chose two wives for him, and he begot sons and daughters.

Jhoash Repairs the Temple.

4 It ultimately came into the mind of Jhoash to repair the Temple of the
5 EVER-LIVING, so he assembled the Priests, and Levites, and said to

them, "Go out to the towns of Judea and collect money from all Israel, to restore the House of your GOD, from year to year, and be energetic in the matter."

But the Levites were not energetic.

The King consequently summoned 6 Jhoiada their Chief, and asked him, "Why have you not ordered the Levites to bring in from Judea and Jerusalem the Tax of Moses the Minister of the EVER-LIVING, and of the Parliament of Israel, for the Hall of Witnesses? Although the infamous 7 Athaliah and her sons dilapidated the House of GOD, and also used the sacred things of the LORD'S Temple for their Bals!"

A Collection Box Ordered for the Temple.

The King then ordered, and they 3 made a chest, and placed it at the outer-gate of the Temple of the EVER-LIVING. He also made a 9 proclamation to Judea and Jerusalem to bring to the EVER-LIVING the Taxes which Moses, the Servant of the LORD laid upon Israel in the Desert.—This pleased all the Nobles 10 and People, and they brought them, and poured into the chest until it was full; and when the chest was 11 brought to the King's accountants by the Levites, and they saw that there was much money, the clerks of the King came with an Officer of the High Priest, and emptied the chest, then returned it to its place again. They did this from time to time, and collected a quantity of money, which 12 the King and Jhoiada gave to carry out the works about the House of the EVER-LIVING, and to pay the wages of the masons and carpenters who repaired the Temple of the EVER-LIVING. And the workmen did the 13 work, and it proceeded regularly under their hands. They thus built up the House of GOD in its proportions and restored it.

When they had completed it, they 14 brought the rest of the money to the King and Jhoiada the Priest, who made vessels for the House of the EVER-LIVING; vessels for the Services, and Offerings, and Cups; and furniture of Gold and Silver, which were for use in the Offerings at the EVER-LIVING'S Temple continually, all the time of Jhoiada.

(850 B.C.)

15 But Jhoiada grew old, and satiated with days, and died,—a hundred and
16 thirty years old at his death. And they buried him in the City of David, with the Kings,—because he had benefited Israel, both towards GOD and His House.

The Nobles persuade the King to restore Idolatry.

17 But after the death of Jhoiada, the Nobles of Judea came and flattered the King, and the King listened to them, and they forsook the House of the EVER-LIVING GOD of their fathers, and served the Idols of LUST, and other Idols; so anger came upon Judea and Jerusalem, because of their
18 sins. However HE sent Preachers to turn them back to the EVER-LIVING and to warn them, but they would not listen.

Zekariah's Warning against Idolatry, and his Murder by the King and Mob of Courtiers.

20 Consequently, the Spirit of God clothed itself in Zekariah, - ben-Jhoiada the Priest, and he stood up before the Parliament and said to them;—"GOD asks this! Why do you transgress the Instructions of the EVER-LIVING? You do not prosper! —Because you have abandoned the LORD,—He will abandon you!"
21 They however conspired against him, and murdered him by stoning, by command of the King, in the Court of the House of the EVER-
22 LIVING!—for Jhoash the King did not remember the kindness that Jhoiada his father had shown to him, but murdered his son, who as he died exclaimed, "The EVER-LIVING sees, and will enquire for it!"

(840 B.C.)

23 And indeed on the revolution of a year, the Army of Aram came up against him, and entered Judea and Jerusalem, and ruined Judea and the great Nobles of the People, with the Parliament, and sent all the booty
24 to the King of Damask, although the Aramite army came with a small number of men, yet, the EVER-LIVING gave a very large force into its power, because they had abandoned their EVER-LIVING GOD.—Thus Justice was exe-

cuted upon Jhoash. And when they 25 retired, leaving him in many troubles, his Ministers conspired against him, on account of the blood of the son of Jhoiada the Priest, and murdered him on his bed. Thus he died, and they buried him in the City of David; but he was not buried in the Tombs of the Kings.

The following were the conspirators 26 against him:—

Zabad, - ben-Shimath, the Amonite; and Jozabad, - ben - Shimerith, the Moabite.

But about his sons, and the great 27 load upon him, and his repairing of the House of GOD, can be seen related in the record books of the Kings.

(839 B.C.) The Reign of Amaziah.

His son Amaziah reigned after him, who executed his father's murderers.

Amaziah was twenty-five years old 25 when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jhoadan, of Jerusalem. He did 2 right in the eyes of the EVER-LIVING, yet not with a constant heart. When 3 he became secure in the Government, however, he slew those Ministers who had assaulted the King, his father, but he did not kill their children, for 4 it is written in the Book of the Laws of Moses, as the EVER-LIVING commanded, expressly:—"You shall not kill the fathers on account of their children; nor the children on account of their fathers; but each man shall be put to death for his own crime."

Amaziah calls a Reformatory Parliament.

Amaziah then assembled Judea, 5 and organized the Ancestral Houses, with Generals and Captains for all Judah and Benjamin, Regimenting them from the age of twenty years and upwards, and formed from them three hundred thousand troops to go out for war, trained to spear and shield. He also hired from Israel 6 hundred thousand trained soldiers, for a hundred talents of silver, but 7 Man of GOD came and said to the King:—"Israel must not go out with you in war; for the EVER-LIVING is not with Israel, or any of the sons of Ephraim. Therefore if you go out 8 with them made strong for battle,

GOD will defeat you before the enemy; because there is power with GOD to help, or to defeat."

- 9 Amaziah, however, asked the Man of GOD:—"What am I to do for the hundred talents of silver which I have paid the Israelite troops?"

When the Man of GOD replied, "GOD is the LORD! He can give you more than that."

- 10 Consequently Amaziah disbanded the troops who had come to him from Ephraim, and marched them home. They were, however, very furious against Judah, and returned to their homes in burning anger.

- 11 Amaziah then emboldened himself, and led his people out and marched to the Vale of Salt, and slew ten thousand of the Beni Sair.

- 12 The Children of Judah also captured ten thousand persons and brought them to the top of the crags, and threw them from the top of the cliffs, and they were all broken.

- 13 In the meantime, the men of the troops whom Amaziah had dismissed from marching with him to the war, flung themselves upon the villages of Judah, from Shomeron and Beth-horon, and slew thirty thousand, and plundered a great booty.

- (839 B.C.) Amaziah adopts Idolatry.

- 14 When Amaziah came back from defeating the Edomites, he brought the Gods of the Beni Sair, and set them up as his own Gods, and bowed before them, and made offerings to them. The EVER-LIVING was consequently angry with Amaziah, and sent a Preacher to him, who asked him:—

"Why have you sought the Gods of a people, who could not deliver that people from your hand?"

- 15 But while he was addressing him, he replied to him, "Who made you Adviser to the King?—Drop it!—Why would you kill yourself?"

So the Preacher ceased, after saying, "I warn you that GOD intends to destroy you, for having done that, and not listening to my advice!"

- 826 B.C.) Amaziah declares War with Israel.

- 17 Amaziah, King of Judah, however, advised himself, and sent to Joash-ben-Jhoahaz, the son of Jehu, King of Israel, to say; "Come on! Let us look face to face!"

But Joash King of Israel, sent to Amaziah King of Judea, in reply; "The Bramble that was in Lebanon, sent to the Cedar that was in Lebanon to say, 'Give your daughter to my son as a wife!' When a beast of the field that was in Lebanon passed over, and trampled the Bramble down!

"You think, 'Look! I have defeated Edom!' So your heart is exalted, and you boast!—Stay in your home! Why should you incite yourself to suffer by it, and fall, and Judah with you?"

But Amaziah would not listen; for it was from GOD, because he had pledged himself that he would worship the Gods of Edom. Consequently Joash, King of Israel advanced, and they met face to face, he and Amaziah, King of Judea, at Beth-Semesh, in Judea, where Judea was routed before Israel, and each fled to his home, and Amaziah, King of Judah-ben-Joash-ben-Jhoahaz, was captured by Joash, King of Israel, at Beth-Shemish, who brought him to Jerusalem, where he broke down the walls of Jerusalem from the Gate of Ephraim, to the Corner Gate for four hundred cubits. He also transferred all the Gold and silver, and all the vessels that he found in the House of GOD, with Abed-Edom; and the Treasures of the Royal Palace, with the securities, and lodged them in Shomeron.

But Amaziah-ben-Joash, King of Judea, lived after the death of Joash-ben-Jhoahaz, King of Israel, for fifteen years.

The rest of the events of Amaziah, the first and the last, can be seen recorded, in the records of the Kings of Judea and Israel.

(810 B.C.)

But after the time that Amaziah revolted from the EVER-LIVING, they contrived a conspiracy against him in Jerusalem, and he fled to Lakish. They, however, sent after him to Lakish, and killed him there, and carried him on horses, and buried him with his fathers in a village of Judea.

(B.C. 810.) The Parliament elect Uzihu King.

Then the Parliament of Judea took Uzihu, who was sixteen years old,

and crowned him in place of his father, Amazihu.

- 2 He built Ailoth, which he recovered for Judea, after that King slept with his fathers.
- 3 Uzihu was sixteen years old at his coronation, and he reigned fifty-two years in Jerusalem. His mother's name was Jakilah of Jerusalem. He did right in the sight of the EVER-LIVING, in all that his father Amazihu had done, and sought GOD in the days of Zakerihu, the instructor in the manifestation of GOD, and in the period when he sought the EVER-LIVING GOD gave him success. So he went out and fought with the Philishtim, and broke the wall of Gath, and the wall of Jabnah, and the wall of Ashdod, and Jabnah in the Wood, and built Cities near Ashdod, and amongst the Philishtim. For GOD helped him against the Philishtim, and against the Arabians, and the population of Garbal, Maninim. The Amonites also paid tribute to Uzihu, and his power extended to the passage into Mitzeraim, for he advanced to high power.

Uzihu Fortifies his Country.

- 10 Uzihu also built Forts in the pastures, and excavated many reservoirs, for he had much cattle, both on the slopes, and the plain, with farms and vineyards on the hills, and in Karmel, for he was a lover of the ground.

(810 B.C.) He trains a Standing Army.

- 11 Uzihu had also an army trained for war, who went out to war, in numbered regiments, under the control of Javal the Secretary and Masiah the organizer, under the command of Hananiah the General of the King.
- 12 The whole number of Ancestral Chiefs in the Army was two thousand six hundred, and under their hand a warlike force of three hundred and seven thousand, five hundred disciplined for battle. A powerful force to support the King against the enemy. And Uzihu provided them with shields and spears, and helmets, and armour, and bows, and stone slings. He also made artillery in Jerusalem, contrived to be fixed in the Forts, and at the bastions, to shoot arrows, and great stones. His fame consequently went out afar, for

he was remarkably skilful as well as bold. But as he strengthened himself his heart mounted to destruction, and he sinned against his EVER-LIVING GOD; for he entered the Temple of the EVER-LIVING, to offer incense on the Altar of Incense. But Azarihu the Priest entered after him, and eighty Priests of the EVER-LIVING with him,—brave men,—who withstood Uzihu the King, and said to him:—

"It is not for you, Uzihu, to offer incense to the EVER-LIVING but for the Priests, the descendants of Aaron, who are consecrated to offer incense. Go from the Sanctuary,—for you have sinned,—and it will not be accepted from you by the EVER-LIVING GOD!"

And Uzihu was furious, but had incense in his hand to offer incense, and in his fury with the Priests, the Leprosy rose up in his forehead, before the Priests, in the House of the EVER-LIVING, beside the Altar of Incense!

Then Azarihu the Chief Priest and all the Priests turned upon him, and saw that he was a Leper in the forehead, so dragged him from there, and he also hastened to go out, for the EVER-LIVING afflicted him.

Uzihu Dies a Leper.

Thus King Uzihu became a Leper to the day of his death, and resided in a house of retreat for Lepers, for he was excommunicated from the House of the EVER-LIVING, and Jotham his son governed the People of the Country from the Royal Palace.

But the other acts of Uzihu, the first and the last, Isaiah-ben-Amoz, the Preacher wrote. When Uzihu slept with his fathers, they buried him with his ancestors, in a field where the Kings were not, "for," they said, "he was a Leper." Then his son Jotham reigned in his stead.

(758 B.C.) Jotham begins to Reign.

Jotham was twenty-five years of age at his coronation, and he reigned sixteen years in Jerusalem, and his mother's name was Jerosha, the daughter of Zadok. He also did right in the eyes of the EVER-LIVING, as Uzihu his father did, but he did not enter the Temple of the EVER-LIVING; whilst the People continued their corruptions.

3 He rebuilt the High Gate of the House of the LORD, and rebuilt a great part of the walls of Ophal. He also built towns in the highlands of Judea, and erected castles and towers in the Jungles.

Jotham Subdues the Beni Amon.

5 However, he had war with the Beni Amon, and conquered them, and the Beni Amon paid him yearly a hundred talents of silver, and ten thousand Kors of wheat, with ten thousand of harley. The Beni Amon paid this to him year by year for three years.
6 Thus Jotham became powerful because he fixed his courses before the LORD his GOD.

(765 B.C.)

7 Regarding the remainder of the affairs of Jotham, and all his wars, and his conduct, they can be seen in the records of the Kings of Israel and 8 Judea. He was twenty-five years old at his coronation, and reigned sixteen 9 years in Jerusalem. Then Jotham slept with his fathers, and they buried him in the City of David, and Ahaz his son reigned in his place.

(748 B.C.) Ahaz begins to reign.

He reverts to Idolatry.

28 Ahaz was twenty years old at his coronation, and reigned sixteen years in Jerusalem; and did not do right in the eyes of the LORD, like David his 2 Ancestor, but followed the courses of the Kings of Israel, and also made 3 temples to Balim. Beside he burnt incense, in the Valley of Ben-hinom, and burnt his children in the fire, like the abominable heathen, whom the EVER-LIVING drove out before 4 the Children of Israel. And he sacrificed and offered incense on the Mounds, and on the Hills, and under 5 every shady tree; consequently the EVER-LIVING GOD delivered him to the hand of the King of Aram, who defeated him, and captured a great many from us, as prisoners, and brought them to Damask. He also gave him to the power of the King of Israel, who defeated him with a great 6 slaughter, when Pekah-ben-Remaliah killed on one day in Judea a hundred and twenty thousand, all disciplined soldiers, because he had abandoned the EVER-LIVING GOD of his fathers.
7 And Zikri, a General of Ephraim

killed the King's son, Masiah; and Azrikam, the Superintendent of his Palace; and Alkanah the King's Prime Minister. After that they 8 captured of the Children of Israel, two hundred thousand men and women, and plundered much property from them, and carried the plunder to Shomeron. A Preacher 9 of the EVER-LIVING was there, however, named Adad, and he went out to meet the army, as it advanced to Shomeron, and said to it;

"Look!—Because the EVER-LIVING GOD of our ancestors was angry against Judea, He gave it into your hands;—but you have slaughtered amongst them in a fury that has reached the Heavens!

"And now you purpose to degrade 10 into bondmen and women for yourselves, the sons of Judah and Jerusalem! But have you, yourselves, no sins against your EVER-LIVING GOD? Therefore listen to me now:—send 11 back the captives whom you have dragged after you, or the indignation of the EVER-LIVING will be upon you!"

(741 B.C.) The Israelite Generals order a Release of Captives.

Then some men of the Chiefs of 12 the children of Ephraim stood up; Azarihu-ben-Jhohanan, Berekiah-ben-Meshilmoth, and Jkhiziah-ben-Shalum, and Amasa-ben-Khadi, against those who came from the army, and said to them:—

"You shall not bring the captives here! For the indignation of the EVER-LIVING would come upon us. Do you intend to add to our sins? and to our offences? Our sins are quite enough for us! and the burning anger of the EVER-LIVING is upon Israel!" 13

The Soldiers Obey, and the Officers Clothe the Prisoners.

The soldiers consequently resigned 14 the captives and their property to the Generals, and all the Senate, and the 15 Princes, who have been specified by name, arose and comforted the captives, and clothed all the naked amongst them from the spoil, and shod them, and fed them, and gave them drink, and anointed them, and mounted all the feeble of them upon asses, and took them to Jerikho,

the City of Palms, to the shelter of their countrymen, and then returned to Shomeron.

(740 B.C.) **Ahaz applies to Aram for Help.**

- 16 At this time King Ahaz, sent to the
17 King of Aram, to help him, for the
Edomites had come and attacked
18 Judea and carried off captives. The
Philishtim also in the Cities on the
slope and the south, revolted from
Judah, and captured Beth-Shemsh,
and Ailon, and Ghederon, and Soko,
and its villages, and Thimnah, and its
villages, and Ghimzo, and its villages
19 and stayed there. For Judea had
provoked the EVER-LIVING by means
of Ahaz King of Judea,¹ who had
become lawless in Judea and sinned
grievously against the LORD.

Thilgath-Pilneser betrays him.

- 20 So Thilgath-Pilneser, King of Ashur
came, and consulted with him but did
21 not strengthen him; although Ahaz
contributed from the House of the
EVER-LIVING, and the Royal Palace,
and from the Nobles, and paid the
King of Ashur,—he was no help to
him.

(740 B.C.) **Ahaz adopts the Syrian Idolatry as the Court Fash.**

- 22 Yet King Ahaz sinned still more
against the EVER-LIVING in the
23 period of his distress, for he sacri-
ficed to the gods of Damask who
defeated him, and said, "Because
the gods of the King of Damask help
him, I will sacrifice to them so that
they may help me!" But they were
to him and all Israel a cause of ruin.
24 So Ahaz collected the vessels of the
House of GOD, and cut up the vessels
of GOD'S House, and closed the Doors
of the House of the EVER-LIVING,
and made Altars for himself in all
25 the squares of Jerusalem. In every
City of Judah he also made Mounds
to offer incense to seducing gods, and
provoked the EVER-LIVING GOD of
his fathers.
26 But his other doings, and all his
courses, the first and the last, can be
seen written in the records of the

Kings of Judah and Israel. At last 27
Ahaz slept with his fathers, and they
buried him in the City of Jerusalem,
for they would not bring him to the
Tombs of the Kings of Israel. Then
his son Hezekiah reigned instead of
him.

(726 B.C.) **Hezekiah begins his Noble Reign.**

King Hezekiah was twenty-five 29
years old; and he reigned in Jeru-
salem twenty - nine years. His
mother's name was Abiah, the
daughter of Zekerihu.

He Restored the National Worship of God.

He did right in the eyes of the 2
EVER-LIVING, as David his Ancestor
had done. He, in the first month of 3
the first year of his coronation, opened
the Doors of the House of the EVER-
LIVING, and repaired it. Then he 4
brought the Priests and Levites, and
assembled them in the East Square,
and said to them;— 5

Hezekiah's Speech to the Priests.

"Listen now to me, you Levites;
Consecrate yourselves, and conse-
crate the House of the EVER-LIVING,
the GOD of your fathers, and carry
out the filth from the Sanctuary, for 6
our fathers sinned, and did wrong in
the eyes of the EVER-LIVING GOD,
and abandoned and turned away
their faces from the dwelling of the
EVER-LIVING, and turned their backs.
They even closed the doors of His 7
Hall, and put out the Lamps, and
burnt no incense, and burnt no
offerings in the Sanctuary to the GOD
of Israel! Consequently the anger 8
of the EVER-LIVING came upon Judea
and Jerusalem, so He delivered them
to agitation, and terror, and per-
plexity, as we can see with our eyes.
For, look! our fathers fell by the 9
sword, and our sons and our daugh-
ters, and our wives were captured on
account of it. However it is in my 10
heart to make a Covenant with the
EVER-LIVING GOD of Israel, that He
may turn from us His indignant anger.
"My sons! Be not idle! For the 11
EVER-LIVING chose you to stand
before Him, and to Minister to Him,
and to be Ministers and to offer
Incense."

¹ NOTE.—Ch. 28, v. 19. The ordinary Hebrew text reads "Israel."—but as Ahaz was King of Judea, I rectify the Copyist's error.—F. F.

The Levites Reconsecrate the Temple.

- 12 Then the Levites arose;—Mak-hath, ben-Amasi, and Joal-ben-Azarihu, of the Beni Kabth; and of the Beni Merari, Kish-ben-Abdi, and Azarihu-ben-Jkhalelal; and from the Ghersoni, Joakh - ben - Zimah, and Aden-ben-Joakh; and from the Beni Alizafan, Shimri and Javal; and from the Beni Asaph, Zekerihu, and Mathanihu. And from the Beni Heyman, Jekhoal, and Shimai; and from the Beni Jeduthun, Shemiah, and Azial;—who collected their relatives, and consecrated themselves, and went, as the King ordered, to the business of the EVER-LIVING,—to purify the House of the LORD. But the Priests preceded them to the House of the EVER-LIVING, to purify it, and they flung out all the defilement that they found in the Sanctuary of the EVER-LIVING, and the Court of the LORD'S House, and the Levites carried it out to the brook of Kidron.
- 17 They began on the first day of the first month to cleanse, and on the eighth day of the month they reached the Porch of the EVER-LIVING, and consecrated the House of the EVER-LIVING for eight days, and finished on the sixteenth day of the first month.

(726 B.C.) They report the Purification to the King, and he Reconsecrates the Temple.

- 18 They then went to the presence of King Hezekiah, and said:—"We have cleansed all the House of the EVER-LIVING, and the Altar of Burnt-offerings, and all its instruments, and the Table of the Showbread, with all its appliances, and all the instruments which King Ahaz defiled in his reign, by his crimes,—we have repaired and consecrated, and you can see them before the Altar of the EVER-LIVING."
- 20 King Hezekiah consequently made ready, and assembled the nobles of the City, and they went up to the
- 21 House of the EVER-LIVING, and brought seven bullocks and seven rams, with seven lambs, and seven perfect goats, for sin offerings, for the Kingdom, and for the Sanctuary, and for Judea, and commanded to the Descendants of Aaron,—the Priests and Levites,—to offer them

on the Altar of the EVER-LIVING. So they slaughtered the bullocks, and 22 the Priests took the blood and sprinkled it upon the Altar. Then 23 they brought the Goats for the Sin-offerings before the King, and the Parliament, and they laid their hands upon them. The Priests afterwards 24 slew them, and made with their blood Sin-offerings on the Altar, to expiate for all Israel; "Because," said the King, "let the Sin-offerings, be offered for all Israel."

He also appointed the Levites in 25 the House of the EVER-LIVING, with cymbals, and lutes, and harps, as David, and Gad, the King's Seer, with Nathan the Preacher, had ordained;—He ordained the same from the hand of the EVER-LIVING, by the medium of his Preachers.

So the Levites stood with the 26 Davidian instruments, and the Priests with trumpets, when Hezekiah com- 27 manded to offer the Burnt-offering on the Altar, and as the Offering began, they sang of the EVER-LIVING with trumpets, and by hand on the Davidian instruments of the King of Israel. Then all the Senate bowed, 28 and the Singers sang, and the trumpets sounded, until the whole of the Offerings were completed. And, 29 when the Offering was completed, the King knelt, and his guests bowed with him, and Hezekiah the King, 30 and his Nobles requested the Levites to praise the EVER-LIVING in the words of David, and Asaph the Seer. So they praised him gladly, and bowed themselves and worshipped.

Then Hezekiah spoke and said:— 31 "Now you have filled your hand for the EVER-LIVING, approach and bring Sacrifices and Thank-offerings to the House of the LORD."—So the Assembly brought offerings, and all of a willing heart, offered up. Consequently the number of the 32 Offerings that the Parliament brought were seventy bullocks, a hundred rams, and two hundred lambs, as a Burnt-offering to the EVER-LIVING for all of them.

The Levites called to Help in the Consecration.

But the Consecration was six hun- 33 dred bullocks, and three thousand sheep, so that the Priests were too 34 few, and were not able to strip the

- whole of the Burnt-offerings, therefore their relatives, the Levites had to help them, until the completion of the work, and until the Priests should consecrate themselves, for the Levites were more right-hearted to the consecration of themselves than the Priests. And they also burnt the most of the fat of the Thank-offerings, and the drink-offerings with the Burnt-offerings, and arranged the Services of the EVER-LIVING'S House.
- 35 So Hezekiah, and all the People were pleased at what GOD had provided for the People, for the affair was unexpected.

Hezekiah invites all Israel to a Royal Festival to God.

- 80 Hezekiah next sent to all Israel and Judea, and wrote a letter to Ephraim and Manasseh, to invite them to the House of the EVER-LIVING at Jerusalem, to make a Passover to the EVER-LIVING GOD of Israel. For the King, and his Nobles, and all the Parliament at Jerusalem had decided to make a Passover in the Second Month, because they were not able to make it at its proper period, for the Priests were not consecrated in sufficient numbers, and the People had not collected to Jerusalem. So the thing was right in the opinion of the King, and in the opinion of all the Parliament. Consequently they fixed by a Decree to send abroad a proclamation to all Israel from Barsheba to Dan, for them to come to make a Passover to the EVER-LIVING GOD of Israel at Jerusalem,—for not many made it according to the Scriptures. Runners were therefore sent with letters from the hand of the King and the nobles of all Israel and Judea, as the King had commanded, to say to the Children of Israel:—
- "Return to the EVER-LIVING GOD of Abraham, of Isaac, and of Israel, and He will return to the fugitive remnant of you from the hand of the Kings of Ashur;—and be not like your ancestors, and your countrymen who have risen against the EVER-LIVING GOD of your fathers, Who delivered them from the wasting you now see. Do not now stiffen yourselves, like your fathers! Give your hand to GOD! Come and make

yourselves holy, as He is Holy for Ever, and serve your EVER-LIVING GOD, when He will turn His indignant anger from you. For when you turn to the EVER-LIVING, your brothers and children will find compassion before those who captured them, and will be returned to this land; for your EVER-LIVING GOD is gentle and merciful, and will not turn away from you,—if you return to Him."

(726 B.C.) **Hezekiah's Appeal Ridiculed.**

So the Runners went from City to City in the country of Ephraim and Manasseh, and as far as Zebulon, but they were a subject of scorn and laughter for them. Except that some persons from Manasseh and Zebulon obeyed, and came to Jerusalem. In Judea, however, the hand of the EVER-LIVING was given to them, with one heart to act upon the order of the King and nobles in the affair of the EVER-LIVING. Consequently a great many people collected at Jerusalem to keep the Feast of Unfermented Bread in the Second Month. A very great crowd, who rose up and overturned the pagan Altars which were in Jerusalem, and overthrew all the Incense-Altars and flung them into the Kidron brook, and slew the Passover on the fourteenth of the Second Month. Then the Priests and the Levites became ashamed, and consecrated themselves, and brought Burnt-offerings to the House of the EVER-LIVING, and stood at their duty as Decreed in the Laws of Moses the MAN of GOD,—the Priests sprinkling the blood from the hand of the Levites.

For there were many in the Parliament who had not consecrated themselves, therefore the Levites conducted the Killing of the Passovers, for all who were clean for the Sanctuary of the LORD;—Because of the crowds of people; the crowds from Ephraim, and Manasseh, and Issakar, and Zebulon, who had purified themselves.—Thus they ate the Passover, but not according to the Records. But Hezekiah prayed for them, and said, "O EVER-LIVING, be kind, and expiate for it to every one whose heart is settled to seek for GOD,—the EVER-LIVING

GOD of our ancestors,—although not according to the cleansings of the 20 Sanctuary." And the EVER-LIVING listened to Hezekiah, and accepted the people.

The Feast of Unleavened Bread Restored.

21 So the Children of Israel who were found in Jerusalem, made the Feast of Unfermented Bread for seven days with great gladness, the Levites and Priests giving thanks to the EVER-LIVING day by day with powerful 22 instruments unto the LORD. While Hezekiah spoke to the heart of every skilful Levite who showed good will for the EVER-LIVING. And the Assembly ate for seven days of the Sacrifices of the Altar, and Thank-offerings, and confessed to the EVER-LIVING GOD of their fathers.

A Second Feast.

23 Then all the Parliament decided to celebrate for seven days after. So they made a Festival of seven days, 24 when Hezekiah King of Judah gave up to the Assembly a thousand bullocks, and seven thousand sheep; and the nobles gave to the Assembly a thousand bullocks, and ten thousand sheep, and many Priests consecrated 25 themselves. Then all the Parliament of Judah with Priests and Levites rejoiced, with all the crowd who came from Israel, and the foreigners who came from the country of Israel, 26 and the residents in Judea. So there was great Festivity in Jerusalem;—for from the days of Solomon-ben-David, King of Israel, there had never been like that in Jerusalem.

726 B.C.) A National Destruction of Idols.

31 And when they had finished all this, all the Israelites who had been there, went out to the towns of Judea and smashed the Columns, and cut up the Lust-Booths and overturned the Mounds, and the Altars in all Judea, and Benjamin, and Ephraim, and Manasseh totally. Then all the Children of Israel returned each to his own home, and village.

Hezekiah restores National Worship.

2 After that Hezekiah restored the Courses of the Priests and Levites,

with the regulations for the work of each band of the Priests and Levites. For the Burnt-offerings, and for the Thank-offerings, for Ministrations, and for Thanks-givings, and for Praise at the Gates of the Lord's Camp. And the King gave from his 3 own property the Burnt-offerings for the Morning Sacrifice, and the Evening Sacrifice; for the Sabbaths; and for the Months; and for the Assemblies; as they were prescribed for in the Laws of the EVER-LIVING.

He also commanded the residents 4 in Jerusalem; "Give gifts to the Priests and Levites, because they instruct you in the Laws of the EVER-LIVING." And when the order 5 was promulgated, the Children of Israel heaped up the first-fruits of corn, and wine, and oil, and honey, and all the produce of the land. Many also brought the tythes. The 6 Children of Israel, and Judah, with the residents in the villages of Judea, also tythed the cattle and sheep, and dedicated the tythes to the Sanctuary of their EVER-LIVING GOD, and brought and heaped them in heaps. They began in the third Month 7 collection, and completed it in the seventh month, when Hezekiah and 8 the nobles went and examined the stacks, and thanked the EVER-LIVING, and the People of Israel.

Decision as to Distribution of the Tythes.

Hezekiah then enquired of the 9 Priests and Levites about the stacks, when Azarihu the Priest, the Head 10 of the House of Zadok, answered him and said; "From when the Offerings began to come to the House of the EVER-LIVING, we have had enough food and plenty to spare; for the EVER-LIVING has blessed His people, and this great mass remains."

Hezekiah re-organizes the Endowments of the National Church.

Consequently Hezekiah ordered to 11 store it in the chambers of the House of the EVER-LIVING. So they stored it. And brought in the offerings, and 12 tythes, and gifts, honestly, and appointed over them Konenihu, the Levite; and Shimai his brother as his assistant; with Jekhial, and Azarihu, 13 and Asahal, and Jerimoth, and Josabad, and Alial, and Ismakihi, and

Mathath, and Ben-Hihu, officers under the hand of Konehiu, and Shimai his brother, whom Hezekiah the King appointed, and Azeriah, the Governor
 14 of the House of GOD But Koraben-Imnah, the Levite, the Door-keeper on the East, was Superintendent of the Vows made to GOD, to distribute the offerings made to the EVER-LIVING, and the consecrated
 15 gifts, with Adan under his hand, and Miniamin, and Jeshua, and Shemihu, Anarihu, and Shekanihu, in the Cities of the Priests, as Trustees to distribute to their associates their
 16 shares, whether great or small; along with those on the Genealogical records, from the age of three years and upwards, with all who entered the House of the EVER-LIVING, to serve from day to day in their Services, and Ministrations, in their
 17 Courses. With the Genealogized Priests, by their ancestral Houses; and the Levites, from the age of three years and upwards, in their
 18 Trusts by their Courses. And for the registration of all infants, wives, and sons, and daughters, belonging to the whole aggregate, for it was entrusted to them as a Sacred
 19 duty. And for the Descendants of Aaron in the pasture lands of their Cities, in all, city by city, men were appointed by name to pay to every male; and the salaries to the Priests, and to all the Registered Levites.
 20 Hezekiah did this in all Judea, and acted well, and rightly, and truly before his EVER-LIVING GOD.
 21 For in every work that he began,—in the Services of the House of GOD,—or in the Law,—or in the Ordinances,—he sought his GOD with all his heart, in the work,—and he prospered.

(713 B.C.) **Senakerib assails Judea.**

32 After these events, and this faithfulness, Senakerib King of Ashur came and advanced against Judea, and encamped against the Fortified Cities, to clutch them for himself.
 2 But when Hezekiah saw how Senakerib advanced, to fight resolutely
 3 against Jerusalem, he consulted with his Nobles and Generals how to obstruct the waters from the springs that were outside the City,—and they
 4 helped him. So they collected many people, and turned the springs aside, and the brook that wound through the

country, reflecting;—"Why should the King of Ashur come and find plenty of water?" They also strengthened
 5 and rebuilt the whole of the wall that had become dilapidated, and heightened the towers, and formed another outer wall, and repaired the fortress of the City of David, and made missiles and plenty of shields.

He also placed Military Officers 6 over the people, and collected them to himself in the Square of the Tower Gate, and spoke to their hearts and said,

"Be bold and courageous! and 7 fear not, nor be depressed at the face of the king of Ashur; or at the face of all the rabble who are with him, for there are more with us, than with him. With him there is an arm of
 8 flesh;—with us is our EVER-LIVING GOD to help, and to fight our battles."

And the people were pleased at the speech of Hezekiah, King of Judah.

(710 B.C.) **Senakerib sends his General against Jerusalem.**

After that Senakerib, the King of 9 Ashur, sent his Minister to Jerusalem, against Hezekiah, King of Judah, and all of Judea who were with him in Jerusalem; but himself with his Commanders was at Lakish, and they said:

Senakerib's Speech.

"Thus asks Senakerib, King of 10 Ashur! Upon what do you rely, that you remain in the Fortress of Jerusalem? Let not Hezekiah se-
 11 duce you, to give you to Death, by Famine and Thirst, by saying, 'Our EVER-LIVING GOD will rescue you from the hands of the King of Ashur!' Is that not Him whose Mounds and
 12 Altars Hezekiah has thrown down? and commanded to Judea and Jerusalem, saying, 'You shall worship at a single Altar, and offer incense on it?' Do you not know what I, and my
 13 fathers have done to all the Peoples of the Countries? Were the Gods of the Nations of the Countries able to rescue their lands from My Hand? Who among all these Gods of the Nations
 14 whom My Ancestors desolated,—who has been able to rescue them from My Hand? So now, let not Hezekiah
 15 deceive you, no, seduce you. Like

that,—and do not trust to him!—For none of all the Gods of any Nation or Kingdom has been able to rescue his people from My Hand, or from the hand of My Fathers! So that GOD of yours cannot rescue you from my hand!"

- 16 His Officers declaimed still more against the EVER-LIVING GOD, and against Hezekiah, His servant. He also wrote letters to insult the LIVING GOD of Israel, and said to Him, "You are like the Gods of the Nations of the Countries who could not rescue their Peoples from My Hand! So the GOD of Hezekiah cannot rescue His people from My Hand!" Then they shouted with a loud voice in Judith to the People of Jerusalem who were on the wall, to terrify and dispirit them, so that they might capture the City. They consequently spoke of the GOD of Jerusalem as of the Gods of the Peoples of the earth, made by the hands of men!

- 20 But Hezekiah the King, and Isaiah-ben-Amoz the Preacher, prayed about this, and cried to the Heavens, and the EVER-LIVING sent His Messenger, and destroyed all the soldiers of the Army, with its Commander, and Generals, in the camp of the King of Ashur. So he returned disgraced back to his own country, and went to the House of his God, and the progeny of his own bowels caused him to fall there by the sword.

- 22 Thus the EVER-LIVING saved Hezekiah and the inhabitants of Jerusalem from the hand of Senakerib King of Ashur, and from the hand of all, and turned them back. Consequently many brought gifts to the EVER-LIVING at Jerusalem, with congratulations to Hezekiah, King of Judea, and he was raised in the opinion of all the Nations after that.

Hezekiah is taken Ill.

- 24 At this period Hezekiah was ill nearly to death, but he prayed to the EVER-LIVING, Who answered him, and performed a sign for him. But Hezekiah did not repay to Him in return; for his heart was proud. Therefore anger came upon himself, and Judea, and Jerusalem.

(710 B.C.) Hezekiah's Prosperity.

- 26 Then Hezekiah lowered the pride of his heart, and the People of

Jerusalem with him, so that the anger of the EVER-LIVING did not come upon them in the days of Hezekiah. Then Hezekiah became 27 rich and very greatly honoured, so he made himself treasuries for the silver and gold, and precious stones, and for the spices, and the shields, and 28 all his costly furniture, and barns to collect corn, and wine, and oil; and yards for all kinds of cattle; and cattle and flocks for the yards. He 29 also made villages for himself, and acquired sheep and oxen in abundance; for GOD gave him very great Prosperity. It was Hezekiah also 30 who turned the upper waters of the Gihon, and conducted them to a bed on the West of the City of David, for Hezekiah succeeded in all that he did.

But, however, in the affair of the 31 Scientific Inquirers, who were sent to him from Babel, to enquire about the remarkable Event which had happened to the Earth, GOD left him, to test him, and know all his heart.¹

But the rest of the doings of Hezekiah, and his piety, they can be seen written in the Visions of Isaiah-ben-Amoz, the Preacher, in the History of the Kings of Judah and Israel.²

(698 B.C.)

Then Hezekiah slept with his 31 fathers, and they buried him on the top of the Tombs of the Descendants of David, and made a mourning for him. After his death all Judea, and the inhabitants of Jerusalem, elected Manasseh, his son King in his stead.

(698 B.C.) Manasseh begins to Reign.

Manasseh was twelve years old at 33 his coronation, and reigned fifty-five years in Jerusalem.

¹ NOTE.—Ch. 32, v. 31. This referred to the going back of the Shadow on the Dial, which the Chaldean Astronomers had noted, and enquired after, as the Greek pagan Historians tell us they informed Alexander the Great that it was one of the wonders they had recorded in their Scientific Books. See Professor A. L. Totton's Chronology.—F. F.

² NOTE.—Ch. 32, v. 32. This statement and that in Ch. 16, v. 22, of II. Chronicles, prove, I think, that the Prophet Isaiah was the writer of the Six Historical Books, from Judges to Second Kings inclusive, and accounts for their masterly and philosophic style as compared to those later written records of the family of David, called "The Chronicles."—F. F.

The Idolatry and Wickedness of Manasseh.

2 But he did wrong in the eyes of the EVER-LIVING, like the abominable heathen, whom the EVER-LIVING had driven out from before the children of Israel, and went and rebuilt the monu-
3 ments that Hezekiah his father had overturned, and raised altars to Balim, and made Lust-booths,—and bowed to all the Host of the skies,
4 and served them. He also built altars in the House of the LORD, where the EVER-LIVING had said to Jerusalem, HIS NAME should be for ever!
5 Yes! He built altars to all the Host of the skies, in the Second Court of the House of the EVER-LIVING! He, himself, also, passed his children to the fire in the Valley of Ben-hinom! and to clouds, and snakes, and incantations; and practised necromancy with ventriloquists; and did much evil in the sight of the EVER-LIVING,
7 to provoke Him. He also placed an Image of the Imagination which he had formed, in the House of GOD; of which GOD had said to David, and Solomon his son, "In this House, and in Jerusalem, which I have chosen out of all the Tribes of Israel,
8 to fix My NAME for ever. And I will not again turn the foot of Israel off from the ground that I appointed for their fathers;—if only they will practise all that I directed them, and all My Laws, and Institutions, and Decrees by the hand of Moses."

(577 B.C.)

9 Yet Manasseh seduced Judea, and the inhabitants of Jerusalem, to practise depravity more than the Heathen whom the EVER-LIVING wasted before the face of the Children of Israel. The EVER-LIVING,
10 however, spoke to Manasseh and to his people, but they would not listen. Consequently the EVER-LIVING brought upon them the Generals of the Army of the Kings of Ashur, who took Manasseh with hooks, and chained him in chains, and transferred him to Babel, when in his distress he appeased the anger of the EVER-LIVING GOD, and humbled himself very greatly before the GOD of his fathers, and prayed to Him,
13 Who pitied, and listened to his sup-

plication, and restored him to Jerusalem, to his Kingship. Then Manasseh acknowledged that the EVER-LIVING was GOD.

Manasseh Repents his Apostasy, and Restores God's Worship.

After that he built an outer wall to the City of David, alongside of the brook Ghihon, and extending to the Fish-gate, and around the hill, and it was very high. He also placed Military Officers in all the Fortified Cities of Judea; and threw out the foreign Gods, and the Image from the House of the EVER-LIVING, and all the altars he had built on the Hill of the LORD'S House, and in Jerusalem, and flung them out of the City. Then he
16 rebuilt the Altar of the EVER-LIVING, and sacrificed upon it Thank-offerings, and confessed, and promised to the EVER-LIVING, to serve the LIVING GOD of Israel. However, the people
17 still sacrificed at the Mounds, but only to the EVER-LIVING GOD.

Summary of his Life.

But the other acts of Manasseh,
18 and his prayer to his GOD, and the speeches of the Seers, who addressed him in the NAME of the LIVING GOD of Israel, can be seen in the Histories of the Kings of Israel, with his
19 prayer, and the pity shown him, with all his sins and wickedness, and the places in which he built mounds, and set up Lust-booths, and Idols before he repented, can be read as recorded in the Books of the Seers.

(641 B.C.)

At last Manasseh slept with his
20 fathers, and they buried him in his own Palace, and Amon his son reigned in his place.

Amon begins to Reign.

Amon was twenty-two years old at
21 his coronation, and reigned two years in Jerusalem, and did evil in the sight
22 of the EVER-LIVING, as Manasseh his father had done; and to all the Idols that his father had made Amon sacrificed and served. And he never
23 repented before the EVER-LIVING, as his father Manasseh repented; but Amon himself offended more.

(639 B.C.) **Amon Murdered by his Ministers, who are afterwards Murdered by a Popular Revolution.**

24 His Ministers consequently conspired against him, and killed him in
25 his own Palace. But the People of the country assailed all the conspirators against King Amon; then the country people elected Joash his son King in his place.

(641—634 B.C.) **Joshiah begins to Reign. His good Life and Conduct.**

34 Joshiah was eight years old at his coronation, and reigned thirty-one
2 years in Jerusalem, and did right in the eyes of the EVER-LIVING, and walked in the ways of his Ancestor David, and turned not to the right or
3 the left, but in the eighth year of his reign, while he was yet a youth, he began to seek the God of his Ancestor David; and in the twelfth year began to cleanse Judea and Jerusalem from the Mounds and Lust-booths, and
4 Images, and Castings. He had the Altars to the Balim smashed in his own presence; and cut down the Images of the Sun that were elevated over them, and ground to powder the Lusts, and Idols, and Castings, and scattered the dust on the surface of the graves of the sacrificers to them. He also burnt the bones of the Priests on their Altars.—Thus he cleansed Judea and Jerusalem, with the Cities of Manasseh, and Ephraim, and Simeon, and as far as Naphthali; he destroyed
7 them all round, when he broke the Altars, and the Lusts, and Images, and reduced them to powder, and cut down all the Images of the Sun, in the land of Israel. Then he returned to Jerusalem.

(630 B.C.) **Joshiah Repairs the Temple.**

8 Thus in the eighteenth year of his reign, when he had cleansed the country, and the Temple, he ordered Shaphan-ben-Azalihu, and Shamihu, Governor of the City, and Joakh-ben-Joakhaz, the Recorder, to repair the
9 Temple of the EVER-LIVING. So they went to Hilkihu, the High Priest, and delivered the money to repair the House of God, which the Levites

who guarded the Threshold had collected from the hands of Manasseh and Ephraim, and from all the Remnant of Israel, and from all Judea, and Benjamin, and which they had brought to Jerusalem, and he paid it
10 into the hands of the Superintendents who did the work at the House of the EVER-LIVING, and they paid it to the workmen who worked in the LORD'S House to mend and repair the Temple. They also paid it to the carpenters
11 and masons, and bought stone from the cutters, and timber for girders, and rafters, for the houses that the Kings of Judah had destroyed. And
12 the men did their work faithfully, and the Directors over them were, Jakhath, and Abdiu;—Levites from the Beni Merari; and Zekariah, and Meshulam, from the Beni Kahth; to Superintend, and Levites who all understood carpentry work. They
13 superintended the labourers, and directed all the work done, in one sort or the other. But the accountants, and architects, and valuers were from the Levites.

(624 B.C.) **The Autograph Copy of the Law engraved by Moses on Tablets, discovered.**

Once when they were drawing
14 money from the Treasury of the House of the EVER-LIVING, Hilkihu the Priest found the Book of the EVER-LIVING'S Laws, in the handwriting of Moses.¹

So Hilkihu the Priest spoke to 15 Shaphan the Secretary and said: "I have found the Book of the Law in the House of the EVER-LIVING"; and Hilkihu handed the Book to

¹ NOTE.—Ch. 34, v. 14. It must not be inferred by the reader that no other copies of the Law by Moses were previously in existence in the hands of the Public of ancient Israel, until this copy was found in the Temple library, for such copies are frequently alluded to in the two books of Chronicles, to say nothing of similar allusions in Samuel and Kings, works of several centuries earlier date than the Chronicles. What is said by the Sacred Historian is, that the ACTUAL ORIGINAL COPY IN THE HAND-WRITING OF MOSES was now discovered amongst the other Public Records of the Nation, and it is to us a most important statement, in the face of the scepticism of our day. Hence I specially note this passage. The actual Hebrew is, **הַיְסֵפֶר הַזֶּה הָיָה לְפָנֵינוּ**. That is "The actual engraving of the Law of the EVER-LIVING in the hand of Moses."

16 Shaphan. Thus Shaphan took the Book to the King, and reported to the King saying:—

"All that you committed to the hands of your servants has been done. For they have removed the money found in the House of the EVER-LIVING, and given it to the custody of the Superintendents, and to the hands of those working in the business." Shaphan the Secretary further informed the King saying, "Hilkihu the Priest has given me a Book." Then Shaphan read from it to the King. But when the King heard the words of the Law, he tore his robes.—

20 Then the King commanded Hilkihu, and Akikam - ben - Shaphan, and Abdon-ben-Mikah, and Shaphan the Secretary, and Asiah, the King's servant, to: "Go and enquire of the EVER-LIVING, about me, and about the remnant in Israel, and in Judea, regarding the Book that has been found. For a great anger of the LORD may be poured on us, because our ancestors have not regarded the Commands of the EVER-LIVING, to practise all that is written in this Book."

Huldah's Reply.

22 So Hilkihu and the King's Messengers went to Huldah the Preacheress, the wife of Shalum-ben-Thokahth-ben-Khasrah, Keeper of the Wardrobe, who resided in Jerusalem, in the Seminary, and asked her about it; when she replied to them:—

"Thus says the EVER-LIVING GOD of Israel! 'Say to the man who sent you to me,—thus says the EVER-LIVING, I will bring evil on this place, and on its inhabitants.—The whole of the curses written in the Book that you read before the King of Judah; because you forsook Me, and burnt incense to Seducing Gods, by which they provoked Me in every act of their hand. Therefore I will pour My indignation on this place, and it will not be extinguished! But to the King of Judah who sent you to enquire of the EVER-LIVING,—Say thus to him: ' Thus says the EVER-LIVING GOD of Israel about the things you have heard.

27 "'Because your heart is impressionable, and you were humble before GOD, when you heard His words

against this place, and against its inhabitants, and humbled yourself before Me, and tore your robes, and wept before Me, I also have listened, says the EVER-LIVING. Therefore I will gather you to your fathers, and you shall be added to your Tomb in peace, and your eyes shall not see all the misery that I will bring on this place, and on its inhabitants!'" So they related this Message to the King.

The King Assembles the Parliament on the Matter.

The King consequently sent and collected all the Magistracy of Judea to Jerusalem, when the King ascended to the House of the EVER-LIVING, and all the Parliament of Judea with him, and the People of Jerusalem, with the Priests and Levites, and all the Public, from the greatest to the least, and read in their hearing all the contents of the Book of Laws which had been found in the LORD'S House. After that the King stood up on his platform, and made an Agreement before the EVER-LIVING to walk after the Lord, and to keep His Commands, and Evidences, and Institutions with all his heart, and all his mind, and to practise the realities of the Covenant written in that Book. He then stationed all who were present in Jerusalem, and in Benjamin; and they with the inhabitants of Jerusalem made the same Promise to GOD, the GOD of their fathers. So Josiah expelled all the abominations from the whole country that belonged to the Children of Israel, and compelled all resident in Israel to serve, Yes, to serve the EVER-LIVING GOD.—They did not turn from the following the LIVING GOD of their fathers all his days.

(623 B.C.) King Josiah makes a Passover.

Josiah afterwards made a Passover to the EVER-LIVING in Jerusalem, and slew the Passover on the fourteenth day of the First month, when he appointed the Priests to their duties, and exhorted them to the services of the House of the EVER-LIVING, and commanded the Levites, to instruct all Israel about their duties to the LORD; and, "To take the Holy

Ark to the apartment that Solomon, the son of David, King of Israel had built. "Let it no more be borne on your shoulders.—Serve your EVER-LIVING GOD now, with the People of 4 Israel; and arrange yourselves by your Ancestral Houses, according to your Divisions, as recorded by David King of Israel, and by the records of 5 his son Solomon, and attend to your duty by sections of Ancestral Houses, with your brothers, the sons of the People, and the Divisions of the Ancestral Houses of the Levites. So 6 kill the Passover, and consecrate yourselves, and unite with your brothers to practise the Command of the EVER-LIVING, sent by the Hand of Moses."

Joshiah gives a free Passover.

7 Joshiah then gave to the Children of his People lambs from the sheep, and young goats, for the Passover, to all present, to the number of thirty thousand, and three thousand oxen. These were the private property of the King.

The Gifts of his Ministers.

8 And his Ministers gave of free will to the People, the Priests, and the Levites,—Hilkihu, and Zekarihu, and Jehkial, the Leaders of the House of GOD, they gave to the Priests for their Passover two thousand and six hundred (lambs), and three hundred 9 oxen. Koneuihu and Shimihu, and Nathanael, his brother, and Khashabihu, and Javal, and Jozabad, nobles of the Levites, gave to the Levites for their Passover, five thousand (lambs), and five hundred oxen. 10 Thus the Service was prepared, and the Priests appointed, and the Levites in their Divisions, according to the order of the King. And they killed the Passover. Then the Priests sprinkled from their hands, and the Levites 11 stripped, and removed the Burnt-offering that had to be presented by the Sections of Ancestral Houses of the Children of the People, and approached the EVER-LIVING, as prescribed in the Book of Moses. 12 And the same with the oxen. They then roasted the Passover with fire, as Decreed, and boiled the Consecrations in boilers and cauldrons, and pans, and distributed to all the Chil- 13 dren of the People; and afterwards

prepared for themselves, and for the Priests, because the Priests, the Descendants of Aaron, were offering Burnt-offerings from the Dawn until night. So the Levites prepared for themselves, and for the Descendants of Aaron.

The Choir Restored.

The Singers, also, the Descendants 15 of Asaph, and Heman, and Jeduthun, the Royal Seer, and the Door-Keepers from Gate to Gate, who could not themselves go away from their duty, like their brothers,—the Levites prepared for them. They also prepared 16 for all the Services of the EVER-LIVING on that day, in making the Passover, and offering the Burnt-offerings, upon the Altar of the LORD, as King Josiah commanded.

Thus the Children of Israel who 17 were present at that time made the Passover, and the Feast of Unfermented Bread for seven days. No 18 Passover like this was made in Israel from the days of Samuel the Preacher, by all the Kings of Israel. They did not make a Passover such as Josiah made, with the Priests and Levites, and all Judah and Israel present, with the inhabitants of Jerusalem.— Josiah made this Passover in the 19 eighteenth year of his reign.

(610 B.C.) Pharaoh Neko Invades Judæa.

After all this when Josiah had 20 repaired the Temple, Neko, King of the Mitzeraim came up to attack Karkemish on the Frath,¹ but Josiah went out to oppose him. When he 21 sent Messengers to ask, "What is there between you and I, King of Judah?—I have not prepared to-day against you, but against the House I am at war with, and GOD commanded me to make haste.—Restrain yourself from opposing GOD Who is with me, and He will not destroy you."

Josiah, however, would not turn 22 from opposing him, but determined to fight, and would not listen to the statements of Neko from the mouth of the EVER-LIVING, but went to battle with him on the plain of Megiddo, where the Archers shot 23 King Josiah. So the King said to his servants, "Take me to the rear;

¹ Euphrates.

- 24 —for I am badly wounded!" His servants consequently took him to the rear from amongst the chariots, and placed him on another chariot he had, and they carried him to Jerusalem, where he died, and was buried in the Tombs of his fathers. But all Judea and Jerusalem mourned over
- 25 Josiah. Jeremiah also lamented over Josiah, and all the Men and Women Singers speak in their Laments of Josiah to this day, and they are remembered in Israel, and can be seen written in the Elegies.
- 26 For the rest of the events of Josiah, and his piety in accordance to the Written Laws of the EVER-
- 27 LIVING, and his Speeches, the first and the last, are recorded in the Records of the Kings of Israel and Judah.

(610 B.C.) *The People Elect as King Jhoahaz.*

- 30 Then the People of the country took Jhoahaz - ben - Josiah, and crowned him in his father's stead, at Jerusalem. Jhoahaz was twenty-three years of age at his coronation, and reigned three months in Jerusalem, for the King of the Mitzeraim expelled him from Jerusalem, and fined the country a hundred talents of silver, and a talent of Gold. The King of the Mitzeraim also made Aliakam King over Judea and Jerusalem, and changed his name to Jhoiakim. Then Neko took Jhoahaz his brother and sent him to the Mitzeraim.

(610 B.C.) *Jhoiakim dethroned by Nebukadnezzar.*

- 5 Jhoiakim was twenty-five years old at his coronation, and reigned eleven years in Jerusalem, but did evil in the
- 6 eyes of the EVER-LIVING GOD, and Nebukadnezzar, King of Babel advanced against him, and bound him in chains, and carried him to Babel.
- 7 The rest of the doings of Jhoiakim, and the depravities he committed, and were habitual with him, are written in the Records of the Kings of Israel
- 8 and Judah. But Jhoiakim, his son reigned after.

(607 B.C.) *The Vicerealty of Jhoiakim under Nebukadnezzar.*

- 9 Jhoiakim was eighteen years old at his coronation, and reigned three

months and ten days in Jerusalem, and did wrong in the sight of the EVER-LIVING; But, at the turn of the year King Nebukadnezzar sent and had him brought to Babel, with the precious vessels of the House of the LORD, and made Zekeriah his brother King over Judea and Jerusalem.

(599 B.C.) *Zekeriah's Vicerealty under Babylon.*

Zekeriah was twenty-one years of age at his coronation, and reigned eleven years in Jerusalem. But he did wrong in the eyes of the EVER-LIVING GOD. He did not submit and repent at the words of Jeremiah, the Preacher, from the mouth of the EVER-LIVING; and also he revolted from Nebukadnezzar to whom he had sworn obedience by GOD, and stiffened his neck, and encouraged his heart, against turning to the EVER-LIVING GOD of Israel. All the Nobles, also, the Priests and the People, heaped crime upon crime, with all the depravities of the Heathen, and defiled the House of the LORD, which had been Consecrated in Jerusalem. Although the EVER-LIVING GOD of their fathers sent to them, by the hand of His Messengers, diligently sending, because He was grieved for His People, and for their sons. But they jeered at the Messengers of GOD and despised His Messages, and were disgusted at His Preachers, until the indignation of the LORD arose against His People without remedy, and he brought up against them the King of the Kasdim, who slaughtered their choice young men in the Consecrated House, and had no pity over boy or girl, old man, or grey-haired — He gave all to his power!

(588 B.C.)

And all the vessels of the House of GOD, great or small, and the Treasures of the House of the EVER-LIVING, and the Treasures of the King, and his Nobles, he carried the whole to Babel. Then he burnt the House of GOD, and threw down the walls of Jerusalem, and burnt all the Palaces with fire, and destroyed all their costly furniture, and transported to Babel the remnants from the sword, and they became slaves to him, and his children, until the Empire of the King of Persia, and accomplished the

Message from the EVER-LIVING by the mouth of Jeremiah, until the land had enjoyed its Sabbaths, for all the time it was waste, it rested, for a complete seventy years.

(536 B.C.) **Cyrus Proclaims Freedom to the Jewish Captives of Babylon.**

22 But in the first year of Kuresh, King of Persia, was completed the promise of the EVER-LIVING by the

mouth of Jeremiah, and the EVER-LIVING aroused the spirit of Kuresh, King of Persia, and he passed a proclamation to all his Empire, and also recorded it in writing, to command;—

"Thus says Kuresh King of Persia ²³ to all the Kingdoms of the earth; the EVER-LIVING GOD of the Heavens gave to me the whole Empire of the earth. He has also appointed me to build Him a Temple in Jerusalem, which is in Judea. Whoever of His People is with you,—the LORD GOD is with him, let him go on."

THE END OF THE SECOND BOOK OF CHRONICLES.—THE HISTORY OF THE HOUSE OF DAVID.

THE END.

THE
NEW TESTAMENT IN MODERN ENGLISH.

THE
NEW TESTAMENT

IN
MODERN ENGLISH.

BEING THE
NEW TESTAMENT OF OUR LORD AND
SAVIOUR JESUS CHRIST.

NEWLY TRANSLATED DIRECT FROM THE ACCURATE
GREEK TEXT OF

DRS. WESTCOTT AND HORT,

BY

FERRAR FENTON, M.R.A.S., M.C.A.A.

WITH SOME CRITICAL NOTES

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ORDER OF THE BOOKS
OF
THE NEW TESTAMENT.

	PAGE		PAGE
JOHN	1	I. THESSALONIANS	206
I. JOHN	29	II. THESSALONIANS	208
MATTHEW.....	34	I. TIMOTHY	210
MARK	67	II. TIMOTHY	213
LUKE	88	TITUS.....	216
ACTS OF THE APOSTLES	124	PHILEMON	217
ROMANS.....	159	HEBREWS.....	218
I. CORINTHIANS	171	JAMES.....	227
II. CORINTHIANS.....	184	I. PETER	231
GALATIANS	192	II. PETER	235
EPHESIANS	196	II. JOHN	237
PHILIPPIANS.....	200	III. JOHN	238
COLOSSIANS	203	JUDE	238
		REVELATION.....	239

PREFACE TO THE NEW TESTAMENT.

THE Translator believes he can claim for his Version of the Scriptures both of the Old and New Testaments, that it is the only one ever made into our language absolutely direct from the original Hebrew and Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To attain this end, for nearly forty years he never read the New Testament except in the Greek, and for several years the Old in the Hebrew and Chaldee, so as to arrive at their meaning from the ancient writers themselves alone. He also has had before him no theological or historic theories to assail or support; his one aim having been to show the import of the Scriptures, for the following reasons:—

In early manhood, about 1852, he became convinced, after a study of the then called German School of Biblical Criticism, but now the Higher Critics, that unless the Sacred Scriptures were translated afresh into current spoken English, a belief in the Christian Religion as a Faith would perish, for that by the unavoidable ignorance of the Old Translators, and the obsolete dialect of the A. V. and subsequently the Revised Version, its documentary basis had become unintelligible to us.

In 1883 the Pauline Epistles were issued, and met with the direct approval of the late Professor BLACKIE, of Edinburgh, and the heartiest appreciation of the general public, Christian, literary and illiterate, British and foreign, alike.

This portion of the work, however, together with the other books comprised in the New Testament, has been translated afresh from the excellent Greek Text of Drs. WESTCOTT and HORT. To these eminent scholars the Translator desires to express his indebtedness; as also to the late Bishops WORDSWORTH and BLOOMFIELD, Professor ALFORD, and others. And for invaluable assistance received from many friends—both clerical and lay—in the revision of the work, the heartiest thanks are hereby tendered. Special mention must be made of the critical examination made by an accomplished Finnish gentleman, who has compared the whole with the Original Texts of Professor TISCHENDORF and others, besides personally assisting in the English composition.

The present issue thus constitutes a fresh translation entirely founded upon Drs. Westcott and Hort's critically accurate Greek Text, and with all weak or faulty renderings corrected. To it the Translator has added critical notes, to passages seeming to require them, and he hopes they may be of use to his readers.

During its progress this work has been approved by Dr. TAIT, Archbishop of Canterbury; Dr. BENSON, Archbishop of Canterbury; Prof. J. S. BLACKIE, of Edinburgh University; Prof. OLIVER WENDELL HOLMES, of Boston, U.S.A.; Prof. C. A. L. TOTTEN, of Yale University, U.S.A.; the Very Rev. E. PLUMPTRE, D.D., Dean of Wells; The Rev. H. S. CHAMPNEYS, Rector of Epperstone; The Rev. J. BOWEN, B.D., Rector of St. Lawrence, Pembroke; KESHUB CHUNDR SEN, Calcutta, India; The Rev. H. STRETTON, Vicar of Eastville, Lincs; The Rev. CHARLES GARRETT, Ex-President of the Wesleyan Conference; The Rev. J. DAVIS, D.D., Ontario, Canada; and numerous others, who urged the Translator to complete his work by a version of the whole Bible on the same plan, which he has now accomplished, by the help of God.

FERRAR FENTON.

THE GOSPEL AS RECORDED BY ST. JOHN.

INTRODUCTORY NOTE.—The Gospel of John is here placed first in order for the following reasons:—

- (1) This Gospel is specially the Doctrinal Record of our Lord's life. The Great Teacher has here elaborated the thought and purpose of God concerning His plan of salvation by a Gift; and upon this basis have been formulated and propagated the doctrines of the Christian faith. This record should therefore precede the Historical Narratives. All those passages which I put between brackets [—] are comments of the Evangelist upon his narrative, made in his old age, when he translated it into Greek from his original Hebrew for the Greek Churches.
- (2) There is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists. For a discussion on this subject the reader is referred to "WHAT THINK YE OF THE GOSPELS?" by the Rev. J. J. Halcombe (Edinburgh; T. & T. Clark), and Bishop Westcott's "ST. JOHN'S GOSPEL."

"The Word" and Creation.

- 1 The WORD existed in the beginning, and the WORD was with God,
- 2 and the WORD was God. He was present with God at the beginning.
- 3 All came into existence by means of Him; and nothing came into existence
- 4 apart from Him; What originated in Him was Life; and the Life was
- 5 the Light of Mankind. That Light shines in the darkness; but the darkness did not absorb it.

"The Word" and the Light.

- 6 A man came, sent from God; his
- 7 name was John. He came for witness, in order that he might give evidence concerning that Light, so that all might believe through him.
- 8 He was not himself the Light; his mission was to give evidence concerning that Light. The real Light was
- 9 that which enlightens every man coming into the world. He was in
- 10 the world, and the world was created by means of Him; yet the world did not recognise Him.
- 11 He came to His own home; but His own family did not welcome
- 12 Him. But whosoever welcomed Him, believing in His power, He bestowed upon them the right to become children
- 13 of God. They were not begotten from blood, nor from natural desire, nor yet from the design of man; but from God Himself.

"The Word" and Mankind.

- 14 And the WORD became incarnate, and encamped among us—and we gazed upon His majesty, such majesty

as that of a Father's only Son—full of beneficence and truth.

[John gave evidence concerning 15 Him, proclaiming:

"This was the One concerning Whom I said, 'He Who follows me takes rank above me; because He existed before me.'"]

So out of His fulness we were all 16 supplied, with gift heaped upon gift. Although the Law was given through 17 Moses; the true gift came through Jesus Christ. No one has ever yet 18 seen God; He has been made known by the only Son,¹ Who exists in union with the Father.

The Deputation from Jerusalem.

Now, this is the evidence given by 19 John, when the Judeans of Jerusalem sent priests and Levites in order that they might ask him,

"Who are you?" Without attempt- 20 ing to deny it, he frankly stated, "I am not the Messiah." "What then?" 21 asked they. "Are you Elijah?"² He replied, "I am not." "Then are you the Prophet?"³ "No," he replied. 22 They therefore asked him, "What are you? Tell us, in order that we may give an answer to those who sent us. What do you say about yourself?"

He replied: "I am but a voice pro- 23 claiming in the desert, 'Make ready the highway for the Lord,' as was foretold by the prophet Isaiah."⁴

¹ Some of the oldest authorities read THE ONLY God.

² Mal. iv. 5. ³ Deut. xviii 15. ⁴ Isa. xl. 3.

24 Now the deputation had been sent
25 by the Pharisees. They therefore
asked him:

"Why do you then baptize, if you
are not the Messiah, nor Elijah, nor
yet the Prophet?"

26 In reply, John said to them:

"I baptize in water; but among
you is standing One Whom you know
not—He Who follows me. His shoes
I am not even worthy to unfasten."

28 This interview took place in Beth-
any on the other side of the Jordan,
where John was then baptizing.

John's Testimony to the People.

29 On the following day he saw Jesus
coming towards him, and exclaimed:

"See the Lamb of God, Who takes
30 away the sin of the world! This was
the One about Whom I said, 'There
follows me a Man Who takes rank
above me, since He was in existence
31 before me.' I did not myself know
Him; but I came baptizing in water,
in order that He might be manifested
to Israel."

32 John also gave further evidence,
saying:

"I saw the Spirit descending from
heaven in the likeness of a dove, and
alighting upon Him. Yet I should
33 not myself have known Him; but He
Who sent me to baptize in water,
He said to me, 'Upon Whomsoever
you see the Spirit descending and
alighting, He is the Baptizer in Holy
34 Spirit.' And I have myself seen, and
have given my evidence that this is
the Son of God."

The Testimony of Disciples.

35 Again, on the day after that, John
was standing along with two of his
36 disciples; and watching Jesus walk-
ing, he exclaimed:

"See! there is the Lamb of God!"

37 The two disciples, hearing him
speak in this way, followed Jesus.
38 Jesus, turning round, and observing
them following, asked them:

"What do you seek?"

In reply, they asked: "Rabbi
[which, when translated, means
Teacher], where are you staying?"

39 "Come, and you shall see," He
said. They accordingly went and
saw where He was staying, and re-
mained with Him for the rest of that
day; it was then about four o'clock
in the afternoon.

Andrew, the brother of Simon Peter, 40
was one of the two who heard the
remark of John, and followed Him.
He first of all sought out his own 41
brother Simon, and told him:

"We have found the Messiah,"
[which, when translated, means, in
Greek, the Christ]. Andrew then took 42
Simon to Jesus. Jesus, looking at
him, said: "You are Simon, the son
of John; you shall be called Kephias"
[which, when translated, means a
Stone, or Peter].

Philip and Nathanael.

At a subsequent time Jesus desired 4:
to return to Galilee; and, meeting
Philip on the way, He said to him:

"Follow Me."

Now Philip belonged to Bethsaida, 4:
the native town of Andrew and Peter.
Philip sought out Nathanael, and said 4:
to him:

"The One to Whom Moses referred
in the law, and of Whom the Prophets
also wrote, we have found in Jesus,
the son of Joseph, Who came from
Nazareth."

Nathanael, however, asked:

"Is it possible that anything good 4:
can come out of Nazareth?"

"Come and see," replied Philip.

Jesus, seeing Nathanael coming to- 4:
wards Him, remarked about him:
"Here is an Israelite indeed, in whom
there is no duplicity."

"What do You know concerning 4:
me?" asked Nathanael.

"Before ever Philip called you,"
replied Jesus, "while you were under
the fig-tree, I saw you."

"Teacher!" Nathanael answered 4:
Him, "You are the Son of God; You
are King of Israel."

"Do you really believe," asked 5:
Jesus, "because I said I had seen you
beneath the fig-tree? You will see
far more than that. Most assuredly 5
I tell you," He added, "you shall see
the heaven open, and the messengers
of God ascending and descending
upon the Son of Man."¹

The Marriage at Cana.

Three days later there was a mar- 2
riage at Cana of Galilee; and the
mother of Jesus was present; and 2
Jesus was invited to the marriage,
with His disciples. And when the 3

¹ Gen. xxviii. 12.

wine ran short, Jesus was spoken to by His mother, who said to Him :

" They have no more wine."

4 Jesus, in reply to her, said :

" What is that to you and Me, mother ? My time has not yet come."

5 His mother then said to the attendants :

" Whatever He bids you, let it be done."

6 Now there were standing there, for the Jewish purifications, six stone water-jars, holding from two to three firkins.

7 Jesus said to them :

" Fill the jars with water."

They accordingly filled them to the brim. He then said to them :

" Now pour out, and take it to the master of the festival." They accordingly did so.

9 And when the master of the festival had tasted the water, which had become wine (not knowing where it came from, although the servants who had drawn the water knew), he called the bridegroom, and said to him :

10 " A man usually serves out the best wine at the beginning, reserving the inferior until the guests have tasted ; but you have kept the best wine until now."

11 This, as a beginning of His evidences, Jesus performed in Cana of Galilee, and displayed His majesty ; and His disciples believed in Him.

12 After that, He went down to Capernaum, Himself, His mother, His brothers, and His disciples ; and stayed there not many days.

First Visit to Jerusalem.

13 Now when the Jewish Passover was near, Jesus went up to Jerusalem. 14 And entering the temple, He found dealers in oxen, and sheep, and pigeons, as well as money-brokers transacting their business. Then, 15 having made a whip of cords, He drove all out of the temple, including the sheep and oxen ; and He scattered the money of the brokers, 16 overturning their stands ; and said to the pigeon-dealers :

" Take these outside ; do not turn My Father's house into a market."

17 His disciples were then reminded that it was written :

ZEAL FOR YOUR HOUSE WILL CONSUME ME.¹

¹ Psa. lxxix. p.

The Jews then addressed Him, asking :

" What proof do You show us for doing this ?"

19 " Demolish this temple," Jesus answered, " and in three days I will rear it."

" This temple has been building for 20 forty-six years," replied the Jews ; " and will You rear it in three days ?"

21 He, however, spoke about the temple of His body. Afterwards, 22 when He was raised from the dead, His disciples remembered that He had said this ; and they believed the Scriptures, as well as the statement of Jesus.

Jesus and the People.

Now while He was among those of 23 Jerusalem, at the feast of the Passover, many believed on His Name, seeing the proofs which He gave. Jesus, on His part, however, did not 24 trust Himself to them ; because He knew all ; and because He had no 25 need that any one should give Him evidence about man ; for He Himself knew what was in man.

Jesus and Nicodemus.

There was, however, among the 3 Pharisees, a man named Nicodemus, one of the Judean princes. He came to 2 Him during the night, and said to Him :

" Rabbi, we know that You are a Teacher come from God ; because no one could produce the proofs which You do unless God were with him."

3 " Most assuredly I tell you," replied Jesus, " that unless any one is born from above, he cannot see the Kingdom of God."

Nicodemus therefore asked :

4 " How can a man be born when he is old ? Can he be conceived of his mother a second time, and be born ?"

5 " Most assuredly I tell you," replied Jesus, " that if a man is not born from water and Spirit, he is unable to enter into the Kingdom of God. That which 6 is born from the flesh is flesh ; and that which is born from the Spirit is spirit. Do not be surprised that I told 7 you, ' You must be born from above.' The wind indeed, blows where it 8 pleases, and you hear its sound ; but yet you neither see whence it comes from, nor where it goes ; so it is with all born of the Spirit."

Nicodemus, answering Him, asked : 9 " How can this be ?"

- 10 "Are you the teacher of Israel," remarked Jesus, in response to him,
 11 "and yet unable to discern this? I tell you most certainly, that what we know, that we declare, and we witness to what we have seen; but you do not
 12 accept our evidence. If you do not believe when I tell you about earthly matters, how can you credit what I tell you relating to the heavenly? No one has ascended to the heaven, except the One Who descended from heaven—the Son of Man.¹ And as Moses lifted up the serpent in the desert, so it is necessary for the Son of Man to be lifted up; so that all believing in Him may have eternal life."

A Comment by the Evangelist.

- 16 [For God so loved the world that He gave the only-begotten Son, so that every one believing in Him should not be lost, but have eternal life. For
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"A man can obtain no success," John made answer, "unless it has been granted to him from heaven. You are yourselves witnesses of the fact that I stated, 'I myself am not the Messiah, but that I am sent as His forerunner.' The possessor of the bride is the bridegroom; but the friend of the bridegroom, who stands listening to him, is delighted with delight at the voice of the bridegroom. This pleasure, therefore, which is mine, is now complete. He must increase, but I myself decrease.

"He Who comes from above is above all. The one who originates from the earth is from the earth, and speaks from the earth. He Who comes from the heaven is above all; and He gives evidence of what He has seen and heard: yet His evidence is accepted by none.

[Whoever accepts His evidence is assured that it is Divine truth. For He Whom God has sent proclaims the message of God, because He did not grant the Spirit with limitation. The Father loves the Son, and has given all into His hand. Every believer in the Son possesses everlasting life; but whoever disregards the Son will not see life, but the wrath of God rests upon him.]

Visit to Samaria.

Then when the Lord learned that the Pharisees had heard told, "Jesus is securing and baptizing more disciples than John"—although Jesus Himself did not baptize, but only His disciples—He left Judea and returned to Galilee. It was necessary for Him, however, to pass through Samaria. He accordingly approached a town of Samaria, named Sychar, near the estate which Jacob gave to his son Joseph; and Jacob's well was there. Now Jesus, being wearied by the journey, seated Himself just as He was beside the well. It was then about noon.

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"How can You, being a Judean, ask a drink from me, a Samaritan woman?" [for Judeans do not associate with the Samaritans.]

10 "If you had recognised the gift of God," Jesus answered her, "and Who He is Who is saying to you, 'Give Me a drink,' you would have asked from Him, and He would have given you Living Water."

11 "Sir," the woman replied, "You have no draw-bucket, and the well is deep; where then have You the
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- 24 desires such to be His worshippers. God is Spirit; and those worshipping Him must worship in spirit and truth."

The woman said to Him: "I know 25 that Messiah, the One Who is called Consecrated, is coming; when He Himself arrives, He will tell us all."

Jesus said to her, "I AM; He Who 26 speaks to you."

At this point, His disciples returned; 27 and they were much surprised to find Him talking with a woman. Yet none asked, "What are You discussing?" or, "What do You talk to her about?"

The woman leaving her draw- 28 bucket, thereupon went off to the town, and said to the men:

"Come here! see a Man Who has 29 told all I have ever done! Must not this be the Messiah?"

So they left the town, and were 30 coming towards Him. In the meantime His disciples pressed Him, saying,

"Master, take something to eat."

But He answered them, "I have 32 food to eat, of which you know nothing."

The disciples then began asking 33 each other,

"Has any one brought Him food?"

"My food," Jesus said to them, "is 34 to do the will of My Sender, and to accomplish His work. Do you not 35 say, 'The harvest comes with the fourth month'? See! Look up, I tell you, and survey the fields; for they are already white for harvesting. Now the reaper receives wages, and 36 gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this thought 37 is truth: 'THE SOWER IS ONE, AND THE REAPER ANOTHER.'¹ I have sent 38 you to reap that which you have not cultivated; others have cultivated, and you enter into their cultivation."

The Work in Sychar.

Many of the Samaritans of that 39 town believed in Him on account of the statement of the woman, asserting, "He told me all that I had ever done."

When, therefore, the Samaritans 40 came, they invited Him to remain with them; and He stayed there two days. Many more then believed be- 41 cause of His own discourse; and they 42 said to the woman:

"We no more believe through your assertion, for we have heard Him our-

¹ Micah vi. 15.

selves; and we see that He is truly the Saviour of the world."

Second Visit to Galilee.

- 43 Now after these two days He took His departure from there for Galilee; 44 although Jesus had Himself declared that a prophet has no honour in 45 his own country. Then when He arrived in Galilee, the Galileans welcomed Him, having seen all that He had done at Jerusalem during the festival; for they also went to the festival.

The Nobleman's Son Cured.

- 46 He returned then to Cana of Galilee, where He had made the water wine. Now there was a nobleman, whose son was ill at Capernaum. This man having learned that Jesus had arrived in Galilee from Judea, went to Him, begging that He would go down and cure his son; for he was at the point 48 of death. Jesus therefore said to him, "Unless you see signs and wonders, you will not believe." 49 "Come down, Sir," said the nobleman, "before my boy dies." 50 "Go away," Jesus answered him; "your son lives." The man accordingly believed what Jesus had told him, and went away. 51 As he was returning home, however, his servant met him, saying, "Your boy is alive." 52 He therefore asked them the hour at which he began to recover. They replied: "Yesterday, at one o'clock the fever left him." 53 The father then recognised that that was the very time at which Jesus said to him, "Your son lives." And he himself believed, as well as his whole 54 family. This again, as a second sign, was effected by Jesus while passing from Judea into Galilee.

Second Visit to Jerusalem.

- ### The Cure at the Pool of Bethesda.
- 5 After this there was a Judean festival; and Jesus went up to 2 Jerusalem. Now there is in Jerusalem, near the sheep-market, a public bath, called in Hebrew, Bethesda, having 3 five covered walks, in which lay a great number of sick people, blind, lame, paralyzed.¹

¹ Some very old MSS., but of no recognised authority, here insert an interpolated passage.

And there was a man there who had 5 been detained by his sickness for thirty-eight years. Jesus, noticing 6 him prostrate, and knowing that he had been ill for a long time, asked him:

"Do you desire to become well?"

"Sir," replied the sick man to Him, 7

"I have no one to throw me into the bath when the water is agitated; but while I am coming, some one else goes down before me."

Jesus said to him, "Rise up, take 8 up your rug, and walk."

And the man was at once restored; 9 and, taking up his rug, he began to walk.

Sabbatarianism.

That day, however, happened to be the Sabbath. The Judeans therefore 10 said to the restored man:

"This is the Sabbath; it is not allowable for you to carry your rug about."

But he answered them:

"The Man Who made me well, told me Himself to take up my rug, and walk."

They then asked:

"Who is the fellow that said to you, 'Take it up and walk?'"

The restored man, however, did not 11 know who He was; for a crowd being on the spot, Jesus had withdrawn Himself. Jesus afterwards met him 12 in the temple, and said to him:

"Reflect! you have been made well; sin no more, so that nothing worse may come to you."

The man then went away, and re- 13 ported to the Judeans that it was Jesus Who had made him well. The 14 Judeans for this reason began to persecute Jesus, because He had done it upon the Sabbath. Jesus, however, 15 said to them:

"My Father is working until now; and I will work."

For this reason the Judeans sought 16 to murder Him; because He was not only breaking the Sabbath, but also called God His own Father, thus making Himself equal to God.

somewhat to the following effect:—"Expecting the agitation of the water; (4) for an angel of the Lord at stated times descended to the bath, and agitated the water. Then whoever first went down, after the disturbance of the water, was relieved of whatever disease he happened to be afflicted with."—See Westcott and Hort's *Greek Testament and Appendix*.

The Prerogatives of the Son.

19 Jesus, therefore, addressed them, saying:
 "I tell you very truly, the Son is able to do nothing from Himself, unless He sees the Father doing it; for whatever He may do, the Son also does the same. For the Father regards His Son, and shows Him all that He Himself is doing; and, indeed, He will show Him greater works than these, so that you will wonder. For, as the Father raises the dead, and restores to life; thus also the Son restores to life whoever He pleases. For the Father decides nothing; but has deputed every decision to the Son; in order that all may honour the Son, as they honour the Father. Those who do not honour the Son, cannot honour the Father Who sent Him. I tell you truly, that whoever listens to My teaching, and trusts in My Sender, possesses eternal life, and will not come into judgment, but has passed out of death into life. I tell you most assuredly, that the time will come, and has even now come, when the dead shall listen to the voice of the Son of God; and the hearers will live. For as the Father possesses life within Himself, so He has conferred upon the Son the possession of life within Himself; and He has also invested Him with authority to execute His decision, because He is Son of Man. Do not be surprised at this; because the time comes, in which all those in the graves shall hear His voice, and shall come out: those who have done good to a resurrection of life; and those who have done evil to a resurrection of judgment.

The Testimony of God to Christ the Life.

30 "From Myself I can do nothing; as I hear, so I decide, and My decision is right: because I do not seek My own purpose, but the purpose of My Sender. If I should testify about Myself, My evidence would not be reliable. There is another witness for Me; and I know that the evidence which he gave about Me is reliable. 31 You have yourself sent to John, and he has given evidence to the truth. I do not, however, accept the evidence of a man; but I mention this, in order 32 that even you may be saved. He was the burning and the shining lamp: and

you were willing to be delighted for a time with its light; but I have better evidence than that of John; for the works which the Father has appointed Me to accomplish—these works which I am doing—give evidence about Me, that the Father has sent Me. And the Father Who sent Me has Himself given evidence concerning Me. You have never at any time listened to His voice, nor looked upon His Ideal; and you have not His thought dwelling in you, because you do not believe the One Whom He has Himself sent. You search the Scriptures, because you imagine in them to have eternal life; and they are the witnesses about Me: yet you do not desire to come to Me, so that you might have life. I do not crave human honour; but I have known you, that you have not the love of God in yourselves. I have come with the power of My Father, and yet you do not receive Me. If another should come with his own power, you would accept him! How can you possibly believe, taking approval, as you do, from one another; while you do not desire the rectification which comes from the only God? Do not imagine, however, that I will accuse you before the Father. But one accuses you: Moses, in whom you trust! For if you had believed Moses, you would have believed Me; for he wrote about Me. But if you disbelieve his writings, how can you rely upon My statements?"

Feeding the Five Thousand.

After this, Jesus went beyond the lake of Galilee, near Tiberias. And a large crowd was following Him, because they saw the wonders which He effected upon the sick people. And Jesus climbed up the mountain, and there sat down along with His disciples. At that time the Judean festival of the Passover was near. Jesus then looking up, and seeing that a large crowd came towards Him, remarked to Philip:

"Where shall we buy bread, so that all these may eat?"

He said this to test him, for He Himself knew what He was about to do.

"Twenty pounds' worth of bread," Philip answered Him, "would not be sufficient to satisfy them, even if each of them only took a little."

- 8 One of the disciples, Andrew, Simon Peter's brother, observed to Him :
- 9 " There is a little lad here who has five barley loaves and two fishes ; but what are they among so many ? "
- 10 " Make the people sit down," said Jesus ; for there was plenty of grass at that spot. So the men sat down, to the number of about five thousand.
- 11 Jesus then took the loaves, and having given thanks, He distributed to those reclining ; and in the same manner, as much of the fish as they wished.
- 12 Then, when they were satisfied, He said to His disciples :
- " Collect now the broken pieces which are left, so that nothing may be lost."
- 13 They accordingly collected them, and filled twelve bags with the broken pieces of the five barley loaves which
- 14 the eaters had to spare. Then when the people saw the evidence which He had produced, they exclaimed :
- " This must certainly be the Prophet Who was to come into the world."

Walking on the Water.

- 15 Jesus, perceiving then that they were about to come and seize Him, for the purpose of making Him king, again withdrew Himself to the mountain alone. And when dusk arrived, His
- 17 disciples went down to the lake ; and having embarked in a boat, they were returning over the lake, in the direction
- 18 of Capernaum. But darkness had now arrived, and Jesus had not yet come to them. The water was also getting rough, on account of the violent wind then blowing. When, however, they had rowed about two miles, they observed Jesus walking upon the water, and approaching the boat ; and they
- 20 were terrified. But He said to them :
- " I AM ; be not afraid ! "
- 21 They, therefore, very willingly took Him into the boat ; and the boat went straight towards the land they steered for.

Christ the Bread of Life.

- 22 On the following day, the crowd upon the other side of the lake, knowing that there had been no boat there except the one in which the disciples had embarked ; and that Jesus did not embark in the boat along with His disciples, who had departed by themselves (although other boats had come
- 23 from Tiberias, near to the spot where

they had eaten bread, after the Lord had given thanks) ; so when the crowd saw that neither Jesus was there, nor yet His disciples, they themselves embarked in the boats, and came to Capernaum, searching for Jesus. And finding Him across the lake, they asked : " When, Teacher, did You come here ? "

" I tell you most assuredly," Jesus answered them, " you search for Me, not because you have seen evidences ; but because you have eaten of the bread, and have been satisfied. Strive not only for that perishable food ; but also for that lasting into eternal life, which the Son of Man will give to you : for Him has God the Father marked out."

They therefore asked Him :

" What, then, must we do, in order that we may carry out the purposes of God ? "

" This is the purpose of God," Jesus answered them, " that you believe in Him Whom He sent."

They therefore asked Him :

" What evidence, then, do You produce, so that we may see it, and confide in You ? What can You do ? Our forefathers ate the manna in the desert, as it is written :

HE GAVE THEM BREAD TO EAT FROM OUT OF HEAVEN."¹

Jesus, however, said to them :

" I tell you assuredly, Moses did not himself give you that bread from heaven ; but My Father will give you the real bread from heaven : for the bread of God is He Who descends from heaven, and gives life to the world."

They, therefore, said to Him :

" Give us, Sir, this bread always."

Jesus answered them, " I am the Bread of Life : the one who comes to Me will never hunger ; and the one who believes in Me will never thirst. I have also told you that although you have seen, yet you have not believed. Every one whom the Father gives Me will come to Me ; and whoever comes to Me I will not cast out : for I descended from heaven not to carry out My own intention, but the intention of My Sender. And this is the intention of My Sender, that of all which He has entrusted to Me, I should lose nothing, but should restore it at the last day. This, also, is the

¹ Psa. lxxviii. 24.

intention of My Father, that every one who sees the Son, and confides in Him, should possess eternal life; and I will restore him at the last day."

41 The Judeans then muttered concerning Him, because He said, "I am the Bread which descended from heaven; and they said:

"Is not this fellow Jesus, the son of Joseph, Whose father and mother we know? How then can He now say, 'I came down from heaven'?"

43 Jesus replied, and said to them: 44 "Do not mutter to one another. No one is able to come to Me, unless the Father Who sent Me draws him; and 45 I will restore him at the last day. It is written in the prophets:

AND THEY SHALL ALL BE TAUGHT FROM GOD.¹

"Every one who has listened to the Father, and learnt, comes to Me.

46 Not that any one has seen the Father, except He Who was with God; that 47 One has seen the Father. I tell you most decisively that the believer pos-

48 sesses eternal life. I am the Bread of 49 Life. Your forefathers ate the manna in the desert, and died. This is the 50 Bread coming down from heaven, so that any one may eat of it, and not

51 die. I am the Living Bread, which descended from out of heaven: if any one should eat of this Bread, he will live for ever; and the Bread also is My body, which I will give for the life of the world!"

52 The Judeans then discussed with one another, asking, "How can this Man give us His body to eat?"

53 Jesus therefore said to them:

"I tell you most certainly that unless you eat the body of the Son of Man, and drink His blood, you do not possess life in yourselves. Who-

54 ever eats My body, and drinks My blood, has eternal life; and I will restore him at the last day: for My

55 body is a true food, and My blood is a true drink. Whoever eats of My

56 body, and drinks of My blood, abides with Me, and I with him. As the living Father sent Me, I also live through the Father; so that the one who eats

57 Me, shall also live through Me. This is the Bread descending from heaven; not such as that of which your forefathers ate and died. Whoever eats of this Bread shall live for ever."

¹ Isa. lii. 13.

He spoke this in a synagogue, as 59 He was teaching in Capernaum.

The Effect of the Discourse.

Many even among the disciples, 60 however, on hearing this declaration, remarked:

"This is an extraordinary declaration! who can listen to it?"

But Jesus perceiving in Himself 61 that His disciples complained about it, He said to them:

"Does this make you stumble? Then what if you should see the Son 62 of Man ascending to where He was at first? The Spirit is the life-giver; the 63 body is worth nothing. The ideas which I have expressed to you are spirit and are life. There are some 64 among you, however, who do not believe." [Because Jesus knew from the first who the unbelievers were, and who it was that would betray Him.]

Continuing, He said, "For this 65 reason I forewarned you that none can come to Me, unless it be given to him from the Father."

Disaffected Disciples.

Many of His disciples hereupon 66 turned back, and accompanied Him no longer. Jesus, therefore, said to 67 the twelve:

"Do you also not desire to go away?"

Simon Peter answered Him, "To 68 whom, Master, can we go? You have the ideals of eternal life. And 69 we are confident and satisfied that You are the Holy One of God."

Jesus answered them, "Have I not 70 chosen you, the twelve, and one of you is a Traitor?" He here referred to 71 Judas Simon Iscariot; for that man, who was one of the twelve, was about to betray Him.

After this Jesus travelled in Galilee; 7 for He would not travel in Judea, because the Judeans were seeking to murder Him.

Third Visit to Jerusalem.

When the Judean feast of Taber- 8 nacles was near, His brothers said to 3 Him:

"Remove from here and go into Judea, so that those disciples of Yours may also see the works which You do; for no one does anything privately 4 who desires to become famous himself. If You do them, exhibit Yourself to

- 5 the world." For even His brothers did not believe in Him.
- 6 Jesus, therefore, answered them: "My opportunity has not yet arrived; but your opportunity is always at hand. The world cannot hate you; but it hates Me, because I give evidence against it, that its doings are wicked. You yourselves can go up to the festival; I am not going up yet to this festival, because My time is not yet fulfilled."
- 9 And, having told them this, He stayed in Galilee.

Discourses at the Feast of Tabernacles.

- 10 When His brothers had gone up to the festival, however, He also went up Himself—not publicly, but quietly.
- 11 The Judeans were, however, searching for Him at the festival, and kept asking, "Where is He?"
- 12 And there was much muttering among the crowds respecting Him. Some even said, "He is a benefactor"; while others exclaimed, "Not He! on the contrary, He deceives the multitude." None, however, spoke openly about Him, for fear of the Judeans.
- 14 When, however, the festival was half over, Jesus went up to the temple, and began teaching. The Judeans then, in their astonishment, exclaimed: "How can this fellow know theology, having never studied?"
- 16 Jesus, in reply to them, said: "My teaching is not My own, but that of My Sender. If any one desires to conform to His purpose, he will recognise the doctrine, whether it originates from God, or whether I speak from Myself. The man who speaks from himself studies his own reputation; but the One Whose aim is to honour His Sender, He is true, and there is no falsehood in Him.
- 19 Has not Moses given you the law? yet none of you observe the law! Why do you aim at murdering Me?"
- 20 The crowd replied, "You have a demon. Who wants to murder You?"
- 21 "I have done one thing," said Jesus in reply to them, "and you were all astonished.
- 22 "Moses instituted the circumcision among you for a purpose (not, however, that it originated with Moses, but with your ancestors); and you
- 23 circumcise a man on the Sabbath. If,

then, a man is circumcised on a Sabbath, so that the law of Moses may not be disregarded, why are you furious against Me because I have restored a grown man to perfect health on a Sabbath? Do not decide at a glance, but think out the decision judicially."

Some of those of Jerusalem then re- marked:

"Is not this the Man Whom they wish to murder? Yet here He is speaking in public, and they say nothing to Him! Perhaps, however, the authorities have come to recognise the fact that this Man is the Messiah?"

[Others said], "We know where this fellow comes from; but when the Messiah comes, no one will know from where He comes."

Jesus therefore shouted, when teaching in the temple, saying:

"You both know Me, and know from where I come; and that I have not come from Myself. But My Sender is true, Whom you do not know. I know Him; because I am from Him, and He Himself sent Me."

They therefore sought to arrest Him; yet none laid hands upon Him, because His time had not arrived. Among the crowd, however, many believed in Him, and said:

"When the Messiah does come, will He produce more proofs than this Man has done?"

An Attempt to Arrest Jesus.

The Pharisees heard the crowd muttering about Him in this way; and the chief priests and the Pharisees despatched officers to arrest Him.

Jesus therefore said: "For a little time, I am still with you, then I go to Him Who sent Me. You will search for Me, and fail to find Me; and where I am you are unable to come."

The Judeans, therefore, remarked to one another thus: "Where will this fellow go, that we cannot find Him? Surely He will not go to the Dispersion among the Greeks, and teach the Greeks? What is the Man's meaning, when He says: 'You will search for Me, and fail to find Me?' and where I am, you are not able to come?"

Now on the closing day, the great day of the festival, Jesus stood up, and called aloud, exclaiming:

"If any man is thirsty, let him come

38 to Me and drink. Whoever trusts in Me, as the Scripture says,

RIVERS OF LIVING WATERS SHALL FLOW OUT FROM HIS HEART."¹

39 [He said this, however, in reference to the Spirit, which the believers in Him were afterwards to receive; for The Spirit was not yet revealed, because Jesus had not yet been glorified.]

40 Many among the crowd, hearing this declaration, then began to say: "This is certainly the Prophet."

41 Others remarked: "This is the Messiah." But some said: "What! does the Messiah come out of Galilee?"

42 Has not the Scripture said that the Messiah shall come from the race of David, and from Bethlehem, the village where David was?"

43 So a division took place among the crowd on account of Him. And some of them wished to arrest Him; yet no one laid hands upon Him.

45 The officers, however, returned to the chief priests and Pharisees, who asked them: "Why have you not brought Him?"

46 "No one ever spoke like this Man," they replied.

47 The Pharisees therefore retorted:

48 "Are you also led astray? Have any of the nobles or of the Pharisees believed in Him? But this mob, that know not the law, are contemptible."

50 Nicodemus, who was one of themselves, and who had previously come to Him, said to them: "Would our law convict a man, if it had not first examined about Him, and ascertained what He has done?"

52 They retorted, and said to him: "Are you also from Galilee? Search, and see that no prophet has ever sprung from Galilee."²

8 The Light of the World.

12 Jesus again addressed them, saying: "I am the Light of the world. My followers shall not walk in the darkness, but shall go out into the Light of Life."

¹ Zech. xiv. 8.

² The narrative of the sinful woman (chap. vii. 53 to chap. viii. 11) is rejected by the most competent authorities as a spurious interpolation. The question will be found fully discussed in the introduction to the larger edition of *Westcott and Hort's Greek New Testament* (page 299, section 388); and it is given as their opinion that this particular passage "has no right to a place in the Text of the Four Gospels." The language of the MSS. containing the passage varies considerably; but the generally accepted reading I have added at the

The Pharisees therefore said to 13 Him:

"You are giving evidence about Yourself; Your evidence is not reliable."

Jesus replied, and said to them: 14

"Although I give evidence about Myself, My evidence is nevertheless reliable; because I know from where I come, and where I go; but you neither know where I come from, nor where I am going. You condemn from a 15 human standpoint; I Myself condemn none. Yet even if I should condemn, 16 My decision would nevertheless be valid; because I am not alone, but I and He Who sent Me. Moreover, 17 in your own law it is written that the evidence of two men is valid. I am 18 witnessing about Myself; and the Father Who sent Me gives evidence about Me."

"Where is Your Father?" they 19 therefore asked Him.

Jesus answered: "You neither know Me, nor My Father. If you had known Me, you would have known My Father also."

These remarks were made by Jesus 20 in the treasury, while teaching in the temple; and none arrested Him, because His time had not yet come.

The Fate of the Unbeliever.

He, therefore, further said to them: 21

"I am going away, and you will search for Me, and will die in your sin. Where I am going, you are unable to follow."

The Judeans therefore said: 22

"Is He going to kill Himself? since He says, 'Where I am going, you cannot follow.'"

"You are from below," He an- 23 swered them; "I am from above: you belong to this world; I am not from this world. I therefore told you 24 that you would die in your sins; for unless you believe that I AM, you will die in your sins."

"You! Who are You?" they then 25 asked Him.

Jesus answered them: "What I told you from the beginning; I have 26 much to say and decide about you. But My Sender is reliable, and what I have learned from Him, that I declare to the world."

end of this Gospel, where it is placed as an appendix for reference, but not in any way as a part of the Sacred Text.

- 27 However, they did not perceive that He spoke to them about the Father.
- 28 Jesus, therefore, said to them :
 " When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing from My own self; but as the Father has instructed Me, I must speak. And My Sender is with Me; He has not left Me alone; because I do what is pleasing to Him everywhere."
- 30 While He was speaking in this way, many became believers in Him.

The Slavery of Sin.

- 31 Jesus said, therefore, to the Judeans who had not believed Him :¹
 " If you establish yourselves in My doctrine, you will in reality be My disciples; and you will recognise the truth, and the truth will set you free."
- 33 " We are the offspring of Abraham," they answered Him, " and have never at any time been enslaved to any one; what do You mean by saying, ' You will be set free ' ? "
- 34 " I tell you plainly," replied Jesus, " that whoever sins is a slave of sin. The slave does not constantly stay with the family; the Son stays permanently. If, therefore, the Son shall set you at liberty, you will be free in reality. I am aware that you are the offspring of Abraham; yet you plot to murder Me, because My thought has not a place in you. What I have seen with the Father I declare; and what you have learned from your father you also do."
- 39 They retorted, and said to Him, " Our father is Abraham."
- 40 " If you were children of Abraham," Jesus remarked, " you would continue the works of Abraham. But now you plot to murder Me; a Man who has told you the truth, which He learned from God. Abraham did not do so."
- 41 You do the works of your own father."
- 42 " We were not born of fornication," they answered Him; " we have the same Father, God."
- 42 " If God were your Father," Jesus said to them, " you would respect Me; for I came from God, and am here; for I have not come of Myself; but
- 43 He sent Me. Why do you not comprehend My language? Because you

will not listen to My message. You are from your father, the Devil; and it is your desire to practise the lusts of your father. He was himself a murderer from the first; and stands not by the truth, because there is no truth in him. When he speaks falsehood, he speaks in his own way; for he is a liar, and the father of such. Because I speak the truth, however, you will not believe Me. Who among you can convict Me of wrong? If I speak the truth, why will you not believe Me? Whoever is attracted by God, listens to the thoughts of God; for this reason you do not listen, because you are not in harmony with God."

The Judeans retorted, and said to Him: " Were we not correct in saying that you are a Samaritan, and have a demon? "

" I have not a demon," replied Jesus; " but I honour My Father, and you dishonour Me. I do not, however, strive for reputation for Myself; there is One Who investigates and judges. I tell you most assuredly that if a man holds on to My message, he will by no means see death for ever."

" Now we know that You possess a demon," the Judeans retorted to Him. " Abraham died, as well as the prophets; yet You say, ' If a man holds fast My message, he will not taste of death for ever.' Are You greater than our forefather Abraham, who died? and the prophets died. Who do You make Yourself? "

Jesus answered: " If I should praise Myself, My praise is worthless. There is My Father Who is praising Me; of Whom you say that He is your God; and you have not recognised Him; but I know Him. And if I should say that I do not know Him, I should be like yourselves, a liar. But I do know Him, and retain His message. Your father Abraham exulted that he should see My day; and he saw it, and was delighted."

" You are not yet fifty years old," said the Judeans to Him in reply, " and have You seen Abraham? "

Jesus said to them: " Most assuredly I tell you, before Abraham was born, I AM."

They then took up stones to hurl at Him; but Jesus became invisible, and went out from the temple.

Enesight for a Man born Blind.

As He was going along, He ob-

¹ NOTE ON V. 31.—It is clear from the sense, that the Greek negative "μη," "not," has been omitted from the Text by some early copiers, so I restore it, to retain the original purport.—F. F.

- served a man who had been blind from his birth.
- 1 His disciples accordingly asked Him: "Teacher, who sinned; this man, or his parents, in consequence of which he was born blind?"
- 2 "Neither did this man sin, nor his parents," replied Jesus; "but he is so, in order that the workings of God
- 3 may be displayed through him. I must do the business of My Sender while it is day; the night comes
- 4 when none are able to work. While I am in the world, I am the world's Light."
- 5 Spitting upon the ground as He said this, and mixing clay with the spittle,
- 6 He applied it to his eyes; and said to him: "Go, wash yourself in the bathing-place of Siloam" [which, when translated, means, Sent]. He therefore went and washed himself, and returned seeing.
- 7 The neighbours, and those who formerly saw him when he was a beggar, asked: "Did not this man sit and beg?"
- 8 Some said, "This is the man"; others, "No, but he is very much like him." He himself said, "I am he."
- 9 They therefore asked him, "How were your eyes opened?"
- 10 He replied, "The Man Who is called Jesus mixed clay, and applied it to my eyes, telling me to 'Go to Siloam, and wash yourself.' So I went, washed, and received my eyesight."
- 11 "Where is He?" they then asked him.
- 12 "I do not know," he replied.
- 13 They then took the man who had once been blind, before the Pharisees; for it was a Sabbath on which Jesus mixed the clay, and gave him
- 14 eyesight. The Pharisees therefore asked him again in what way he had gained his eyesight.
- 15 "He applied clay to my eyes," he answered them, "and I washed, and now see."
- 16 Some of the Pharisees therefore said: "That Man is not connected with God, because He does not observe the Sabbath."
- 17 "How could such evidences be effected by a sinful man?" remarked others. And they were divided among themselves.
- 18 They therefore asked the blind man once more: "What do you say about Him, seeing that He opened your eyes?"

- "That He is a Prophet," replied he. The Judeans, however, did not believe concerning him, that he had been blind, and had received his eyesight, until they called the parents of him who had received his eyesight, and questioned them: "Is this your son, who you say was born blind? How then does he now see?"
- "We know that this is our son, and that he was born blind," his parents answered: "but how he now sees we do not know; nor do we know who opened his eyes. He is old enough; ask him; he can speak for himself."
- His parents said this, because they dreaded the Judeans; for already the Judeans had decided, that should anyone acknowledge Him as Messiah, he should be expelled from the synagogue. It was for this reason that his parents said, "he is old enough; ask him."
- They accordingly recalled a second time the man who had been blind, and said to him: "Give thanks to God; we know that this fellow is wicked."
- "I do not know whether He is wicked or not," he replied; "one thing I do know, that having been blind, I can now see."
- "What did He do to you?" then asked him once more. "In what way did He open your eyes?"
- "I have already told you," he answered them, "and you would not listen; why do you want to hear it again? Do you really wish to become His disciples?"
- They accordingly abused him, and retorted: "You are His disciple; but we are the disciples of Moses. We know that God spoke with Moses; but as for this fellow, we know nothing about where He comes from."
- "Well, the wonder is that you should not know," the man exclaimed, in reply to them; "and yet He opened my eyes! We know that God does not listen to sinners; but if any one is God-fearing, and does His will, He listens to him. Since the beginning of time, any one opening the eyes of one born blind has never been heard of. If this Man were not from God, He would not be able to do anything."
- "You were from head to foot born in sins," they retorted, in reply; "and would you presume to teach us?" They accordingly kicked him out.
- Jesus learned that they had kicked him out; and meeting him, He

asked: "Do you believe on the Son of Man?"

- 36 "And Who is He, Sir?" he asked, "so that I may believe in Him."
 37 Jesus answered him, "You have seen Him, and it is Himself Who is now talking with you."
 38 "I believe, Sir," he exclaimed; and he bowed to Him.
 39 Then Jesus said: "I came into the world to be a Separator, so that those who do not see may see, and that those who see may become blind."
 40 Some Pharisees who were in His company, on hearing this remark, said to Him, "Surely we are not also blind?"
 41 "If you were blind," Jesus answered them, "you would not have sin; but because you say, 'We see,' therefore your sin remains."

The Allegory of the Sheep-fold.

- 10 "I tell you plainly, he who does not enter the sheep-fold through the door, but climbs in elsewhere, that man is a thief and a robber. But he who enters through the door is shepherd of the sheep. For him the door is opened by the door-keeper; and the sheep listen to his voice, and he calls his own sheep by name, and leads them out. And when all his own sheep have run out, he walks on before, and the sheep follow him, because they know his voice. A stranger, however, they will not follow; on the contrary, they will run away from him, because they do not know the voice of the strangers."
 6 This allegory was related by Jesus; but they did not understand what it was He was speaking to them about.
 7 Jesus, addressing them again, therefore said: "I tell you plainly, I am the Door of the sheep. All who came before Me were thieves and robbers; but the sheep did not listen to them.
 9 I am the Door. If any one enters through Me, he shall be safe; and he can come in, and go out, and find pasturage. The thief comes only in order that he may steal, kill, and destroy: I have come in order that they may enjoy life, and have it in abundance.

The Good Shepherd.

- 11 "I am the Good Shepherd: the Good Shepherd lays down His own life on behalf of the sheep. The mere servant, because he is neither shep-

herd nor owner of the sheep, on seeing the wolf coming, leaves the sheep, and takes to flight; and the wolf snatches and scatters them. He takes to flight because he is but a servant, and cares nothing about the sheep. I am the Good Shepherd; and I know My own, and My own know Me. And as thoroughly as the Father knows Me, I also know the Father; and I lay down My own life on behalf of the sheep. And I have other sheep beside these, which are not of this fold. Those also I must gather; and they will listen to My voice; and they will become one flock, one Shepherd. This is why the Father loves Me, because I lay down My own life, in order that I may receive it again. None can take it from Me; on the contrary, I resign it of My own free will. I have authority to resign it, and authority to take it back again. These are the instructions which I have received from My Father."

The Judeans divided about Jesus.

A division came again among the Judeans in consequence of these declarations. And many of them said: "He has a demon, and raves; why do you listen to Him?" Others remarked: "These are not the thoughts of a demoniac. Can a demon open the eyes of the blind?"

Fourth Visit to Jerusalem. The Discourse at the Dedication Festival.

After this, the festival commemorating the re-consecration of the temple took place at Jerusalem. It was then the winter-time; and Jesus was walking about in Solomon's aisle in the temple. The Judeans accordingly surrounded Him, and began asking Him: "How long are You going to keep our minds in suspense? If You are really the Messiah, tell us so plainly."

Jesus replied to them: "I have told you, yet you do not believe. The works which I do by the power of My Father, they are evidence in support of Me. But as for you, you disbelieve because you do not belong to My sheep. The sheep that are My own listen to My voice, and I know them, and they follow Me; and I give them eternal life, and they shall never at any time be lost, and no one is able to snatch them out of My hands.

29 What My Father has endowed Me with is mightier than all; and no one is able to wrest from the hand of My

30 Father. "The Father and I are one."

31 The Judeans again armed themselves with stones, for the purpose of stoning Him.

32 Jesus addressed them: "Many are the beneficent acts which I have done for you from the Father; for which of these acts would you stone Me?"

33 The Judeans answered Him: "We will not stone You for a beneficent work, but for blasphemy; and because You, although You are but a man, make Yourself out to be a god."

34 Jesus answered them: "Is it not written in your own law, I SAID,

35 YOU ARE GODS?¹ If they are called gods, to whom the message came from God (and the Scripture cannot be set aside), do you say of the ONE Whom the Father has consecrated

36 and sent to the world, 'You blaspheme,' because I said, 'I am Son

37 of God?' If I do not carry out the works of My Father, do not believe

38 Me; but if I am carrying them out, although you have no faith in Myself, have faith in what I do, in order that you may understand more and more that the Father is one with Me, and I one with the Father."

39 They then made another attempt to arrest Him; but He escaped from

40 their hands. He accordingly returned once more to the other side of the Jordan, to the locality in which John was at first baptizing; and there He

41 stayed. Many persons then came to Him; and they said:
"John, in fact, produced no evidence; but all that John said concerning this Man was true." And many persons there became believers in Him.

The Raising of Lazarus.

11 Lazarus of Bethany, the village of Mary and her sister Martha, was ill [and she was the Mary who bathed the Lord with perfume, wiping His feet with her hair, whose brother

3 Lazarus was ill]. The sisters, therefore, sent to Him, saying, "Master, Your very dear friend is now ill."
4 Jesus, on hearing it, however, remarked: "This illness is not for death; but, on the contrary, for rectification from God, so that the Son of God may be glorified through it."

¹ Psal. lxxxiii.

Jesus had a friendship with Martha, 5 her sister, and Lazarus. Yet, when 6 He heard that he was sick, He still remained two days at the place in which He was; but after that He said " to His disciples, " Let us return again to Judea."

"Teacher!" exclaimed His dis- 8 ciples, "the Judeans were just now attempting to stone You; and are You going there again?"

"There are twelve hours in the day, 9 are there not?" replied Jesus. "If any one walks in the day, he will not stumble, because he has the light of this world; but if any one walks in the 10 night, he stumbles, because the light is not with him."

Having said this, He added, 11 "Lazarus, our friend, slumbers; but I am going that I may arouse him."

"If he sleeps, Master," the disciples 12 therefore said to Him, "he will be restored." Jesus, however, referred 13 to his death; but they supposed that He was speaking of refreshing sleep.

Then Jesus told them plainly, 14 "Lazarus has died; and for your 15 sakes I am glad that I was not there, so that you may believe. However, let us go to him."

Thomas, known as the Twin, there- 16 fore said to his fellow-disciples: "Let us go as well, so that we may die with Him."

So, when Jesus arrived, He found 17 that he had already been four days in the tomb. Bethany was near Jeru- 18 salem, about two miles distant; so 19 many from among the Judeans had come to console Martha and Mary concerning their brother. Martha, 20 however, when she learned that Jesus was coming, went and met Him; but Mary remained in the house. Martha 21 then said to Jesus: "Master, had You been here, my brother would not have died; but even now I know that what- 22 ever you may ask from God, God will grant You."

"Your brother shall rise again," 23 Jesus remarked to her.

"I know," responded Martha, "that 24 he will rise at the resurrection of the last day."

Jesus answered her: "I am the 25 Resurrection and the Life; whoever believes on Me, although he may die, he will live; and every one living and 26 believing in Me shall not die for ever. Do you believe this?"

"Yes, Master," was her reply; "I 27

- have believed that You are the Messiah, the Son of God, the One coming to the world."
- 28 And having said this, she returned, and told Mary, her sister, privately: "The Teacher stands near, and calls you."
- 29 On hearing it, she at once got up, and came to Him. Now Jesus had not as yet entered the village; but was at the spot where Martha met
- 31 Him. The Judeans then who were in her company, consoling her in the house, noticing the haste with which Mary got up and went out, followed her, supposing that she was going to
- 32 the tomb to grieve there. Then when Mary came to where Jesus was, she fell at His feet on seeing Him, and exclaimed: "Master, had You been here, my brother would not have died!"
- 33 When Jesus then saw her grieving, and the Judeans who accompanied her grieving, He was Himself sad and disturbed in spirit; and asked,
- 34 "Where have you laid him?"
- "Master, come and see," was their reply.
- 35 Jesus wept.
- 36 The Judeans then remarked: "See how fondly He loved him!" But some of them said: "Could not He, Who opened the eyes of the blind, also have arranged that this man should not die?"
- 38 Jesus, therefore, again sighing in Himself, came to the tomb. It was a cave, closed up at the entrance with a stone.
- 39 "Remove the stone," said Jesus. Martha, the sister of the deceased, said to Him:
- "Master, by this time the smell must be offensive; for this is the fourth day."
- 40 "Did I not tell you," replied Jesus, "that if you would believe, you should see the majesty of God?"
- 41 They accordingly removed the stone; when Jesus, looking upward, said:
- "Father, I thank You that You have heard Me. As for Myself, I know that You listen to Me at all times; but I am speaking for the sake of the crowd standing around, so that they may believe that You have sent Me."
- 43 And having said this, He called with a loud voice: "Lazarus, come out!"

He who was dead accordingly came 44 out, swathed hand and foot with bandages, and his head wrapped up in a napkin. Jesus then told them, "loosen and let him walk."

Many therefore of the Judeans who 45 had come to Mary and witnessed what He had done, believed in Him. But 46 some from among them repaired to the Pharisees, and reported to them what Jesus had done.

The Sanhedrim in Conference.

The priests and Pharisees accord- 47 ingly convened a meeting of the Senate, and said: "What shall we do? be- 48 cause this Man produces many evi- 48 dences. If we should leave Him as 48 He is, all will believe on Him; and the Romans will come and take from us this place and the nation."

But one of themselves, Caiaphas, 49 who was the High Priest for that particular year, told them: "You know nothing at all; nor do you reflect that 50 it is expedient for you that one man should die for the sake of the people, rather than that the whole nation should perish!"

A Comment by the Evangelist.

Now he did not say this from him- 51 self; but being High Priest that year, he foretold that Jesus would be put to death on behalf of the nation [and 52 not for the nation alone, but in order that the scattered children of God might be gathered into one]. From 53 that day they accordingly plotted in what way they could effect His murder. For this reason Jesus appeared no 54 longer publicly among the Judeans; but retired to the country near the desert, to a village called Ephraim: and He continued there along with His disciples.

Fifth Visit to Jerusalem.

The Jewish Passover was approach- 55 ing; and many went up to Jerusalem from that part, prior to the Passover, in order that they might purify themselves. They therefore searched for 56 Jesus; and, while standing in the temple, they remarked to each other, "What do you think? Will He not come to the festival?"

The chief priests and the Pharisees, 57 however, had issued instructions that if any one was acquainted with His whereabouts, he should report it, in order that they might arrest Him.

**Jesus at Bethany: Mary's
Rebution.**

- 12 Jesus, however, six days prior to the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from among the dead. They therefore prepared a dinner for Him there. Martha superintended; but Lazarus was one of the guests who reclined with Him. Then Mary, having provided a pound of the essence of pure nard, which was very valuable, bathed the feet of Jesus, wiping them with her hair; and the house was filled with the perfume of the essence.
- 13 Judas of Iscariot, however, one of His own disciples who was about to betray Him, demanded: "Why was not this essence sold for thirty pounds, and given to the poor?"
- 14 Now he did not say this because he himself cared anything about the poor; but because he was a thief, and keeper of the purse, carrying all that was put in it.
- 15 Jesus, however, said, "Leave her alone! so that she may keep it for the day of My burial; for you have the poor with you always, but Me you have not always."
- 16 The masses of the Judeans, hearing then where He was, flocked to the place; not merely for the sake of Jesus, but also in order that they might see Lazarus, whom He had raised from among the dead. But the chief priests plotted to murder Lazarus as well; because, on account of him, many left the Judeans, and believed on Jesus.

The Royal Entry into Jerusalem.

- 17 On the following day a large crowd, who had come to the festival, learning that Jesus was coming to Jerusalem, plucked branches from the palm trees, and went out to meet Him, shouting: **HOSANNA! BLESS THE ONE COMING IN THE NAME OF THE LORD, AND THE KING OF ISRAEL.**¹
- 18 Then Jesus, having found a young ass, seated Himself upon it, according to what is written:
- 19 **FEAR NOT, DAUGHTER OF ZION! SEE! YOUR KING COMES, SITTING UPON THE FOAL OF AN ASS!**²
- 20 Now, His disciples did not comprehend this at the time; but when Jesus

was exalted, they called to mind that this was recorded concerning Him, and that this had been done to Him. The crowd also, who had accompanied Him, gave evidence that He had called Lazarus out of the tomb, and had raised him from among the dead. It was for this reason also that the crowd went and met Him, because they heard that He had produced that proof.

The Pharisees therefore said among themselves: "Do you not see that you are gaining nothing? All the world is going after Him!"

Greeks desire to see Jesus.

There were also some Greeks among those who had come up to worship at the festival. These, therefore, applied to Philip, a native of Bethsaida, of Galilee, with the request, "We would like, Sir, to see Jesus." Philip came and told Andrew; Andrew, in turn, came with Philip and told Jesus.

"The time has come," said Jesus, addressing them in reply, "when the Son of Man will be honoured. Most assuredly I tell you, that if a grain of wheat, thrown into the ground, does not arise from its bed, it remains alone; but if it arise, it bears much fruit. The lover of his life loses it; and who ever despises his life in this world will preserve it for life eternal. If any one would serve Me, let him become My follower; and where I am, there My servant will also be. If any one serves Me, the Father will honour him. My soul is now in distress; and what do I say? 'Father, deliver Me from this hour'?" On the contrary, I came to this hour for this very purpose. 'Father, glorify Your own Name!'"

Then a voice from heaven said: "I have both glorified it, and I will glorify it again." The crowd standing by, who heard it, however, remarked, "It thunders." Others said, "An angel has spoken with Him."

Jesus answered and said, "This voice has not come for My own sake, but for yours. Now is the crisis of this world; now the Prince of this world will be expelled. And when I am lifted up from the earth, I shall attract all towards Myself." He said this, however, illustrative of the death He was about to die.

The crowd, therefore, remarked to Him: "We have heard out of the

¹ Psa. cxviii. 26.

² Zech. ix. 9.

law that the Messiah continues for ever; and so how can You say that 'It is necessary for the Son of Man to be lifted up'? Who is this Son of Man?"

- 35 Jesus said to them: "The Light is with you for a little while longer; walk while you possess the Light, so that darkness may not overtake you. The traveller in the dark does not know where he is going. While you possess the Light, believe in the Light, so that you may become sons of Light."

The Unbelief of the Jews.

- Having made these remarks, Jesus took His departure, withdrawing from them privately; for although He had produced so many evidences before them, yet they did not believe in Him: so that the word of Isaiah the prophet might be verified, which said:

LORD, WHO HAS BELIEVED OUR STATEMENT,

AND TO WHOM WAS THE ARM OF THE LORD REVEALED?¹

- 30 For this reason they were not able to believe, because Isaiah further said: 40 THEIR EYES WERE BLIND, AND THEIR HEART DEGENERATED; SO THAT THEY SEE NOT WITH THEIR EYES, AND UNDERSTAND NOT WITH THEIR HEART, AND RETURN, THAT I MIGHT HEAL THEM.²

- 41 [Isaiah said this when he saw His rectifying power, and spoke concerning Him. Even among the nobles, indeed, many believed on Him; but on account of the Pharisees they did not acknowledge it, lest they should be expelled from the synagogue; for they loved the approval of men more than the approbation of God.]

The Lord's Command to believe in God.

- 44 Jesus then raising His voice, said: "Let the believer in Me not believe on Me, but rather on My Sender; 45 then whoever sees Me will see My Sender. I have come a Light into the world; so that every one believing in Me may not continue in the darkness. 47 And if any one should hear My statements, and fail to observe them, I do not condemn him; because I do not come to the world to condemn the world, but so that I

might save the world. Whoever rejects Me, and will not accept My declarations, is self-condemned; the message which I declared will itself convict him at the last day. For I have not spoken from Myself; but the Father Himself Who sent Me has given Me an order, what I should declare, and what I should publish. And I know that His order is life eternal. Whatever I therefore say, I say it in accordance with the Father's instruction to Me."

Jesus Washing the Disciples' Feet.

Now, prior to the festival of the 13 Passover, Jesus, knowing that His hour had come—the time for departure from this world to the Father—having loved His friends in the world, He loved them to the end. And during a supper—the Devil having already put it into the heart of Judas Simon of Iscariot that he should betray Him—knowing that the Father had given 3 everything into His hands, and that He had come from God, and was returning to God; He arose from the 4 table, and putting off His robes and taking a towel, wrapped it round Him, Then He poured water into the basin, 5 and began to wash the feet of the disciples, wiping them with the towel with which He was wrapped. He 6 came thus to Simon Peter, who said to Him: "Master, do You mean to wash my feet?"

"What I am doing you do not understand now," said Jesus, in reply to him; "but you will understand it afterwards."

"You shall never at any time wash 8 my feet," said Peter.

"If I do not wash you," replied Jesus, "you have no part with Me."

"Master, not my feet alone," said 9 Simon Peter to Him; "but also my hands and my head."

"He who has bathed," Jesus re- 10 plied, "only requires to have his feet washed; the rest of his body being perfectly clean. And you are clean, although not all." For He knew His 11 betrayer; therefore He said: "You are not all clean."

Then when He had washed their 12 feet, and taken His robes, and reclined again, He said to them:

"Do you know what I have done to you? You call Me Teacher and 13 Master; and you speak correctly, because I am so. If I, then, the 14

¹ Isaiah liii. 1

² Isaiah vi. 10.

Master and the Teacher, have washed your feet, you ought also to wash the feet of one another; for I have given you an example, so that you should also do as I have done to you. Most assuredly I tell you, a slave is not greater than his master; nor a messenger greater than his sender. If you know this, you are happy if you practise it. I do not refer to the whole of you. I know whom I have chosen; but it is so for the fulfilment of this Scripture:

THE ONE WHO PARTOOK OF MY BREAD,
HAS RAISED HIS HEEL AGAINST ME.¹

I tell you this before it happens, so that when it does come, you may believe that I AM. I tell you a fact: the man who receives any one whom I send, receives Me; and whoever receives Me, receives My Sender."

The Traitor Foretold.

Saying this, Jesus was distressed in spirit, and exclaimed: "I tell you most truly, that one of you will betray Me!"

The disciples looked at one another, in doubt as to whom He referred. One of His disciples—one whom Jesus loved—was leaning upon the lap of Jesus. Simon Peter therefore made a sign to him, saying: "Ask who it is He is speaking about." Leaning back, then, upon the breast of Jesus, he asked Him, "Who is it, Master?"

"He is the one," replied Jesus, "for whom I shall dip this morsel, and to whom I shall give it." When, therefore, He had dipped the morsel, He handed it to Judas Simon of Iscariot. And after receiving the morsel, Satan entered into him. Jesus therefore said to him: "What you have to do, do quickly."

None reclining at the table understood why He had spoken to him in this way; but some supposed that, as Judas was treasurer, Jesus had told him to "Buy the necessaries for the festival"; or, "Give something to the poor." Having, therefore, received the morsel, he at once went out; and it was night.

The New Commandment.

Then when he had gone out, Jesus said:

"Now the Son of Man shall be

¹ Psalm xli. 9.

exalted; and God will be exalted through Him; and God will exalt Him to Himself; and He will exalt Him immediately. Little children, I am still with you for a little while. You will search for Me; and what I told the Judeans I tell even now to you. 'Where I go, you are unable to follow.' I give you a new command. THAT YOU LOVE ONE ANOTHER: just as I have loved you, in the same way you ought also to love one another. By this all will know that you are My disciples, if you have love to one another."

A Warning to Simon Peter.

"Where, Master, are You going?" Simon Peter asked Him.

"Where I am going," answered Jesus, "you are not able to follow now; but you shall follow afterwards."

"Lord, why cannot I follow You even now?" Peter asked Him; "I will lay down my life for You."

"Will you lay down your life for Me?" replied Jesus. "I tell you most assuredly that the bugle¹ will not sound, until you have thrice denied Me."

Jesus Comforts His Disciples.

"Do not allow your hearts to be troubled. Trust in God, and trust in Me. In the home of My Father there are many abodes. If it were not so, I would have told you; because I am going to prepare a place for you. And after I have gone and prepared a place for you, I will return, and take you to Myself; so that where I am, there you may also be. And where I am going, you know the way."

Thomas exclaimed to Him: "Master, we do not know where You are going; and how can we know the way?"

"I am the Way, the Truth, and the Life," Jesus answered him; "no one can come to the Father except through Me. If you had known Me, you would have known My Father also; from now you do know Him, and have seen Him."

Philip replied to Him, "Master, show the Father to us, and that will satisfy us."

¹ The Roman bugle, called in Latin, "Gal-lus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

- 9 "Have I been with you all this time," replied Jesus, "and yet you have not known Me, Philip? He who sees Me, sees the Father: why then do you say, 'Show us the Father?' 10 Do you not believe that I am with the Father, and the Father with Me? The statements which I deliver to you, I do not deliver from Myself. As to the works, the Father dwelling with 11 Me does them Himself. Believe Me that I am with the Father, and the Father with Me; if not, believe 12 through the works themselves. I tell you most truly that the believer in Me shall himself do the works which I do; and he shall do greater than these, because I am going to the 13 Father. And whatever you shall ask in My Name, that I will do, in order that the Father may be exalted in the 14 Son. If, therefore, you ask anything in My Name, I will do it.

The Promise of the Holy Spirit.

- 15 "If you love Me, keep my commands. 16 And I will ask the Father, and He will send you another Helper, to continue with you for ever—the Spirit of Truth, Whom the world cannot accept, because it neither sees Him nor knows Him. You will know Him, however, for He will remain with you, and will be in you.

The Indwelling of the Father and the Son.

- 18 "I will not leave you fatherless; I 19 am coming to you. A little while, and the world will see Me no more; but you will see Me; because I am living, you will live also. In that day you will know that I am in My Father, 20 and you in Me, and I in you. Whoever keeps My commands, and regards them, he it is who loves Me; and the one who loves Me will be loved by My Father; and I will love him, and will make Myself known to him."

The Proof of Love.

- 22 Judas, not the Iscariot, asked Him: "Master, how will it happen that You will manifest Yourself to us, and yet not to the world?" 23 "If any man loves Me," Jesus answered him, "He will retain My message; and My Father will love him, and We will come to him, and take up Our abode with him. The 24 one who does not love Me will not

retain My message; and the message which you hear is not My own, but that of the Father Who sent Me. I have told you this while remaining 25 with you; but the Helper, the Holy 26 Spirit, Whom the Father will send with My power, He will teach you everything, and remind you of all that I have Myself told you.

The Legacy of His Peace.

"Peace I leave with you; My own 27 peace I give to you. I do not give as the world gives. Do not allow your heart to be troubled, nor yet be discouraged. You have heard Me tell 28 you, 'I am going away, and I am returning to you': if you had loved Me, you would have been glad, because I am going to the Father; for the Father is mightier than Myself. And 29 I have told you now before it happens, so that when it does happen, you may be convinced. I shall not from now 30 have much conversation with you; for the Prince of this world approaches, and he has nothing in common with Me; but this is necessary in order 31 that the world may learn that I love the Father, and act in accordance with His instructions. Arise, let us go forward from here!"

The Allegory of the Vine.

"I am the true Vine, and My Father 15 is the Cultivator. Every branch on 2 Me not bearing fruit He removes it; and He prunes every fertile branch, so that it may become still more productive. As for you, you are already 3 pruned, by means of the message which I have delivered to you. Remain on Me, for I am with you. As 4 the branch cannot be fruitful of itself, unless it remains upon the vine, so neither can you, unless you remain on Me. I am the Vine; you are the 5 branches. He who remains on Me, and I with him, produces plenty of fruit; but, severed from Me, you can produce nothing. Any one not 6 remaining on Me, is at once thrown away as a branch, and withers; they are then collected, thrown into the fire, and burned. If you remain on Me, 7 and My teaching remains in you, what you may wish, you shall ask for, and it will come to you. By this My 8 Father will be honoured, when you bear much fruit, and you will be manifestly My disciples. Just as the 9 Father has loved Me, so I have loved

you: continue in His love with Me.
 10 If you keep My commands, you will
 continue in My love; just as I have
 kept the commands of My Father,
 11 and continue in His love. I have
 spoken to you so that My delight may
 be in you, and your delight may be
 12 perfect. My command is this: that
 you love one another, just as I have
 13 loved you. Stronger love has no one
 than this, that one should lay down
 14 his own life for his friends. You are
 My friends, if you are doing what I
 15 am commanding you. I no longer
 call you servants; because the servant
 does not know what his master is
 doing; but I have called you My
 friends; because everything I have
 16 learned from My Father I have made
 known to you. It was not you who
 chose Me, but I have chosen you.
 And I planted you in order that you
 might take root, and become fruitful,
 and your fruit continue; so that what-
 ever you may ask the Father in My
 17 Name, He may grant it you. I am
 giving these commands in order that
 18 you may love one another. If the
 world hates you, you know that it
 19 hated Me before hating you. Had you
 belonged to the world, the world would
 have loved its own; but because you
 are not of the world, but I have chosen
 you from out of the world, for that
 20 reason the world hates you. Think
 of that remark which I made to you:
 'A servant is not superior to his
 master.' If they persecute Me, they
 will also persecute you. If they had
 21 obeyed My message, they would obey
 yours as well. But they will do all
 this to you because of My Name,
 because they knew not Him Who sent
 22 Me. Had I not come and spoken to
 them, they would not have been guilty
 of sin; but now they have no excuse
 23 for their sin. Those who hate Me,
 24 also hate My Father. Had I not done
 among them deeds which have been
 done by no one else, they would not
 have been guilty of sin; as it is, they
 have witnessed, and have hated both
 25 Me and My Father. But thus is
 accomplished the statement recorded
 in their law: 'THEY HATED ME
 26 WITHOUT A CAUSE.'¹ When, how-
 ever, the Helper comes, Whom I
 Myself will send you from the Father,
 the Spirit of the Truth, which proceeds
 27 from the Father, He Himself will give

evidence about Me, and you also can
 corroborate, because you have been
 with Me from the beginning."

Anti-Christian Zeal.

"All this I have told you, in order 16
 that you should not falter. They will 2
 expel you from their synagogues; not
 only so, but a time is now coming
 when every one who murders you will
 imagine that he is offering a sacrifice
 to God. And they will do this be- 3
 cause they neither recognised the
 Father nor Myself. I have told you 4
 all these, however, so that when the
 time does come for them, you may be
 reminded that I told you of them.
 Yet I avoided telling you at the be-
 ginning, because I was with you.
 Now, however, I am going to My 5
 Sender, and none of you ask Me,
 'Where are You going?'

The Holy Spirit and the World.

"Yet because I have spoken to you 6
 in this way, your hearts are full of
 sadness. I have, however, told you 7
 nothing but the truth. It is better
 for you that I should take My leave
 of you: because if I do not depart,
 the Helper will certainly not come to
 you; but when I depart, I will send
 Him to you. He, on His coming, 8
 will bring conviction to the world
 about a Sin; and about a Rectifica-
 tion; and about Justice: about a Sin, 9
 because they have not confided in
 Me; about a Rectification, when I 10
 go to the Father, and you see Me no
 longer; about Justice, when the 11
 Leader of this Conspiracy is con-
 victed.

The Holy Spirit as Instructor.

"I have still much more to tell 12
 you; but you are not yet able to bear
 it. When, however, the Spirit of 13
 Truth Himself comes, He will instruct
 you in all the truth: for His utter-
 ances do not proceed from Himself;
 but just what He learns He will de-
 clare, and the events that are coming
 He will announce to you. He Him- 14
 self will honour Me; because what
 He receives from Me, He will transmit
 to you. All that the Father possesses 15
 is Mine: that is why I said, 'It is of
 Mine that He takes and transmits to
 you.' Only a little while, and you will 16
 not see Me; and again a little while,
 and you shall see Me."

¹ Psalm xxxv. 19.

Sorrow Turned to Joy.

- 17 Some of His disciples then remarked one to another: "What is this that He says to us, 'Only a little while, and you will not see Me; and again a little while, and you will see Me;' and, 'Because I go to the Father?'"
- 18 So they were saying, "What is this 'little while' that He speaks of? We do not know what He means."
- 19 Jesus, perceiving that they were anxious to ask Him, said to them: "Is it about this remark of Mine that you are questioning one another, 'Only a little while, and you shall not see Me; and again a little while, and you shall see Me'?" I tell you most assuredly that you will weep and grieve, while the world will rejoice; you will be grieved, but your grief will be transformed to gladness. A woman, when she is in labour, is in agony, because her time is come; but when the child is born, she no longer remembers the pain, for the joy that a man has been born into the world.
- 22 And so for the present you are also in distress; but I will see you again, AND YOUR HEARTS WILL REJOICE, and none shall rob you of your joy.
- 23 And at that time you will request nothing from Me. I tell you truly that should you ask the Father for anything in My Name, He will grant it you. Until now you have asked nothing in My Name; ask, and you will obtain; in order that your enjoyment may be complete.

Conclusion of the Discourses.

- 25 "All these things I had told you in figures of speech. The time has come, however, when I will no longer speak to you figuratively, but plainly, about the Father Whom I announce to you. In that day you will ask in My Name; and I need not tell you that I will Myself ask the Father on your behalf:
- 27 for the Father Himself loves you, because you have loved Me, and have believed that I came from the Father.
- 28 I did come from the Father, and came to the world; now I leave the world again, and return to the Father."
- 29 His disciples remarked to Him, "Well, now You are using plain language, and are not speaking in figures.
- 30 Now we understand that You know all, and that You have no need that

any one should ask You. It is from this that we believe that You did come from God."

Jesus replied to them, "Do you³¹ already believe? Why, a time comes³²—and has come—when you will be scattered hither and thither, each one to his own home, and I shall be left alone; yet I am not alone, because I have the Father with Me. All this I³³ have told you, so that you might enjoy perfect confidence in Me. In the world you have distress; but take courage! I have conquered the world."

The Prayer of Jesus: for Himself.

After speaking in this way, Jesus¹⁷ raising His eyes into the heaven, said: "Father, the time has come! perfect Your Son, so that Your Son may magnify You; for You have invested² Him with authority over all mankind, in order that He may give eternal life to all whom You have entrusted to Him. And the eternal life is this: to obtain a knowledge of You the only true God, and the Messiah Whom You have sent. I have exalted You⁴ upon the earth, by completing the work which You entrusted Me to do. So now, Father, you restore Me to⁵ the honour which I had along with Yourself before the world existed.

Prayer for the Disciples.

"I have made Your power known⁶ to the men whom You entrusted to Me out of the world. They were Your own, and You entrusted them to Me; and they have carefully observed Your message. They now⁷ know that all which You have entrusted to Me proceeds from Yourself; because the truths which You have⁸ imparted to Me, I have delivered to them. And they have accepted them, and recognised truly that I came from You; and they believed that You sent Me. It is for them that I am praying.⁹ I am not praying for the world; but for those whom You have entrusted to Me, because they are Your own. And¹⁰ all that are Mine are Yours, and Yours are Mine; and I am honoured among them. I am now no longer in the¹¹ world; but they are in the world, and I am coming to You. Holy Father, preserve by Your power those whom You have entrusted to Me; so that they may be one, as We are. While I¹² was with them, I preserved by Your power those whom You entrusted to

Me. I have guarded them, and not one of them is lost, except the son of perdition, so that the Scripture might be verified. But I am now coming to You; and I declare these facts in the world, so that they may have My own joy perfected in themselves. I have delivered Your message to them; and the world has hated them, because they are not of the world, as also I am not of the world. I do not pray that You should remove them from the world; but that You should preserve them from the wicked. They do not belong to the world, as I also do not belong to the world. Make them holy by the Truth: the message—Your own—is TRUTH. As You have sent Me into the world, I have sent them into the world. And for their sakes I made Myself holy, so that they may become holy by TRUTH.

Prayer for all Believers.

"I do not pray, however, on behalf of these alone; but also for those who shall believe in Me by means of their teaching; so that all may be one; as You, Father, are with Me, and I with You, so that they may all be one with Us, in order that the world may believe that You sent Me. And the rectification which you gave to Me I have imparted to them; so that they may be one, as We are One: I in them, and You in Me, so that they may be perfect in unity; that the world may recognise that You sent Me, and that I have loved them, as You loved Me.

Prayer for the future gathering of all Believers.

"Father, it is My desire for those whom You have entrusted to Me, that where I am, they may be also: so that they may witness the majesty which You have given to Me; because You loved Me before the foundation of the world. O Righteous Father, the world indeed knew You not; but I knew You. And these knew that You sent Me; and I have revealed to them Your power, and will continue to reveal it: in order that the love with which You loved Me may be in them, and I in them."

The Betrayal.

When Jesus had said this, He went along with His disciples across the brook of Kedron, where there was a

garden, into which He Himself and His disciples entered. Now Judas, who was betraying Him, also knew the spot, because Jesus often retired there with His disciples. Judas therefore taking the troops, and some officials from the chief priests and the Pharisees, proceeded there, with lanterns, torches, and arms. Jesus then, knowing all the events that were coming upon Him, advanced, and asked them: "For whom are you looking?"

"Jesus the Nazarene," was their reply.

"I AM," Jesus answered them. Judas, who was betraying Him, was also standing with them. No sooner then had He said, "I AM," than they started backward, and fell to the ground. He therefore asked them again: "For whom are you looking?"

"Jesus the Nazarene," replied they.

"I have told you," replied Jesus, "that I AM. If you therefore want Me, let these go away." Thus was verified what He had spoken: "Of those whom You entrusted to Me, I have not lost a single one."

Simon Peter, however, having a sword, drew it; and struck the servant of the High Priest, and cut off the tip of his right ear. The name of that servant was Malchus. Jesus, however, said to Peter: "Put the sword into its scabbard. Shall I not drink the cup which the Father has given Me?"

The Judean Trial.

The troops then, headed by their colonel, and the Judean officers, arrested Jesus, and having bound Him, they conducted Him in the first instance to Annas; because he was father-in-law of Caiaphas, who was High Priest for that one year. Now it was Caiaphas who had advised the Judeans that "It is profitable for one man to die on behalf of the people."

Simon Peter followed Jesus, however, as well as one other disciple. That disciple, being known to the High Priest, entered the court of the High Priest along with Jesus; but Peter was standing near the outer door. The other disciple, who was known to the High Priest, accordingly went out, and spoke to the portress, and brought Peter inside. The girl who acted as portress then asked

Peter, "Are you also one of the disciples of this Man?"

"I am not," was his reply.

18 Now the servants and officials having made a charcoal fire, they were standing round and warming themselves, for it was cold; and Peter was also standing and warming himself along with them.

19 The High Priest was then examining Jesus relative to His disciples, and His teaching.

20 Jesus answered him: "I have spoken publicly to the world. I constantly taught in synagogue and in the temple, where all the Judeans are accustomed to assemble; and in secrecy I have said nothing. Why do you ask Me? Question those who heard what I said to them. They know what I said."

22 When He answered thus, one of the attendant officials struck Jesus a blow with his hand, saying, "Do you answer the High Priest in that fashion?"

23 Jesus replied to him: "If I have said anything wrong, bring proof of the wrong; but if properly, why do you strike Me?"

24 Annas then remanded Him bound to Caiaphas, the High Priest.

Peter Denies his Master.

25 Simon Peter meantime was standing and warming himself. They therefore asked him, "Are you not also one of His disciples?" He denied it, and said, "I am not."

26 One of the servants of the High Priest, a relative of the man the tip of whose ear Peter had cut off, exclaimed, "Did I not see you with Him in the garden?" Peter then denied it again; and at once the bugle sounded.¹

The Accusation before Pilate.

28 They then led Jesus from before Caiaphas to the Palace; and it was yet early; but they did not themselves enter the Palace, lest they should be polluted, and be unable to partake of the Passover. Pilate therefore went out to them, and asked, "What charge do you bring against this Man?"

30 They answered him, "If He had not been a criminal, we should not have handed Him over to you."

"Take Him yourselves, and try³¹ Him according to your own law," said Pilate, in reply to them.

The Judeans then said to him: "It is not permitted to us to put any one to death." [Thus was fulfilled the saying of Jesus, foretelling the nature of the death He was about to die.]

Pilate accordingly re-entered the Palace, and calling Jesus, asked Him, "Are You the King of the Judeans?"

"Do you say this from yourself,³⁴ or did others tell it you about Me?" asked Jesus, in reply.

Pilate exclaimed: "Am I a Judean!³⁵ Your own nation and the chief priests handed You over to me. What have You done?"

Jesus answered: "My Kingdom is not from this world. If My Kingdom were of this world, then My officers would have fought, so that I might not have been handed over to the Judeans; but, however, My Kingdom is not here."

"You are a king, then?" Pilate remarked to Him.

"You say that I am a king," replied Jesus. "I was born for this, and I have come into the world for this, that I might give evidence to the truth. Every one that is of the truth listens to Me."

Pilate asked Him: "What is³⁸ truth?"

Having said this, he again went out to the Judeans, and said to them, "I can find nothing criminal about Him. But it is a custom with you that I³⁹ should liberate some one for you at the Passover. Is it your desire, therefore, that I should liberate for you the King of the Judeans?"

They accordingly yelled out in⁴⁰ reply, "Not this Man, but Barabbas!" Now Barabbas was a robber.

Pilate, therefore, took Jesus, and¹⁹ flogged Him. And the soldiers, wreathing a crown of thorns, placed it upon His head; and, having clothed Him in a purple robe, they approached³ Him, and said: "Good health to the King of the Judeans!" assaulting Him at the same time. Pilate, going⁴ out again, said to them: "See! I bring Him out to you, so that you may know that I find nothing criminal in Him."

Jesus, therefore, came out, wearing⁵

¹ See chapter xiii. 38.

the crown of thorns and the purple robe, when Pilate said to them: "Behold the Man!"

6 When, however, the chief priests and officials saw Him, they yelled out, saying: "Crucify! crucify!"

Pilate said to them: "Take Him yourselves and crucify; for I find no crime in Him."

7 "We have a law, and, according to that law, He ought to die," the Judeans replied to him; "because He made Himself out to be a Son of a God."

8 When Pilate, however, heard this statement, he became still more terrified; and, re-entering the Palace, he

9 asked Jesus, "Where do You come from?" But Jesus gave him no answer. Pilate, addressing Him, therefore said: "Will You not speak to me? Do You not know that I have power to discharge You, and have power to crucify You?"

11 Jesus replied to him, "You have no power whatever over Me other than what may be granted to you from above. Therefore, the one who delivered Me up to you is the greater sinner."

12 Pilate hereupon endeavoured to discharge Him; but the Judeans were shrieking out: "If you discharge Him, you are not the friend of Cæsar! Any man setting himself up as king, is a traitor against the Emperor."

13 When Pilate, therefore, heard these threats, he brought Jesus out, and seated himself upon the bench in a place named The Pavement [but Gabbatha in Hebrew]. It was now the preparation-day for the Passover. It was about twelve o'clock. Addressing the Judeans, he said: "Behold your King!"

15 "Get off! get off!" they yelled out in reply; "crucify Him!"

"Shall I crucify your King?" exclaimed Pilate to them.

"We have no king but Cæsar," was the response of the chief priests.

16 He then accordingly delivered Him over to them, that He might be crucified.

The Crucifixion.

17 They therefore took Jesus; and He went out, carrying the cross for Himself, to the spot called "Skull-field," which, in the Hebrew, is named Gолгоtha; where they crucified Him, and with Him two others, one on each

side, and Jesus in the middle. Pilate 19 had also written an inscription, and placed it upon the cross; and the words were, "JESUS THE NAZARENE, THE KING OF THE JUDEANS."

Many of the Judeans, accordingly, 20 read this inscription; because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. The 21 chief priests of the Judeans, therefore, said to Pilate: "Do not write, 'The King of the Judeans'; but merely that 'He said, I am King of the Judeans.'"

"What I have written," replied 22 Pilate, "I have written."

Dividing His Garments.

Then, when the soldiers had nailed 23 Jesus to the cross, they took His clothes, and, dividing them into four, gave to each soldier a share. They also took the robe, which, however, was seamless, knitted throughout from the top. They accordingly remarked 24 to each other: "Do not let us tear it, but let us throw for it, whose it shall be"; thus verifying the Scripture which said:

THEY DIVIDED MY CLOTHING
AMONG THEM;

AND OVER MY ROBE THEY THREW
DICE.¹

This was what the soldiers did.

Jesus, His Mother, and John.

But there were standing near the 25 cross of Jesus His own mother, His mother's sister, Mary, the Mary of Clopas, as well as Mary the Magdalene. When Jesus, therefore, saw His 26 mother, and the disciple whom He loved, standing near, He said to His mother: "Mother, see your son!" 27 He then said to the disciple: "See, that is your mother!" And from that hour the disciple took her to his own home.

"It is Finished."

After this, Jesus seeing that all was 28 now completed, so that the Scripture might be fulfilled, said: "I THIRST."² A vessel full of vinegar was standing 29 at hand; so, filling a sponge with the vinegar, they fastened it to a cane, and held it up to His mouth. Then, when 30 Jesus had received the vinegar, He said: "It is finished!" and bowing His head, He resigned His Spirit.

¹ Psalm xxii. 14.

² Psalm lxxix. 21.

31 The Judeans, therefore, since it was preparation-day—for that day was the Great Day of the Week of Rest—so that the bodies might not remain on the cross on the Sabbath, requested Pilate that they might be removed
32 after their legs were broken. The soldiers, therefore, came and broke the legs of the first, as well as of the other one crucified along with Him; but when they came to Jesus, and seeing that He was already dead, they did not break His legs. One of the soldiers, however, with a spear pierced His side; when blood and water at once issued from it.

The Gospel attested.

35 And the eye-witness gives this evidence, and his evidence is truthful; and he himself knows that he speaks true, so that you may believe. For these events happened, in order that the Scripture might be verified: A BONE OF HIM SHALL NOT BE BROKEN.¹ Again, the Scripture elsewhere says: THEY SHALL GAZE UPON HIM WHOM THEY HAVE PIERCED.²

Joseph of Arimathea.

38 After this, Joseph of Arimathea, who was a disciple of Jesus, but a secret one, owing to his dread of the Judeans, begged of Pilate to be allowed to take away the body of Jesus; and Pilate granted him permission. He accordingly came and took away His body. And Nicodemus, who in the first instance came to Him by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred
40 pounds. They, therefore, took the body of Jesus, and wrapped it up in a winding-sheet, along with the aromatics, in accordance with the custom of the Judeans when burying. Now, in proximity to the spot where He was crucified, there was a garden; and in this garden there was a new tomb, in which no one had ever been placed.
42 There, then, the tomb being near, they deposited Jesus, on account of the preparation-day of the Judeans.

The First Evidence of the Resurrection.

20 Now on the first day following the Sabbaths,³ while it was early, in fact,

¹ Exod. xii. 46; Psa. xxxiv. 20.

² Zech. xii. 10.

³ This is literally according to the Greek text; and it is important to observe that at that

still dusk, Mary the Magdalene went to the tomb, and observed that the stone had been removed from its entrance. She therefore came running to Simon Peter, and the other disciple whom Jesus loved, and said to them: "They have taken away the Master out of the tomb, and we do not know where they have placed Him."

Peter therefore went out, along with the other disciple, and came to the tomb. They started running together; but the other disciple running more quickly than Peter, arrived first at the tomb, and stooping down, he observed the winding-sheet lying there; he did not, however, enter. Then Simon Peter, who was following him, also arrived, and entered into the tomb; when he saw how the grave clothes lay, as well as the napkin which had been upon His head, not lying with the winding-sheet, but folded up apart in a place by itself. The other disciple, who arrived first, then also entered the tomb, and saw and believed. [For they did not as yet understand the Scripture, that He must rise again from the dead.] These disciples accordingly returned to their own companions.

Jesus appears to Mary the Magdalene.

Mary, however, stood outside, near the sepulchre, weeping. So crying, as she was, she stooped down to look into the tomb, when she saw two angels in white, sitting, one at the head, the other at the feet, where the body of Jesus had lain.

Addressing her, they asked, "Why, woman, are you weeping?"

"Because they have taken away my Lord," was her answer, "and I do not know where they have placed Him." Having said this, she turned round, and saw Jesus Himself standing there, and did not perceive that it was Jesus.

Jesus said to her, "Woman, why do you weep? what do you seek?"

particular period, two Sabbaths, or days of sacred rest, actually fell together in the Jewish calendar. The Crucifixion took place on Thursday, not on a Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death for three full days and three nights. (See *Introduction to Westcott and Hort's Greek Testament*.) This was Thursday, March 17th A. D. 29.

She, thinking that it was the gardener, said to Him: "Sir, if You have removed Him from here, tell me where You have placed Him, and I will take Him away."

- 16 Jesus addressed her: "Mary!" Turning round, she exclaimed in Hebrew, "Rabboni!" which means "Master!"
- 17 Jesus said to her, "Touch Me not, because I have not as yet ascended to the Father. Go to My brothers, however, and tell them, 'I go up to My Father and your Father; and My God and your God!'"
- 18 Mary the Magdalene came reporting to the disciples: "I have seen the Lord"; and what He had said to her.

Manifestation to the Ten.

- 19 On the evening therefore of that same day, the first after the Sabbaths, the doors having been shut where the disciples were, owing to dread of the Jews, Jesus came and stood among them, and said to them: "Peace to you!" And having said this, He showed them His hands as well as His side. The disciples were accordingly delighted at seeing the LORD.
- 21 He therefore said to them again: "Peace to you! As the Father sent Me, so in the same way I send you."
- 22 And having said this, He infused Himself into them,¹ and said, "Receive Holy Spirit. If you expel sins from any, they will be free. If you subdue them, they shall be subdued."

Manifestation to Thomas and others.

- 24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. The other disciples therefore told him: "We have seen the Lord." In reply to them, however, he said: "Unless I can see the impression of the nails in His hands, and can put my finger in the nail-holes, and can put my hand into His side, I shall certainly never believe it."
- 26 Eight days afterwards, the disciples were again inside, and Thomas with them. Although the doors were locked, Jesus appeared standing among them, and said: "Peace to you." Then to Thomas He said: "Reach your finger here, and look at My hands, and reach your hand, and thrust it into My side. Do not be unbelieving, but a believer."

¹ Gen. II., end of verse 7.

"My LORD and my GOD!" exclaimed Thomas, in reply to Him.

"Because you have seen Me, you have believed," answered Jesus; "happy they who have not seen, yet are believers."

Many other evidences were also produced by Jesus in the presence of His disciples, which are not recorded in this narrative. But these are recorded in order that you may believe that He is the Messiah, the Son of God; and believing, that you might become possessed of life by means of His power.

The Marvellous Take of Fish.

After this, Jesus again manifested Himself to His disciples at the Lake of Tiberias. And He appeared in this way: there were together, Simon Peter, Thomas, called the Twin, Nathanael of Cana, in Galilee, the Zebedees, as well as two more of his disciples. Simon Peter remarked to them: "I am going to fish." "We are also coming with you," was their reply. They went off, and entered into a boat; but during that night they caught nothing. When, however, the day began to dawn, Jesus stood upon the beach. The disciples, nevertheless, failed to recognise that it was Jesus.

Jesus, therefore, called to them: "Lads, have you caught anything to eat?"

"No," was their answer.

He accordingly said to them: "Throw your net upon the right side of the boat, and you will find some."

They, therefore, cast, and then found they were no longer able to haul it in, owing to the quantity of fish. That disciple whom Jesus loved then observed to Peter: "It is the Lord."

So when Simon Peter learned that it was the Lord, he slipped on his jacket (for he was stripped), and flung himself into the water. The other disciples, however, being only about a hundred yards distant from the shore, landed in the small boat, dragging the net with the fish. When they had got out upon the shore, they observed a charcoal fire, with fish and a cake placed upon it.

"Pick from the fish which you have now caught," said Jesus to them.

Simon Peter accordingly went and drew the net upon the beach, full of

large fish, to the number of one hundred and fifty-three; and although there were so many, the net was not broken.

- 12 "Come, have your breakfast," said Jesus to them. And none of the disciples ventured to ask Him, "Who are You?" perceiving, as they did,
 13 that it was the Lord. Jesus drew near, took the cake, and distributed among them, as well as of the fish.
 14 This was now the third occasion on which Jesus was manifested to the disciples after He had risen from the dead.

Peter's Affection for Jesus.

- 15 Now when they had breakfasted, Jesus said to Simon Peter: "Simon, son of John, are you My friend more than these?"
 "Yes, Master," he said, in reply: "You know that I love You."
 "Feed My lambs," said He.
 16 Again a second time He asked him: "Simon, son of John, are you My friend?"
 "Yes, Master," was his answer; "You know that I love You."
 17 "Shepherd My sheep." For the third time He asked him: "Simon, son of John, do you love Me."
 Peter was grieved because He asked him the third time, "Do you love Me?" and, in reply, he said to Him, "Lord, You know all; You know I love You." Jesus replied to him: "Feed My little sheep."
 18 Most assuredly I tell you, that

when you were younger, you dressed yourself, and went wherever you liked; but when you get older, you will hold out your hands, when another will dress you, and carry you where you do not desire."

[He said this, intimating the nature 19 of the death by which he would pay honour to God.] And, having spoken this, He said to him: "Follow Me."

Peter, turning round, saw the disciple whom Jesus loved following—the one who lay near His breast at the supper, and asked: "Who, Master, is the one who is betraying You?" Peter, therefore, seeing him, said to 21 Jesus:

"But what about this one, Lord?"
 Jesus replied to him: "If I decide 22 for him to remain until I come, what is that to you? You must follow Me."

[This remark, therefore, led to a 23 general impression among the brothers that that particular disciple would not die. Jesus, however, did not say that he would not die, but, "If I decide for him to remain until I come, what is that to you?"]

Postscript.

It is this disciple who attests these 24 events, and wrote this narrative; and we know that his evidence is truth.

And very many more were the acts 25 of Jesus, which, were they to be severally related, I imagine the world itself could not contain the volume that would be written.

ADDRESS OF THE EVANGELIST TO HIS READERS.

COMMONLY CALLED

THE FIRST EPISTLE OF THE APOSTLE

JOHN

INTRODUCTORY NOTE.—I have appended "The First Epistle of John" to his Gospel, as it is evidently the concluding section of the same, and forms a perfect summary of the essentials of the Gospel Message. It would seem to have been added to the Ephesian edition of the Gospel by the Evangelist about A.D. 90, and not issued with the Jerusalem edition written shortly after the Crucifixion. This section forms an address from the writer to his readers, from which it is clearly seen why he merely recorded a few of the conversations of his Master, instead of writing an exhaustive history of His life.—F. F.

1 HE was from the beginning—
Whom we have heard; Whom
we have seen with our eyes; Whom we
have contemplated; and our hands
have felt, accompanying the LIVING
2 WORD: for the LIFE was manifested;
and we have seen Him and have
given evidence, and proclaim to you
the LIFE Who was eternal, Who
existed with the Father, and was
3 manifested to us—What we have seen
and heard, we also declare to you, in
order that you might be participators
with ourselves; yes, and our union is
with the Father, and with His Son
4 Jesus Christ. And we have written
this, in order that your delight might
be complete.
5 This, moreover, is the announce-
ment which we have learned from
Him, and convey to you: namely, that
6 GOD IS LIGHT, and darkness in Him
there is none. If we say that we are
in union with Him, and still follow
the darkness, we are false, and act
7 not up to the Truth. But if, on the
other hand, we follow the Light (as
He Himself is in the light), we are
in union with each other; and the
blood of Jesus, His Son, purifies us
8 from all sin. If we say that we have
no sin, we deceive ourselves, and the
9 Truth is foreign to us. If we acknow-
ledge our sins, He is faithful and just
although he should take away our sins,
and purify us from all our unright-
10 eousness. If we deny that we have
committed sin, we make Him false,
and we do not grasp His doctrine.
11 My little children, I write this to
you, in order that you may not sin.
And if any one should sin, we have

an Advocate with the Father, Jesus
Christ the Righteous. And He is an
2 offering for our sins; and not for ours
alone, but also for all the world.
3 And by this we recognise that we
know Him, if we observe His com-
mands. Whoever says, "I know
4 Him," and fails to observe His com-
mands, is a liar, and the Truth is not
5 in him. But whoever observes His
message, the love of God is undoubt-
edly perfected in him. By this we
recognise that we are in Him. Who-
6 ever says that he remains in Him,
ought to conduct himself in the same
way as He conducted Himself.

Dear friends, I write to you no new
7 command; but on the contrary, an
old command, the same which you
possessed from the beginning. The
old command is the message which
you learned. Again, I write you a
8 new command, which is true in itself
and also in you; because the dark-
ness is clearing away, and the true
Light already shines. Whoever,
9 therefore, says he is in the Light, yet
hates his brother, is even until now
in the darkness. Whoever loves
10 his brother, dwells in the Light;
and there is no stumbling-block in
11 him. Whoever hates his brother,
however, is in the darkness; he walks
in the dark, and knows not where he
is going, because the darkness has
blinded his eyes.

I write to you, little children, be-
12 cause your sins are expelled through
His Name. I write to you, fathers,
13 because you have known Him from
the beginning. I write to you, young
men, because you have conquered the

- Wicked One. I have written to you, youths, because you know the Father.
- 14 I have written to you, fathers, because you have recognised Him from the beginning. I have written to you, young men, because you are strong; and the message of God rests in you, and you have conquered the Wicked
- 15 One. Cherish neither the world, nor yet what is in the world. If any one cherishes the world, the affection of
- 16 the Father is not in him; because all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—are not from the Father,
- 17 but they are from the world. The world passes away, and its lusts; but he who works out the purpose of God continues for ever.
- 18 Youths, it is the last period; and, as you have learned that Antichrist would come—and already many antichrists have come—we consequently
- 19 know that it is the last period. They went out from among us, but they did not belong to us; because if they had belonged to us, they would have remained with us. They left, however, in order that it might be evident that
- 20 they were not connected with us. But you hold a sacred appointment from
- 21 the Holy One. You know all. I have not written to you because you are ignorant of the truth; but because you do know it, and because nothing false can proceed from the truth.
- 22 Who is the liar, if not the one who denies that Jesus is the Messiah? He is the antagonist of Christ who denies
- 23 the Father and the Son. Whoever denies the Son, never has the Father. Whoever confesses the Son, possesses
- 24 the Father also. You, continue in what you learned from the beginning. If what you learned from the first remains with you, you will continue in union with the Son, and in union with the
- 25 Father. And this is the promise which He promised to us, the Life Eternal.
- 26 I have written this to you on account of those who would mislead
- 27 you. And as for you, the sacred appointment which you received from Him, retain it with you; and then you will require no other teacher; but this, His consecration, will teach you about everything; and it is truthful, and not false; and as He has taught you, hold on to Him.
- 28 And now, little children, abide in Him; so that at His appearance we may enjoy perfect freedom, and not feel

ashamed about Him in His presence. If you know that He is righteous, you will also recognise that every one who acts righteously is born of Him,

Just think what a wealth of love the Father has lavished upon us, in order that we might be called children of God; and such we are! For this reason the world does not know us, because it did not know Him. Friends, we are now children of God; and it is not yet revealed what we shall become. But we do know that when He is manifested, we shall be like Him; because we shall see Him as He actually is. And every one who has this hope in Him will purify himself, as He is pure. Every one who commits sin acts lawlessly, for sin is broken law. You know also that He was manifested to remove sins; and He is sinless. All who continue with Him will not sin. Whoever sins has neither seen Him nor known Him.

Dear children, let none deceive you. Whoever practises righteousness is righteous, just as He is righteous. Whoever practises sin is from the Devil; for the Devil sinned from the first.

This was the purpose for which the Son of God was manifested, namely, that He might destroy the works of the Devil. Every one born from God does not practise sin; because His principle of life continues in him; and he does not value sinning, because he has been born from God. By means of this the children of God are manifest, as well as the children of the Devil. Whoever does not practise righteousness is not from God; nor yet is he who does not love his brother. Because this is the doctrine which you learned from the first, that we should love one another; not being impelled by the Wicked One, as Cain was, who murdered his brother. And on account of what did he murder him? Because his own practices were wicked, and those of his brother righteous.

Do not, brothers, be surprised if the world hates you. We know that we are transplanted out of death into life, when we love the brotherhood. Whoever does not love remains in death. Whoever hates his brother is a murderer; and you know that no murderer ever has eternal life existing

16 in him. His love is known to us from the fact that He laid down His own life for our sakes; so we ought also to lay down our lives for the sake of our 17 brothers. But whoever possesses the means of livelihood in this world, and sees his brother in want, yet locks up his pity from him, how can the love of 18 God dwell in him? Children, let us not love in pretence, nor with the tongue; 19 but in act and truth. By this we shall know that we are of the truth, and may tranquillize our heart in His presence; and our mind can discover that God is greater than our heart; 21 when all will be clear. Friends, even if our heart should not discover it, we have free approach to God; and what we may ask we shall receive from Him, when we regard His commands, and practise those virtues in 23 His sight. This also is His command, that we should believe in the Name of His Son, Jesus Christ, and love one another as earnestly as He gave us an instruction. And the observer of His commands remains in Him, and He in him. And by this we recognise that He dwells in us, by the Spirit with which He has endowed us.

4 Friends, do not believe every thinker; but test the teachings, whether they emanate from God: because many false teachers have gone out into the world. By this you can recognise the teacher from God: every teacher acknowledging that Jesus Christ came bodily is from God; and every teacher who does not acknowledge Jesus is not from God. This, then, is the test of the antagonist of Christ, whose coming you have heard of; and 4 now he is already in the world. You, children, are from God, and have defeated them; because the One Who is with you is mightier than the one who is in the world.

5 They belong to the world; their conversation is therefore worldly, and 6 the world listens to them. We are from God: whoever recognises God, listens to us; whoever does not proceed from God, regards us not. By this we can discern the spirit of Truth, as well as the spirit of Error.

7 Let us love one another, friends, because love is from God; and every one who loves is born from God, and 8 knows God. He who does not love, does not know God; for GOD IS 9 LOVE. The love of God was displayed

in our own case, when God sent His only-begotten Son to the world, so that we might live by means of Him. Here was the love; not that we loved 10 God, but that He loved us, and sent His own Son as a reconciliation for our sins. Friends, if God loved us so 11 much, we ought also to love one another. No one has at any time 12 seen God. If we love one another, God dwells in us, and His love is perfected in us. By this we recognise that we 13 dwell in Him, and He in us, because He has endowed us with His own Spirit. And we have also seen, and 14 are giving evidence, that the Father has sent the Son a Saviour of the world. Whoever shall acknowledge 15 that Jesus is the Son of God, God remains in him, and he in God. And 16 we realise and rely upon the love which God has for us.

GOD IS LOVE; and whoever continues in love, dwells in God, and God in him. His love with us will be 17 perfected when we have free access in the Day of Judgment; because as He Himself is, we also shall be, in that world. There is no fear in love. But 18 perfect love expels fear, because fear is torture; and whoever is in fear has not reached the perfection of love. We love, because He first loved 19 us. If any one says, "I love God," 20 yet hates his brother, he is a liar; because whoever does not love his brother whom he has seen, cannot love God Whom he has not seen. This command, moreover, we have 21 received from Him—that the lover of God should also love his own brother.

Every one who believes that Jesus 5 is the Messiah is born from God; and every one loving the Father should love His offspring. We know that we 2 love the children of God, when we love God, and practise His commands.

For this is the love of God, that we 3 should keep His commands; and His commands are not burdensome. Be- 4 cause every one born from God conquers the world; and this is the conquest which has conquered the world—our faith. Who is the conqueror of 5 the world, if not the believer that Jesus is the Son of God?

That is Jesus the Messiah, Who 6 came through water and blood; not in the water only, but in the Water, and in the Blood; and the Spirit is the Witness; that Spirit Who is

7 the Truth—that there are three
 8 who give evidence—the Spirit, and the
 Human Nature and the Earthly Life ;
 9 and these three were in that One.¹ If
 we accept the evidence of men, the
 evidence of God is stronger ; and
 this is the evidence of God which He
 10 adduced concerning His Son. The
 believer in the Son of God possesses
 the evidence in himself. Whoever
 disbelieves Him represents Him to
 be a liar ; because he relies not
 upon the evidence which God has
 11 adduced concerning His Son. And
 this is the evidence—that God has
 granted to us eternal life ; and the
 12 same life that exists in His Son. The
 possessor of the Son possesses that
 life ; whoever does not possess the
 Son of God does not possess that life.
 13 These facts I have written to you,
 in order that you may recognise that
 you are the possessors of everlasting
 life, and that you may believe upon
 14 the Name of the Son of God. And
 this is the privilege which we possess
 towards Him, that if we ask for any-

thing in accordance with His intention,
 He listens to us ; and if we are 15
 assured that He hears us, whatever we
 may be asking, we know that we shall
 have the requests that we ask from Him.

If any one sees his brother sinning 16
 a sin, if not a deadly one, should he
 ask, then He must grant him life for
 those not sinning mortally. There is
 mortal sin ; I do not say that he
 should supplicate about it. All in- 17
 justice is sin ; and there is sin not
 mortal.

We know that whoever is born from 18
 God, will not sin ; on the contrary,
 he who is born from God guards him-
 self, and the Wicked One does not
 touch him. We know that we are 19
 from God ; but the whole world trusts
 in the Wicked One. We know also 20
 that the Son of God has come, and
 has endowed us with intellect, so that
 we can recognise the True ; and we
 are in that Truth, with His Son
 Jesus, the Messiah. This is Divine
 Truth and Eternal Life. Dear chil- 21
 dren, guard yourselves from idolatry.

EDITORIAL NOTE ON ST. JOHN'S GOSPEL.—Long and careful study of St. John's Gospel has convinced me that we have in it a translation of an original Hebrew work of the Apostle into Greek, by the Evangelist himself, or under his own eye, in his old age, for use by his Greek converts, after the destruction of Jerusalem. To this he clearly has added commentarial notes incorporated by transcribers with the text, and these have led some to imagine it the last instead of the first Gospel.—I have put these comments into brackets [—] in this edition at the desire of several readers.—F.F.

NOTE ON VERSES 5 TO 8.—This rendering is that of the Evangelist's thought in his native Hebrew idiom, as if we put the words back to Hebrew can be seen according to the use of the word וְ in Moses and elsewhere.—F.F.

The Woman taken in Adultery.¹

(JOHN vii. 53; viii. 1—11.)

The narrative of the sinful woman (chap. vii. 53 to chap. viii. 11) is rejected by the most competent authorities as a spurious interpolation. The question will be found fully discussed in the Introduction to the larger edition of *Westcott and Hort's Greek New Testament* (page 299, section 388); and it is given as their opinion that this particular passage "has no right to a place in the Text of the Four Gospels." The language of the MSS. containing the passage varies considerably; but the generally accepted reading I have added here at the end of St. John's Gospel, where it is placed as an appendix for reference.—F.F.

53 [Every one then went to his own home.

8 Jesus, however, went to the Mount

2 of Olivet. And in the early morning

He returned again to the temple, and

all the people came up to Him; and

3 sitting down, He taught them. The

professors and Pharisees then brought

forward a woman discovered committing

adultery; and placing her in the

centre, they addressed Him;

4 "Teacher, this woman has been

caught in the very act of committing

5 adultery. Now Moses, in the law,

ordered us to stone such as her; what,

then, do You say about her?"

6 They said this, however, for the

purpose of entrapping Him, in order

that they might lay an information

against Him. Jesus, however, stooped

down, and wrote upon the ground with

His finger. But as they continued to 7
question Him, He raised Himself, and
said to them: "Whoever among you
is without sin, let him throw at her
the first stone."

And again stooping down, He wrote 8

upon the ground with His finger. And 9

His hearers, being conscience-stricken,

crept out one by one, beginning

from the oldest down to the youngest;

Jesus being left alone, and the woman

standing where she was in the centre.

Jesus then raising Himself, and seeing 10

none but the woman, He said to her:

"Why, woman, where are your

accusers? Has no one passed sen-

tence upon you?"

"None, Sir," was her reply. 11

"Neither do I pass sentence upon

you," said Jesus; "go, from this

moment sin no more."

¹ See chapter vii. 52.

THE GOSPEL AS RECORDED BY ST. MATTHEW.

The Genealogy of Jesus.

- 1 **T**HE record of the genealogy of Jesus Christ, son of David, son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brothers; and Judah begat Phares and Zarah by Thamar; and Phares begat Hesrom; and Hesrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Boez by Rahab; and Boez begat Obed by Ruth; and Obed begat Jesse; and Jesse begat David the king.
- David the king begat Solomon by the widow of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph; and Asaph begat Josaphat; and Josaphat begat Joram; and Joram begat Oziah; and Oziah begat Jotham; and Jotham begat Achaz; and Achaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amos; and Amos begat Josiah; and Josiah begat Jechoniah and his brothers, about the time of the transportation into Babylon.
- 12 And after the transportation into Babylon, Jechoniah begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadok; and Sadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob; and Jacob begat Joseph, the husband of Mary; from her was born Jesus, the Appointed MESSIAH.¹
- 17 Thus all the generations from Abraham to David were fourteen generations; and from David to the transportation into Babylon were fourteen generations; and from the transportation into Babylon to the Messiah were fourteen generations.

¹ Daniel ix. 25.

The Birth of Jesus.

However, the origin of Jesus the 18 Messiah was thus: Mary, His mother, was promised in marriage to Joseph; but before their union, she was found to have conceived from the Holy Spirit. Her husband Joseph, 19 however, was a righteous man; and not wishing to degrade her, felt inclined to divorce her privately. But while reflecting about it, he saw 20 a messenger from the Lord appear to him during a vision, saying:

"Joseph, son of David, you need not be afraid to accept your wife Mary; for what is conceived in her was produced by the Holy Spirit. And she will give birth to a Son, and 21 you shall name Him JESUS; for He will save His people from their sins."

Now all this took place so that the 22 statement of the Lord, as recorded by His prophet, might be fulfilled:

BEHOLD, THE VIRGIN SHALL CON- 23
CEIVE,

AND GIVE BIRTH TO A SON;
AND THEY SHALL CALL HIS NAME
EMMANUEL,¹

which, when translated, means, THE
GOD AMONG US.

Then Joseph, having awakened 24 from his sleep, did as the messenger of the Lord commanded him, and accepted his wife; but kept apart 25 from her until she had given birth to her Son: and he named Him JESUS.

The Visit of the Magi.²

Soon after the birth of Jesus, in 2 Bethlehem of Judea, during the reign of King Herod, there arrived in Jerusalem Magi from the east, who inquired: "Where is the newly-born 2 King of the Jews? for we have seen His star in the east, and we have come to pay Him homage."

When Herod the king heard this, 3 he was terrified, and all Jerusalem with him. So assembling the chief 4

¹ Isaiah vii. 14.

² Astronomers.

priests and professors, he demanded of them where the Messiah would be born. They replied, "In Bethlehem of Judea"; for it is recorded by the prophet:

6 **AND YOU, BETHLEHEM, JUDAH'S LAND, ARE NOT THE LEAST AMONG THE DISTRICTS OF JUDAH; FOR OUT OF YOU SHALL COME THE LEADER, WHO SHALL SHEPHERD MY PEOPLE ISRAEL.**¹

7 Then Herod, having privately interviewed the Magi, ascertained from them the exact time when the star made its appearance. He then sent them to Bethlehem, remarking, "When you arrive, ascertain very carefully everything about that Child; and when you have discovered all, inform me, so that I may also come and pay Him homage."

9 Having listened to the king, they accordingly proceeded on their way; and observed that the star which they had seen at its rising, went before them, until arriving, it rested above the place where the Child was. When they observed the star, they rejoiced with very great delight. And having come to the house, they saw the young Child with His mother Mary; and prostrating themselves, they paid Him homage: and having opened their treasures, they presented Him with gold, frankincense, and myrrh, as a tribute. And having been instructed by a dream not to return to Herod, they accordingly departed to their own country by another road.

The Flight into Egypt.

13 After their departure, a messenger from the Lord also appeared to Joseph in a vision, saying: "Arise! take the child and His mother, and fly to Egypt, and remain there until I tell you; for Herod is about to hunt out the Child to murder Him."

14 Arising, he accordingly took the Child and His mother by night, and removed to Egypt, remaining there until the death of Herod; so that the statement from the Lord, through the prophet, might be fulfilled, which declared

I CALLED MY SON OUT OF EGYPT.²

¹ Micah v. 6.

² Hosea xi. 1.

The Massacre of the Innocents.

Then Herod, when he found that he had been deceived by the Magi, was savagely furious; and sending to Bethlehem, he murdered all the male children there, as well as all that were in the neighbourhood, from two years of age and under, so as to include the date which he had ascertained from the Magi. Then was fulfilled what was spoken through the prophet Jeremiah:

I HEARD A SOUND OF GRIEF IN RAMAH,

WEeping AND GREAT ANGUISH: RACHEL WEeping FOR HER CHILDREN:

AND SHE CANNOT BE CONSOLED, BECAUSE THEY ARE NOT.¹

When Herod was dead, however, a messenger of the Lord appeared to Joseph in a vision, while in Egypt, and said: "Arise! take the Child and His mother, and go into the land of Israel; for they are dead who sought the Child's life."

He then arose, took the Child and His mother, and came into the land of Israel. Hearing, however, that Archelaus reigned over Judea in the place of his father Herod, he was afraid to return there; and having been also warned by a dream, he withdrew into the district of Galilee. And on arriving, he settled in a town named Nazareth; so that the prediction through the prophet was fulfilled which said that he should be considered a NAZARENE.²

The Mission of John.

Some time after this period, John the Baptizer began to proclaim in the desert of Judea: "Reform! for the Kingdom of Heaven is near."

This man was the one foretold by the prophet Isaiah, where he says:

A VOICE CALLING OUT IN THE DESERT, PREPARE THE ROAD FOR THE LORD, MAKE STRAIGHT THE PATHWAY FOR HIS FEET.³

Now John himself had his clothing of camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

Then Jerusalem, and the people about Judea, as well as the whole neighbourhood of Jordan, went to

¹ Jer. xxxi. 15. ² Judges xiii. 7. ³ Isa. xl. 3.

6 him; and were baptized by him in the Jordan, when they had confessed 7 their sins. But observing many of the Pharisees and Sadducees coming to his baptism, he addressed them, saying:

"Spawn of vipers! who has directed 8 you to fly from the future fury? Produce then fruit displaying your conversion; and do not in your pride 9 say to yourselves, 'We have our ancestor Abraham'; for I tell you that God is able, even from these stones, to raise up children to Abraham. But the axe now lies at the root of the trees; every tree therefore which does not produce good fruit, will be cut down and thrown into the fire.

11 "I indeed baptize you in water, preparatory to conversion; but the One Who follows me is far stronger than I. I am not even worthy to carry His shoes. He will baptize you in the 12 Holy Spirit and fire. His winnower is in His hand, and He will perfectly cleanse His threshing-floor, and collect His wheat into the granary; while He will consume the chaff with inextinguishable fire."

13 Jesus also came from Galilee to the Jordan, applying to John to be baptized by him. John, however, wished to dissuade Him, saying: "It is more necessary for me to be baptized by You; and yet You would come to me!" 15 But Jesus replied, "Allow it for the present; for it is appointed thus to us to do all that is right." He then permitted Him.

16 And when Jesus had been baptized, He immediately came out from the water. And the heavens were opened to Him; and He saw the Spirit of 17 God descending like a dove, and coming and resting upon Him; and then a voice from the heavens said: "This is My Son, My Beloved, in Whom I have delight."

The Temptation of Jesus.

4 Jesus then went up into the desert, under the influence of the Spirit, to be 2 tried by the agency of the Devil. And having fasted forty days and forty nights, He at last became hungry.

3 The Tempter then approached Him, and said: "If you are a Son of God, order these stones to become loaves."

4 But Jesus in reply said: "It is written, MAN DOES NOT LIVE ON BREAD ALONE; BUT UPON EVERY

WORD PASSING THROUGH THE MOUTH OF GOD."¹

Then the Devil, carrying Him into 5 the holy city, placed Him upon the high porch of the temple, and said 6 to Him: "If You are a Son of God, throw Yourself down; for it is recorded that

HE WILL COMMAND HIS ANGELS CONCERNING YOU, TO SUPPORT YOU WITH THEIR HANDS,

SO THAT YOU CANNOT DASH YOUR FOOT AGAINST THE PAVEMENT.²

Jesus in reply to him said: "And it 7 is elsewhere written, YOU SHALL NOT TEMPT THE LORD YOUR GOD."³

Again, the Devil carrying Him up 8 a very high mountain, pointed out to Him all the kingdoms of that region, and the splendour of them, and said 9 to Him: "I will give You all these, if You will pay me homage."

But Jesus in reply to him said: 10 "Begone, Satan! for it is written, YOU SHALL REVERENCE THE LORD, AND PAY HOMAGE TO HIM ALONE."⁴

The Devil then left Him, and angels 11 at once approached and ministered to Him.

Now Jesus, having heard that John 12 was betrayed, moved into Galilee; and leaving Nazareth, He went to 13 live in Capernaum by the sea, in the borders of Zebulon and Naphthali; so 14 that the prediction delivered through the prophet Isaiah might be fulfilled, which says:

OVER THE JORDAN, NEAR THE 15 SEA,

IN THE LAND OF ZEBULON, AND NAPHTHAL'S LAND,

IN THE HEATHEN GALILEE, THE PEOPLE LIVING IN DARKNESS 16

SAW A GREAT LIGHT; WHILE IN SOLITUDE CROUCHED,

AND THE SHADOW OF DEATH, A LIGHT HAS BEFORE THEM BURST 17

OUT.⁵

From that time Jesus began to 17 claim and say, "Change your minds: for the Kingdom of Heaven approaches!"

Choosing His Apostles.

While walking along the coast of 18 the sea of Galilee, He observed two brothers, Simon surnamed Peter, and his brother Andrew, throwing a cast-

¹ Deut. viii. 3.

² Psalm xci. 11, 12. ³ Deut. vi. 16.

⁴ Deut. x. 20. ⁵ Isaiah lx. 1, 2.

- ing-net into the sea; for they were
 19 fishermen. Speaking to them, He said, "Follow Me, and I will make you fishers of men."
 20 And immediately abandoning their nets, they followed Him.
 21 And going from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat along with their father, mending their nets; and He hailed them. And at once abandoning the boat and their father, they followed Him.
 22 Jesus then went through all Galilee, teaching in their synagogues, and proclaiming the good news of the Kingdom, as well as curing every kind of disease and infirmity among the
 24 people. And the report about Him spread throughout all Syria; and they brought to Him all those who were afflicted with different mental diseases and sufferings—demoniacs, lunatics, and paralytics—and He restored them to health.
 25 And great crowds followed Him from Galilee, Decapolis, Jerusalem, and Judea, as well as from the other side of the Jordan.

The Sermon on the Mount.

- 5 Now observing those crowds, He ascended the hill; and seating Himself, His disciples approached Him. Then having opened His mouth, He addressed them as follows:
 3 "Blessed are the gentle in spirit; for theirs is the Kingdom of Heaven.
 4 "Blessed are the sufferers; for they shall be comforted.
 5 "Blessed are the kind-hearted; for they shall inherit the earth.
 6 "Blessed are the hungering and thirsting for righteousness; for they shall be satisfied.
 7 "Blessed are the merciful; for they shall secure mercy.
 8 "Blessed are the pure in heart; for they shall see God Himself.
 9 "Blessed are the peacemakers; for they shall be declared God's own sons.
 10 "Blessed are the persecuted on account of righteousness; because the Kingdom of Heaven is theirs.
 11 "You are blessed whenever they curse and persecute you, and say every vile thing against you, falsely, because
 12 of Me. Be glad and delighted! because your reward in heaven will be great; for so they persecuted the prophets who were before you.

"You are the salt of the earth; but if the salt should lose its strength, with what can itself be salted? It is then good for nothing, but to be flung out and trodden under foot by mankind.

"You are the light of the world. A town built upon a hill cannot be concealed. A lamp is never lighted and placed under a corn measure, but upon the lampstand; and it gives light to all those in the house. Thus let your light shine in the presence of mankind; so that they may see your good conduct, and praise your Father Who is in heaven.

"Do not imagine that I have come to abolish the law and the prophets; I have not come to abolish, but to complete them. For I tell you indeed, that until the heavens and the earth shall pass away, a single dot or hairstroke shall not disappear from the law, until all has been completed. If, therefore, any one shall make light of one of the least of its commands, and shall teach men so, he shall be declared the least in the Kingdom of Heaven; but whoever teaches them and acts up to them, he shall be great in the Kingdom of Heaven. For I tell you that if your righteousness does not surpass that of the professors and Pharisees, you can by no means enter the Kingdom of Heaven.

The Law Explained.

"You have heard that it was said by the ancients, You shall not murder; and if a man should murder, he would be liable to punishment. But I tell you, that every man quarrelling with his brother will be liable to punishment; and if he should call his brother 'Scoundrel,' he will be liable to the High Court of Justice; and whoever shall call his brother 'Rebel,' will be liable to the branding by fire. Therefore, even if you have carried your offering up to the altar, and you should there discover that your brother has suffered any wrong by you, leave your offering even before the altar, and go away; first be reconciled to your brother, and then returning, present your offering.

"Make friends with your accuser quickly, even while you are in his company; for your accuser may drag you before the judge, and the judge may hand you over to the officer, and he in turn may take you to prison. I tell you indeed, that you will not

- depart until you have repaid the very last farthing.
- 27 "You have heard it said that you shall not commit adultery. But I tell you that every one who looks lewdly upon a woman, has already committed adultery with her in his own heart.
- 29 "If, therefore, your right eye leads you to sin, tear it out and throw it from you; for it will be profitable to you to destroy one of your members, rather than that your whole body should perish in the Pit. And if your right hand leads you to sin, cut it off and throw it from you; for it will be profitable for you to destroy one of your limbs, rather than that your whole body should perish in the Pit.
- 31 "It has also been decreed that if any one would dismiss his wife, let him have her divorced. But I tell you that if any one divorces his wife, except on account of fornication, he represents her to be an adulteress; [and if any one marries her when she has been divorced, he commits adultery.]
- 33 "Again, you have heard it was decreed to the ancients, that you shall not perjure yourselves, but give up your vow to the Lord. But I tell you in short, Do not vow at all; not by heaven, for that is the throne of God; nor by the earth, because that is His footstool; nor by Jerusalem, for that is the city of the great King.
- 36 Neither vow by your head, because you are not able to make a single hair white or black. But let your language be 'Yes, yes'; 'No, no': for whatever exceeds these proceeds from evil.
- 38 "You have heard that it was enacted, Eye for eye, and tooth for tooth.
- 39 But I tell you, Do not contend with the wicked; but whoever strikes you upon your right cheek, then turn the other to him as well. And whoever drags you to law, and takes your vest, let him have your cloak as well. And whoever forces you to go with him one mile, then go two. Give to the man who begs from you; and do not turn away from the one wishing to borrow from you.
- 43 "You have heard it was commanded that you should love your neighbour, and hate your enemy.
- 44 But I tell you to love your enemies; bless those who curse you; act generously to those who hate you; and pray for those who ill-use and
- 45 persecute you: then you will become the sons of your Father Who is in

heaven; for He raises His sun over both bad and good, and rains upon both just and unjust. For if you should merely be friendly with your friends, what reward have you? Is not the same thing done even by the extortioners? And if you salute your associates only, is that anything to be proud of? for is not that done even by the extortioners? You, however, should be perfect, as your Father in heaven is perfect.

The Philosophy of Charity.

"Take care and do not display 6 your charities before men, with the intention of being observed by them; for if you do, you will not have a reward from your Father Who is in heaven. When, therefore, you do 2 kindness, do not blow a trumpet before yourself, as the hypocrites do in the synagogues, and in the streets, so that they may secure the praise of men. I tell you, however, that they obtain their reward. But whenever 3 you do a kindness, do not let your left hand know what your right hand does; so that your kindness may be 4 secret, and your Father Who looks into the secret will return it to you openly.

How to Pray.

"And when you pray, do not follow 5 the example of the hypocrites; for they delight to pray standing in the crowds and at the corners of the squares, so that they may be seen by men. I tell you, however, that they receive their wages. But when you 6 pray, enter your chamber, and, having shut your door, pray to your Father in that privacy; and your Father, seeing into that privacy, will return it to you openly.

"But when praying, make use of 7 no babble, like the heathen; for they imagine that they will be listened to because of their volubility. Do not 8 therefore imitate them; for your Father knows your necessities before you can ask Him. Consequently, you 9 must pray in this way:

Lord's Prayer.

"Our Father in the Heavens; Your Name must be being Hallowed;
"Your Kingdom must be being 10 restored

"Your Will must be being done both in Heaven and upon the Earth.

- 11 "Give us to-day our to-morrow's bread ;
 12 "And forgive us our faults,
 13 as we forgive those offending us, for You would not lead us into temptation, but deliver us from its evil.¹
 14 "For if you forgive men their faults, your heavenly Father will forgive you
 15 yours. But if you do not forgive those who wrong you, then neither will your Father forgive you your misdeeds.
 16 "Moreover, when you fast, become not like the hypocrites; for they distort their faces, so that it may be seen by men, that they are fasting. I tell you, however, that they receive
 17 their wages. But when you are fasting, dress your head, and wash your
 18 face; so that men may not know you are fasting, but only your Father, Who is in the secret; and your Father Who observes in secret, will reward you.

Worldliness, and what it Costs.

- 19 "Do not hoard up for yourselves treasure upon the earth, where moth and canker destroy, and where thieves
 20 may burrow through and steal; but store up your treasure in heaven, where neither moth nor rust destroy, and where thieves cannot dig through
 21 nor steal: for where your treasure is, there your heart will also be.
 22 "The eye is the lamp of the body; if therefore your eye is sound, your
 23 whole body will be illuminated. But if your eye is diseased, your whole body will be in darkness. Consequently, if your sight is defective, all your body will be darkness.

¹ NOTE.—The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no Aorist of the Imperative Passive Mood used by Matthew and Luke.

The force of the Imperative 1st Aorist seems to me to be that of what is called a "Standing Order," a thing to be done absolutely, and continuously.—F. F.

"No man can serve two masters: 24 for either he will dislike the one, and be fond of the other; or else he will honour the one, and despise the other. So you are not able to serve both God and Mammon. Because of this I tell
 25 you, do not embitter your lives how you shall eat; how you shall drink; nor respecting your body, how you shall be clothed. Is not the life more important than the food, and the body itself than its clothing?

"Just look at the birds in the sky! 26 They neither sow nor reap, nor collect into barns; yet your heavenly Father feeds them! Are you not much more important than they? Yet who among 27 you, by fretting, is able to add a single foot to his height? And why 28 should you fret about clothing? Reflect upon the lilies of the field, how they grow; they neither toil nor spin; and yet, I tell you, that even Solomon 29 in all his glory, arrayed not himself like one of them. If therefore God so clothes the flowers of the field, which flourish to-day, and to-morrow are thrown into the fire, how much more you! You of little faith! Never there- 31 fore fret, saying, 'What shall we eat?' 'What shall we drink?' nor 'How shall we find clothing?' for the 32 heathen hunt eagerly for all these! Your heavenly Father knows that you need them all. But first secure 33 the Kingdom of God, and His righteousness; and all these things will be ready for you. Do not, there- 34 fore fret about to-morrow, for the morrow has its own trouble. The care of each day by itself is quite enough.

The Characteristics of the Kingdom.

"Condemn not, so that you may 7 not be condemned. For according to 2 the sentence you pronounce, you will yourself be convicted; and with the same measure with which you measure, you will be measured.

"But why do you take notice of 3 the dust in your brother's eye, while you cannot observe the chip in your own eye? or how can you say to 4 your brother, 'Let me remove the dust from your eye,' while the chip is in your own eye? Pretender! First re- 5 move the chip from your own eye, and then you will see straight to remove the dust from the eye of your brother.

"Give not what is holy to dogs. 6

- nor throw your pearls before swine; for fear they should trample them under their feet, and turning, rend you.
- 7 "Ask, and it will be given to you; seek, and you shall find; knock, and
- 8 it will be opened to you: for whoever asks will receive, and the seeker will find, and they will open to him who
- 9 knocks. Is there even a man among you, who, if his son should ask bread of him, would hand him a stone?
- 10 And if he asked a fish, would he hand
- 11 him a serpent? If therefore you, who are corrupt, know how to bestow benefits upon your children, how much rather will your Father Who is in heaven give benefits to those who
- 12 ask Him! Whatever therefore you wish men to do to you, do the same yourselves to them; for this is the law and the prophets.
- 13 "Enter through the narrow gate; because the gate is wide, and the road well paved, that leads to destruction; and through it the majority go.
- 14 How narrow the gate, and difficult the path, that leads to life! and they are few who find it!
- 15 "But guard yourselves from the false teachers, who come to you in sheep's clothing, but who in their
- 16 hearts are plundering wolves. You can recognise them by their fruits. Do they ever gather grapes from
- 17 thorns, or figs from thistles? Thus every useful tree produces useful fruit; but the worthless tree produces worth-
- 18 less fruit. A useful tree cannot produce bad fruit; nor can a worthless
- 19 tree produce good fruit. Every tree not producing good fruit will be felled and used as firewood. Reject their
- 20 produce; for by this you can recognise them.
- 21 "Not every one who says to Me, 'Master! Master!' will enter into the Kingdom of Heaven; but only those who do the will of My Father Who is
- 22 in heaven. Many will say to Me in that day, 'Master! Master! have we not preached in Your Name? and have we not cast out demons in Your Name? and in Your Name have we not done
- 23 many wonders?' And then I shall declare to them, 'I never knew you; depart from Me, you traders in lawlessness!'
- 24 "Therefore, every one who listens to these precepts of Mine, and practises them, I will compare him to a reflective man who built his house upon

the rock; and the storm raged, and the floods came, and the wind blew, and assailed that house; and it fell not—because it was founded upon the rock. And every one who listens to these precepts of Mine, and does not practise them, I will compare him to a foolish man, who built his dwelling in the sand; and the storm raged, and the floods came, and the wind blew, and they demolished that house, and its wreck was complete!"

And it came about that when Jesus had finished these addresses, the crowd were astonished at His teaching; for He had been teaching them like a man possessing authority, and not as their professors.

A Leper Cured.

Now when He descended from the hill, a great crowd followed Him. And a leper, also approaching, bowed to Him, and said, "Master, if You will, You are able to cure me!"

And Jesus extending His hand, touched him, saying, "I am willing; be cured!" And at once he was relieved from his leprosy.

Jesus then said to him, "Take care and tell no one about this; but go at once, show yourself to the priest, and present the offering appointed by Moses, as an evidence to these people."

A Captain's Boy Cured.

When He was entering Capernaum, a captain approached, and addressing Him, said, "Master, my boy lies in the house paralyzed, in great anguish."

And Jesus in reply to him, said, "I will come and cure him."

The captain answering, however, declared, "I am not of sufficient rank, Sir, for You to come under my roof; rather order it only by a word, and my son will be restored. Although I am a man under a superior officer, I have soldiers under myself; and I say to this man, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

When Jesus heard this, He was surprised, and said to His followers:

"Indeed, I tell you, I have never found such faith as this in Israel. I also tell you, that many shall come from the east and west, and shall recline together with Abraham, Isaac, and Jacob, in the Kingdom of Heaven; when the sons of the Kingdom shall

be flung into outer darkness, where there will be weeping, and gnashing of teeth."

- 13 Then Jesus said to the captain, "Go back; and, as you have believed, it shall come to you."

And the boy was cured from that very hour.

The Cure of Peter's Mother-in-Law.

- 14 When Jesus entered the house of Peter, He saw his mother-in-law on a couch and suffering from a fever. And as He touched her hand, the fever left her; and she arose, and served Him.

- 16 Then when evening came, they brought to Him many demoniacs; and He cast out the spirits with a word, and He cured all those who were sick; so that the statement made through Isaiah the prophet was verified:

HE TOOK AWAY OUR WEAKNESSES, AND ENDURED OUR MENTAL DISEASES.¹

Qualifications for Discipleship.

- 18 Once Jesus, seeing great crowds around Him, gave instructions to cross over to the farther shore. Then a lawyer approaching, said to Him, "Teacher, I will follow You, wherever You may go."

- 20 In reply, Jesus said to him, "The foxes have holes, and the birds of the sky have roosts; while the Son of Man has not a place where He can lay His head."

- 21 And another of His disciples said to Him, "Master, allow me first to return and bury my father."

- 22 But Jesus said to him, "Follow Me; and let the dead bury their own dead."

The Storm on the Lake.

- 23 Then Himself embarking in the vessel, His disciples followed Him.

- 24 And soon after, a hurricane swept across the lake, so that the boat was overwhelmed by the waves; but He slept. And the disciples approaching, awoke Him, calling out, "Lord, save us! we are perishing!"

- 26 In reply, He exclaimed, "What cowards you are! How weak your faith is!"

- Then getting up, He commanded the winds and the sea, and perfect calm ensued. And the men expressed wonder, saying, "What kind of a

Man is this? for even the wind and the sea obey Him!"

The Gadarene Demoniacs.

On landing with Him at the other side, in the district of the Gadarenes, two demoniacs, coming out of the tombs, opposed Him. They were very savage, and none were able to pass that road. And they howled out, exclaiming: "What is there between You and us, Jesus, Son of God! Do You come here before the time to punish us?"

Now there was pasturing at a distance a large herd of swine. And the demons calling out to Him, said, "If You cast us out, allow us to go away into that herd of swine."

"Begone!" said He to them. They accordingly departed, went into the swine, and at once all the herd rushed down the slope into the lake, and perished in the water. The feeders then fled, and arriving at the village, reported everything, including what had befallen to those demoniacs. And accordingly all the town went out to meet Jesus; and seeing Him, they begged that He would depart from their locality.

Cure of a Paralytic.

Consequently, embarking in the boat, He recrossed, and came to his own town. And then they brought to Him a paralytic, lying upon a rug; and when Jesus saw their faith, He said to the paralytic, "Take heart, man! your sins are forgiven you."

Some of the professors, however, muttered to themselves, "The Man blasphemeth."

But Jesus, reading their thoughts, replied, "Why do you think evil in your hearts?"

"For which is easier to say—'Your sins are forgiven'; or to say, 'Arise and walk'? But in order that you may see that the Son of Man has authority to forgive sins upon earth (He then said to the paralytic), Rise up! take your rug, and go into your own house."

And having got up, he went into his house. Then when the crowd saw it, they were astonished; and they gave praise to God, Who had given such power to men.

And passing on from there, Jesus saw a man named Matthew, sitting at the custom-house; and he said to

¹ Isaiah liii. 4.

him, "Follow Me." And arising, he did follow Him.

A Conversation at Table.

10 It so happened that while He reclined in the house, several tax-farmers and reprobates, arriving, reclined with
11 Jesus and His disciples. And the Pharisees, observing it, said to His disciples, "Why does your Teacher eat along with those tax-farmers and sinners?"

12 But Jesus, having heard it, replied, "The healthy have no need of a physician; but only those who are sick.
13 Go, however, and learn what this means:

I DESIRE MERCY, RATHER THAN SACRIFICE;¹

for I have not come to invite righteous men, but sinners."

14 The disciples of John afterwards approached Him, inquiring, "Why do we and the Pharisees often fast, while your disciples never fast?"

15 In reply, Jesus said to them, "The groomsmen must not be distressed while the Bridegroom is with them. But the time will come when the Bridegroom will depart, and they can

16 then fast. Further, no one patches an old coat with a bit of new felt; for the patch would disfigure the coat,
17 and be worse than the hole! Neither do they pour new wine into old wine-skins; for if they did, the skins would burst, the wine be spilt, and the skins destroyed. On the contrary, they pour new wine into new wine-skins, and both are safe together."

A Girl and a Woman Cured.

18 While He was thus speaking to them, a nobleman, arriving, bowed to Him, saying, "My daughter is almost dead. However, if You come and place Your hand upon her, she will live."

19 And Jesus rising, followed him with His disciples.

20 Then a woman who had suffered from hemorrhage for twelve years, approaching Him from behind, touched the hem of His robe; for she said to herself, "If I can but touch His robe, I shall be cured."

22 Jesus however turned, and seeing her, said, "Cheer up, daughter! your faith has saved you." And the woman was cured from that very hour.

¹ Hosea vi. 6

When Jesus arrived at the house of 23 the nobleman, and found the musicians and the crowd lamenting, He said 24 to them, "Go away! for the girl is not dead, but has fainted." And they laughed at Him in ridicule. But when 25 He had dismissed the crowd, entering, He took her hand and raised the girl. And the report of it went through the 26 whole of that district.

Cure of Two Blind Men.

And when Jesus withdrew from 27 there, two blind men followed Him, calling out and saying, "Pity us, Son of David!" Then when He had 28 entered the house, the blind men came to Him; and Jesus asked them, "Do you believe that I can do this?"

"Yes, Sir!" was their answer.

He then touched their eyes, remark- 29 ing, "As your faith, so shall the result be."

And their eyes were opened; and 30 Jesus enjoined them to "Take care and inform no one about it." But 31 they, departing, published His fame through all that neighbourhood.

A Dumb Demoniac Restored.

Then as soon as they went out, 32 there was brought to Him a dumb man, a demoniac. And when He had 33 cast out the demon, the dumb man spoke; and the astonished crowd exclaimed, "Nothing like this has ever appeared in Israel!" The Pharisees, 34 however, remarked, "By the Prince of the demons He casts out the demons."

Jesus then went about all the towns 35 and villages, teaching in their synagogues, and proclaiming the good news of the Kingdom; as well as curing every mental disease and every sickness. Observing the crowds, how- 36 ever, He felt pity for them, because they were harassed and abandoned like shepherdless sheep. He therefore 37 said to His disciples, "The harvest is indeed plentiful, but the workmen are few. Ask therefore the Owner of the 38 harvest, so that He may send workmen to His harvest."

Then calling together His twelve 10 disciples, He gave them power over unclean spirits, so that they might cast them out, as well as cure every kind of mental disease and all sickness.

The Mission of the Twelve.

2 Now these are the names of those twelve apostles: First, Simon, surnamed Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-farmer; James the son of Alphæus, and Lebæus, surnamed Thaddæus; Simon the Canaanite, and Judas the Iscariot, who also betrayed Him.

5 Jesus sent out these twelve, giving them these instructions: "Do not turn aside into the heathen districts, nor enter the towns of the Samaritans; but rather go to the lost sheep of Israel's house. And, as you travel, proclaim the fact that the Kingdom of Heaven is approaching. Restore the feeble, cure the lepers, cast out demons; you have received freely, give freely. Provide neither gold, nor silver, nor copper in your purses; nor yet a bag for the journey, nor two cloaks, nor shoes, nor staff: for the workman is worthy of his food. And into whatever town or village you may enter, inquire who in it is of good repute: stay there until you leave it. And when entering a house, show respect to it. And if the family are worthy of you, let your blessing come upon it; but if it should prove unworthy, keep your blessing to yourselves.

14 "And if it will not receive you, nor listen to your discourse, departing from that family or that town, shake the dust from your feet. I tell you indeed, that it will be more endurable for the land of Sodom and Gomorrah in the Day of Judgment, than for that town.

16 "I now send you like sheep into the midst of wolves; be you therefore wise as serpents, and harmless as doves. But guard yourselves from those men: for they will take you to the police-courts, and will flog you in their synagogues; and you will be dragged before governors and kings because of Me, so that you may give evidence to them and to the heathen about Me. But when they betray you, do not trouble as to what you can say; for in that hour you will be instructed what to say. You are not the speakers; but the Spirit of your Father will plead from within you. Then brother will betray brother to death, and father his child; and

children will rise up against parents, and murder them. And you shall be hated by all for My Name's sake; but whoever endures to the end will be saved. When, however, they persecute you in this town, fly into the other; for I assure you that you will not have completed the cities of Israel until the Son of Man comes. The scholar is not greater than his teacher, nor a servant above his master. It is enough if the scholar can become equal to his teacher, and the servant equal to his master. If they call the master of the house Beelzebul, how much rather his attendants! Be not therefore afraid of them: for there is nothing concealed that will not be displayed; nor hidden which shall not become known. What I say to you in the darkness, speak in the light; and what is whispered to your ear, proclaim it upon the housetops. And do not shrink in fear from those who kill the body, for they are not able to kill the soul; but rather fear Him who has power to destroy both soul and body in the Pit.

"Are not two sparrows sold for a farthing? and not one of them has fallen to the ground without your Father! And even the hairs of your head are all numbered. Fear not, therefore! you are worth many sparrows. Consequently, whoever declares for Me before men, I also will recognise him before My Father Who is in heaven; but whoever denies Me before men, I will also deny him before My Father Who is in heaven.

"Do not conclude that I have come to send peace upon the earth; I have not come to send peace, but a sword! For I have come to set a man against his father, and a daughter against her mother, and the bride against her mother-in-law; and the eninies of every man will be his own relatives. Whoever prefers his father or his mother before Me, is not worthy of Me; and whoever loves son or daughter more than Me, is not worthy of Me; and whoever will not take up his cross and follow Me, is unworthy of Me! Whoever finds his life will lose it; but whoever loses his life for My sake shall find it.

"Who receives you, receives Me; and My entertainer entertains the One Who sent Me. When a man entertains a prophet, he will receive a prophet's reward; and whoever receives

the righteous because he is righteous, 42 will receive a righteous reward. And if any give one of the least of them but a drink of cold water because he is a disciple, I tell you indeed, that he shall not go unrewarded."

11 Now it came about that when Jesus had finished giving instructions to His twelve disciples, He dismissed them to teach and preach in their own towns.

Concerning John the Baptizer.

2 When John heard in the prison the doings of the Messiah, he sent two of his own disciples to ask Him, "Are You the coming One? or must we expect another?"

4 And Jesus, in reply, said to them, "When you return, report to John what you have heard and seen. The blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and to the poor is given hope.

6 And happy is he who will not be ashamed of Me."

7 But when they had gone, Jesus began to say to the crowd concerning John: "What did you go out to the desert to see? A reed dancing under the wind? But what did you go out to see? A man attired in fine clothes? Those, however, who wear fine clothing are in the houses of kings. What then did you go to see? A prophet? Yes, I tell you, and far more than a prophet: for he is the one about whom it is written,

SEE! I WILL SEND MY MESSENGER BEFORE YOUR FACE,
WHO WILL PREPARE YOUR WAY BEFORE YOU.¹

11 "I tell you indeed, that there has not been born of women a more exalted than John the Baptizer. Yet the very least in the Kingdom of Heaven is more exalted than he. But since the days of John the Baptizer until now, the Kingdom of Heaven is stormed, and the stormers will seize it. For all the prophets as well as the law foretold as far as John. And if you will accept it, he is the Elijah who was to come. Let all hear who have ears to hear.

16 "But to what shall I liken this generation? It is like children sitting in the markets, calling out to their mates, and saying, 'We have

18 piped to you, but you are not dancing; we have mourned to you, but you will not lament!' John came neither eating nor drinking, and so they say 'He has a demon!' The 19 Son of Man came eating and drinking, and they say, 'Look! what a greedy, drunken fellow! A friend of tax-farmers and blackguards!' Yet Wisdom is justified by her children."

The Unrepentant Towns.

He then began to reproach the 20 towns in which most of His powers had been displayed, because they were not converted.

"Alas for you, Chorazin! Alas for 21 you, Bethsaida! Because if the powers displayed in you had been shown in Tyre and Sidon, they would have repented in sackcloth and ashes. I tell you further, that it will be more 22 endurable for Tyre and Sidon in the Day of Judgment than for you! And 23 you, Capernaum, who have been raised as high as the heaven, will be thrown down as low as the grave; for if the powers which were displayed in you had been brought to Sodom, it would have existed until now. Nay, 24 more, I tell you that it will be easier for the land of the Sodomites in the Day of Judgment than for you!"

Knowledge and Rest.

Jesus at that time reflecting, said, 25 "I fully acknowledge Your wisdom, Father, Lord of the heavens and of the earth, that you have hidden these things from the intelligent and clever, but have made them known to simple men. Yes, Father; for thus it was 26 decided of old by You. All has been 27 committed to Me under My Father: and none except the Father fully knows the Son; and none fully knows the Father but the Son, and the one to whom the Son will decide to reveal Him.

"Come to Me, all who labour and 28 are heavy-laden, and I will give you rest. Take My yoke upon you, and 29 learn from Me; for I am gentle and kind-hearted; and you will find rest for your souls; because My yoke is 30 easy, and My burden light."

Sabbatarianism.

When Jesus was walking at that 12 time through the cornfields on the Sabbath, His disciples, being hungry, began to pluck the ears of corn and

¹ Malachi III. 1.

- eat them. The Pharisees seeing it, however, said to Him, "Look! Your disciples are doing what the law forbids to be done on the Sabbath."
- 3 But in reply He said to them, "Do you not know what David did when he and those with him were hungry; how he entered the house of God, and ate the shew-bread, which it was not permissible for him, nor yet for his attendants, to eat, but the priests alone? Or have you not read in the law, that on the Sabbath the sacrificing priests may break the Sabbath, and be blameless? But here, I tell you, there is something more important than the temple. If, however, you had been acquainted with the text, I DESIRE MERCY RATHER THAN SACRIFICE,¹ you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath."
- 9 Then taking His departure, He entered their synagogue; and a man with a paralyzed hand happening to be there, they asked of Him if it was allowable to effect a cure on the Sabbath? so that they might incriminate Him. But, in reply, He said to them, "Who is there among you, that has a single sheep, and if it should fall into a ditch on the Sabbath, would not get hold of it, and lift it out? By how much does a man differ from a sheep! Therefore it is allowable to do a kindness on the Sabbath."
- 13 He then said to the man, "Stretch out your hand!" He accordingly extended it, and it was restored to soundness like the other one.

The Plotting of the Pharisees.

- 14 The Pharisees consequently consulted together against Him, so as to find out a means of murdering Him; but Jesus knowing it, removed from there. And great crowds following Him, He cured them all, and enjoined them not to make Him known; so that the prediction delivered through Isaiah the prophet might be verified:
- 18 OBSERVE MY SON, WHOM I HAVE CHOSEN;
MY BELOVED, IN WHOM MY SOUL DELIGHTS!
I WILL PUT MY SPIRIT INTO HIM,
AND HE SHALL PROCLAIM JUSTICE TO THE HEATHEN.

¹ Hosea vi. 6.

HE WILL NEITHER WRANGLE NOR IS CONTEND;
NOR SHALL ANY HEAR HIS SHOUTING IN THE STREETS.
HE WILL NOT CRUSH A BRUISED REED,
NOR EXTINGUISH A FLICKERING LIGHT,
UNTIL HE LEADS JUSTICE TO VICTORY.
AND IN HIS NAME SHALL THE NATIONS HOPE.¹

A Blind and Dumb Man Cured.

They then brought to Him a blind and dumb demoniac; and He cured him, so that the blind and dumb both spoke and saw. And all the crowd were astonished, and said, "Must not this be the Son of David?"

But the Pharisees, who heard it, replied, "This fellow does not cast out demons, except by the help of Beelzebul, who rules over those demons!"

Then Jesus, Who read their thoughts, answered them: "Any kingdom divided against itself is desolated; and no city or house divided against itself can hold together; so if Satan expels Satan, he is divided against himself; how, therefore, can his kingdom hold together? And if I cast out demons through the help of Beelzebul, by whose help do your own followers cast them out? by that they should be your judges! But if I, by a Divine energy, cast out the demons, then the Kingdom of God has burst out above you! How, indeed, can any one enter the house of that strong man, and destroy his armaments, unless he can first overpower his strength? Then he may plunder his dwelling.

Blasphemy.

"Whoever is not on My side, is against Me; and whoever does not gather with Me, scatters. Because of this, I tell you, Every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will never be forgiven to men. And if one gives expression to a thought against the Son of Man, he may be forgiven; but if one shall speak insultingly of the Holy Spirit, it shall not be forgiven him, neither at the present time, nor in the future. Assume the tree to be good, when its fruit is good; or assume

¹ Isa. xlii. 1-4.

that the tree is worthless, when its fruit is worthless: for the tree is known by its fruit. You venomous breed! how can you preach purity, when you are yourselves depraved? For the mouth speaks from the overflow of the heart! The beneficent man draws from his treasury of purity, goodness; and the depraved man can only produce depravity, from his stores of depravity! I tell you, however, that every vile idea that men give expression to, they shall render a reason for it in the Day of Judgment. For by your thoughts you will be acquitted, and by your thoughts you will be convicted."

The Pharisees want a Proof.

Some of the professors and Pharisees then addressed Him, saying, "Teacher, we wish to see a sign from You." But in reply He said to them: "Does a depraved and debauched race ask for a Divine sign? None, however, will be given it other than the sign of the prophet Jonah; for as Jonah was for three days and three nights in the hold of the Whale, thus shall the Son of Man be for three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the Judgment against this generation, and convict it; for they reformed under the preaching of Jonah; and now a mightier than Jonah is here! The Queen of the South shall rise up in the Judgment against this generation, and convict it; because she came from the most distant parts of the earth to learn the wisdom of Solomon: and yet a greater than Solomon is here! When, however, the foul spirit has gone out from a man, it wanders about in waterless places, seeking rest, and finding none. Then it reflects, 'I will return to my house from which I came'; and returning, he finds it quite ready for him, cleaned and decorated. He accordingly goes, and takes along with him seven other spirits more depraved than himself; and entering, they live there; and the last state of that man is worse than the first. It will be the same with this debased race."

While He was still speaking to the crowd, His mother and His brothers stood outside, desiring to speak with Him. And some one said to Him, "See, Your mother and brothers are outside, wishing to speak to You."

Addressing the one who told Him, 48 however, He asked, "Who is My mother? and who are My brothers?" Then extending His hand in the direction of His disciples, He said, 49 "Why, those are My mother and My brothers! For whoever does the will 50 of My Father Who is in heaven, he is My brother, and sister, and mother!"

The Parable of the Sower.

At this time, however, Jesus, going 13 out from the house, sat down by the sea. And a great crowd collected 2 about Him, so that He ascended into a boat, and sat down in it; while all the crowd stood upon the shore. And 3 He spoke many things to them in parables, saying:

"It happened that a sower went out to sow; and as he sowed, some 4 fell by the roadside, and the birds came and devoured it.

"Another part fell upon stony land, 5 where the soil was not deep enough; and it sprouted very quickly on account of the shallowness of the soil; but when the sun arose, it was scorched, 6 and it also withered for want of root. And another lot fell among the thistles, 7 and the thistles grew up and choked it. But the rest fell upon good land, 8 and produced grain, some a hundred-fold, some sixty, some thirty. Who- 9 ever has ears to hear, let him listen!"

The Rationale of Parables.

His disciples approaching Him, 10 afterwards asked, "Why do You speak to them in parables?"

"Because," He answered, "it is 11 granted to you to become acquainted with the secrets of the Kingdom of Heaven; but it is not granted to others. For whoever has a possession, 12 it will increase with him; but the one who possesses nothing, even what he has will be torn from him. I therefore speak to them in parables, 13 because seeing they see not, and hearing they do not hear, neither will they understand. Thus by them 14 is verified the prophecy of Isaiah, which says:

LISTEN TO A SOUND, AND NEVER UNDERSTAND IT;

AND SEEING, SEE, BUT NEVER PERCEIVE.

FOR THE HEART OF THIS PEOPLE 15 IS STUPEFIED,

AND THEY LISTEN WITH LOADED EARS,

AND THEIR EYES THEY HAVE
CLOSED;
FEARING THEY SHOULD SEE WITH
THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR
HEARTS,
AND TURN BACK, AND I WOULD
RESTORE THEM.¹

- 16 "But your eyes are happy, because they see; and your ears, because they can listen. For I tell you truly, that many prophets and good men have ardently desired to see what you see, and have not seen it; and to hear what you hear, and have not heard it. Listen therefore to the parable of the sower. When any one hears the message of the Kingdom of Heaven, and does not comprehend, the Devil comes and snatches what was scattered in his heart. Thus it is with those sown along the roadside. But that sown upon stony land, that is the one who hears the discourse, and accepts it immediately with pleasure; but being without root in himself, he is therefore temporary: and when trouble or persecution comes against the truth, he at once falls away. Now as to what was sown among the thistles: that is the one who listens to the message; but the anxieties of this age, and the slavery of wealth suffocate the message, and it becomes fruitless. Now as to that which falls upon good soil: that is the man who listens to the reason, and comprehends it; he consequently produces grain, it may be to the extent of a hundred, sixty, or thirty-fold."

The Parable of the Weeds.

- 24 Continuing, He put before them another parable: "I may compare the Kingdom of Heaven to a man sowing good seed in his field; but while his men were asleep, his enemy came and sowed darnel weeds among the wheat, and went away. However, when the plant shot out, and should have produced grain, then the weeds were also seen. Then his servants coming to the farmer, asked him, 'Did you not, sir, sow perfect seed in your field? Then where did the weeds come from?' And in reply to them he said, 'Some enemy must have done this.' His servants then asked, 'Do you wish us to go and pull

them up?' 'No!' was his reply; 29 'lest while you are plucking up the weeds, you should uproot the wheat along with them. Allow both of 30 them to grow together until the harvest; and during the harvest I will say to the reapers, First collect the weeds, and bind them into bundles to burn; but store up the wheat into my granaries.'"

The Parables of the Mustard and the Fermented Flour.

He also told them another parable, 31 saying, "The Kingdom of Heaven is like a grain of mustard, which a man took and sowed in his field. This is the smallest of such seeds; 32 but when it grows up, it is the largest of all garden herbs, and becomes a bush, so that the birds of the air come and shelter among its branches."

He told them another parable: 33 "The Kingdom of Heaven is like yeast, which a woman took and mixed in three stones of flour, so that the whole was fermented by it."

Explanation of the Parables.

Jesus spoke the whole of this to the 34 crowd in parables; and without a parable He seldom spoke to them; so that the statement delivered through 35 the prophet might be fulfilled, which says:

I WILL OPEN MY MOUTH IN
PARABLES;

I WILL DIG UP WHAT HAS BEEN
HIDDEN FROM THE FOUNDATION
OF THE WORLD.¹

Then Jesus, sending the crowd 36 away, went into the house; and His disciples came to Him, saying, "Explain to us the parable of the weeds in the field." And replying to them 37 He said, "The sower of the perfect seed is the Son of Man; the field is 38 the world; the perfect seed are the sons of the Kingdom; the weeds are the sons of the wicked; while the 39 enemy who sowed them is the Devil; the harvest is the completion of the age; and the reapers are the angels. Just as they collect the weeds and 40 burn them, so it will be at the end of this period. The Son of Man will 41 send His messengers, and will collect out of His Kingdom every offensive thing, and whatever causes sin; and 42

¹ Isa. vi. 9, 10.

¹ Psalm lxxviii. 2.

will throw them into the furnace of fire, where will be weeping and gnashing of teeth. Then the righteous shall shine out like the sun in the Kingdom of their Father. Let all listen who have ears to hear!

Illustrations of the Kingdom.

44 "Again, the Kingdom of Heaven is comparable to a buried treasure in a field, which, if a man finds, he covers up; and in his delight he goes and sells whatever he possesses to enable him to buy that field.

45 "Again, the Kingdom of Heaven is like a merchant on the look-out for valuable pearls; who, having found a particular one of very great value, goes and disposes of all the others he has, and buys it.

47 "Again, the Kingdom of Heaven is like a drag-net, which has been spread out in the sea, and collects all kinds. Then, when full, they draw it up on the beach; and sitting down they select the good into baskets, and cast the bad away. Thus it will be at the completion of the period. The angels will pick out and carry away the wicked from the midst of the righteous, and throw them into the furnace of fire. There will be weeping and gnashing of teeth.

51 "Do you," asked Jesus, "understand all this?"

"Yes, Lord," was their reply.

52 "Since that is the case," He further said to them, "every teacher who has been trained into the Kingdom of Heaven is like one who is the master of a house, who brings out from his stores what is new as well as what is old."

The Prophet without Honour.

53 Now when Jesus had finished these parables, He removed from there. And coming into His own country, He taught them in their synagogue; and so greatly astonished were they, that they asked, "Where has this Man acquired this knowledge and power? Is He not the son of that carpenter? Is not His mother called Mary, and His brothers, James, Joseph, Simon, and Judah? And His sisters, are they not all here with us? Where then did He attain all this?" And they were embarrassed concerning Him.

Jesus, however, said to them, "A prophet is not without honour, except in his own country, and in his own

house." And He did not display ⁵⁸ much power there, because of their unbelief.

The Murder of John the Baptist.

About this time Herod the tetrarch ¹⁴ heard the report concerning Jesus, and said to his companions, "This ² is John the Baptist; he must have risen from the dead, and therefore the powers energize him!" For ³ Herod had arrested John, put him in chains, and sent him to prison, on account of Herodia, the wife of his own brother Philip; because John ⁴ had told him, "It is not legal for you to have her." And although wishing ⁵ to murder him, he was afraid of the people, because all honoured him as a prophet. At Herod's birthday ⁶ feast, however, the daughter of Herodia danced before the guests, and delighted Herod. He thereupon ⁷ promised with an oath to give her whatever she might ask. And she, ⁸ having been previously instigated by her mother, said, "Give me here upon a dish the head of John the Baptist!" The king was horrified; but because ⁹ of his oaths, and those who reclined with him, he ordered it to be given to her. And sending, he beheaded John ¹⁰ in the prison. And his head was ¹¹ brought upon a dish, and handed to the girl; and she carried it to her mother!

His disciples then came forward, ¹² took the body, and buried it; and went to report it to Jesus.

The Feeding of Five Thousand.

And Jesus hearing it, went away ¹³ privately in a boat to a desert place; but the people having become aware of it, they followed Him by land from the towns. When Jesus came out, ¹⁴ He saw a great crowd, and pitied them; and restored the sick to health. But when the evening came, His disciples approached Him, saying, "This ¹⁵ place is a desert, and the hour now late; dismiss the crowd, so that, going into the villages, they may buy food for themselves."

"They have no need to go away," ¹⁶ remarked Jesus in reply; "give them victuals yourselves."

"We have nothing here," they ¹⁷ responded, "except five loaves and two fishes."

"Bring those to Me," He said. ¹⁸ And He ordered the crowd to recline ¹⁹

upon the grassy places. And taking the five loaves and the two fishes, looking up to heaven, He blessed; and then breaking, He distributed the loaves to His disciples, and the disciples among the crowd. And they all partook and were satisfied; and of the broken pieces remaining, they picked up twelve full bags. Now those who had eaten numbered about five thousand, besides women and children.

22 He then immediately instructed His disciples to embark in the boat, and to precede Him to the other side, until He could dismiss the crowd.

23 When He had sent the crowd away, He went up the hill privately, to pray. And during the evening He was there alone; while the boat was now in the middle of the sea, tossed by the waves, for the wind was against them. But about three o'clock in the morning He came towards them, walking upon the sea. And His disciples, seeing Him walking upon the water, were terrified, exclaiming, "It is a phantom!" and called out for fear. Jesus, however, at once spoke to them, saying, "Take courage! I live; be not afraid."

28 Peter in reply to Him said, "Master, if You live, order me to come to You upon the waters." "Come!" said He. Peter accordingly got out of the boat, and walked upon the water towards Jesus. But seeing the strength of the wind, he became afraid; and beginning to sink, he exclaimed, "Master, save me!"

31 Jesus at once holding out His hand, lifted him up, and said to him, "Faint heart! why did you hesitate?"

32 And when they had entered the vessel, He lulled the wind. Then those in the vessel coming to Him, paid homage, saying, "You most assuredly are a Son of God!"

34 And having crossed, they arrived in the land of Gennesaret. And the people of that place recognising Him, sent round the whole of the neighbourhood, and brought to Him all those who suffered from sickness; and begged that they might only be allowed to touch the hem of His cloak. And as many as touched Him were restored to health.

True and False Religion.

15 Professors and Pharisees from Jerusalem then approached Jesus, inquiring, "Why do Your disciples transgress the tradition of the elders?

for they do not wash their hands when they eat bread."

"Why," asked Jesus, in reply to them, "do you transgress the command of God by means of your own tradition? for God commanded, HONOUR YOUR FATHER AND YOUR MOTHER¹; and, HE WHO NEGLECTS FATHER OR MOTHER, LET HIS END BE DEATH.² But you say, 'If any one should say to his father or mother, What I might assist you with is consecrated to God; then he need not assist his father or mother'; and thus you set aside the command of God by your tradition. You hypocrites! Well did Isaiah prophesy about you when he said,

THIS PEOPLE COME NEAR TO ME WITH THEIR MOUTH,
AND HONOUR ME WITH THEIR LIPS;
BUT THEIR HEARTS RUN AWAY FROM ME.
SO IN VAIN DO THEY PAY ME HOMAGE,
TEACHING FOR DOCTRINES THE COMMANDS OF MEN!"³

Then having called the crowd to Him, He addressed them, saying, "Listen and understand! What goes into the mouth does not corrupt the man; but what comes out of his mouth does corrupt him."

His disciples, however, approaching Him, said, "Do you not see that the Pharisees were shocked when they heard Your assertion?"

But He replied, "Every plant that has not been planted by My heavenly Father shall be uprooted. Let them alone; they are blind guides of the blind; but when the blind guide the blind, both will fall into a ditch."

Peter then making answer, said to Him, "Explain this puzzle to us."

But Jesus replied, "Are you ignorant even yet? Do you not know that everything going into the mouth proceeds to the stomach, and is from there evacuated? But what come out from the mouth proceed from the heart, and corrupt the man. For there come from the heart wicked thoughts, murders, adulteries, fornications, thefts, perjuries, blasphemies. These are what corrupt the man; but to eat with unwashed hands does not corrupt the man."

¹ Exod. xx. 12. ² Exod. xxi. 17.
³ Isa. xxix. 13.

Faith Rewarded.

- 21 When Jesus removed from there, He proceeded to the district of Tyre and Sidon. And there a Canaanitish woman of that part, running, called out to Him, saying, "Pity me, Master, Son of David! My daughter is horribly possessed with demons!" But no word did He answer her. His disciples then advanced and begged Him to "Relieve her; because she calls after us." In reply, however, He said, "I was not sent to other than the lost sheep of Israel's house." But she approaching, paid Him homage, saying, "Master, help me!"
- 26 "It is not right," was His reply, "to take the children's bread, and throw it to the dogs!"
- 27 "Most true, Master," she said; "yet even the dogs feed upon the crumbs falling from their masters' table."
- 28 "Noble woman!" exclaimed Jesus, in reply to her; "how firm your faith! Let it be even as you desire." And her daughter was restored from that very hour.
- 29 And when Jesus removed from there, He came along the shore of the sea of Galilee, and ascending the hill, He sat down. Great crowds then approached Him, bringing with them the lame, blind, dumb, maimed, and many others, and they threw them down near the feet of Jesus;
- 31 and He restored them; so that the crowd wondered, observing the dumb speaking, the maimed made sound, the lame walking, and the blind seeing; and they praised the God of Israel.

Four Thousand Fed.

- 32 Jesus then calling His disciples to Him, said, "I feel pity for the crowd; because they have now stayed with Me three days, and they have nothing to eat. I do not wish to send them away starving, for fear they should faint on the road." And the disciples asked Him, "Where can we procure bread enough in a desert like this, to satisfy such a crowd?"
- 34 "How many loaves have you?" Jesus asked them.
- "Seven, and a few small fishes," was their reply.
- 35 He accordingly ordered the crowd to be reclined upon the ground; and taking the seven loaves and the fishes, giving thanks, He broke and handed

to His disciples, and the disciples to the crowd. And they all ate and were satisfied; and of the broken pieces left over, they afterwards gathered up seven baskets-full. And those who had partaken numbered four thousand men, besides women and children. Then having dismissed the crowd, He took the boat, and came to the neighbourhood of Magdala.

Concerning the Pharisees and Sadducees.

The Pharisees and Sadducees then 16 coming to Him, tried Him by asking Him to show them a sign from heaven. In response, however, He 2 told them, "When evening comes, you say, 'Sign of fine weather, for the sky is fiery.' In the morning, 'It will 3 be stormy, for the sky is fiery and threatening.' You pretenders! You know how to read the face of the sky; why not the signs of the times? This 4 depraved and corrupt race are in search of a sign; and no sign shall be given to it other than the sign of Jonah the prophet." And leaving them, He 5 went away. And upon reaching that other side, His disciples found that they had forgotten to bring bread.

Jesus then addressing them, said, 6 "Look out, and take care to keep free from the ferment of the Pharisees and Sadducees." But they, reflecting, 7 said among themselves, "It is because we have brought no bread." Jesus, 8 perceiving this, however, said, "You sceptics! why do you debate among yourselves because you have not brought bread? Besides, do you not 9 know, nor remember the five loaves for the five thousand, and how many bags you collected; nor the seven 10 loaves for the four thousand, and how many baskets you gathered up? Why 11 do you not understand that I spoke not to you concerning bread, but about avoiding the ferment of the Pharisees and Sadducees?"

They then fully comprehended that He had not told them to guard against the ferment of the bread of the Pharisees and Sadducees, but about avoiding their teaching.

The Promise to Peter.

Now when Jesus arrived at the district of Cesarea Philippi, He asked His disciples, "Who do men say that the Son of Man is?" They replied, 14 "Some say, John the Baptist; others

- Elijah; and others, Jeremiah, or one
 15 of the prophets." He said to them,
 "But Who do you say that I am?"
 16 Then Simon Peter, replying, said,
 "You are the Messiah, the Son of the
 living God!"
 17 Jesus answering said to him: "You
 are happy, Simon Bar-Jona; because
 flesh and blood have not revealed it
 to you, but My Father Who is in
 18 heaven. And I also tell you that you
 have said it; and upon that Rock I
 will build My church, and the gates
 of the Grave shall not overpower it.
 19 And to you I will give the keys of the
 Kingdom of Heaven; and whatever
 you may bind upon earth shall be
 bound in heaven; and whatever you
 may dissolve upon earth shall be dis-
 20 solved in heaven." He then enjoined
 His disciples to tell no one that He
 was the Messiah.

Peter's Mistake.

- 21 From that time Jesus began to
 show His disciples that He must go
 to Jerusalem, and endure much from
 the elders, chief priests, and profes-
 sors, and be murdered, and raised up
 22 the third day. But Peter, taking His
 hand, began to remonstrate with Him,
 saying, "Mercy on You, Master!
 This will never happen to You."
 23 Turning round, however, He said to
 Peter, "Depart from Me, you enemy!
 you are a stumbling-block to Me;
 because you do not reflect upon the
 thoughts of God, but of men."

Renouncement of Self.

- 24 Addressing His disciples, Jesus then
 said: "If any one desires to come
 after Me, let him deny Himself, and
 take up his cross, and follow Me.
 25 But whoever wishes to save his life
 shall lose it; and if he should lose his
 26 life for My sake, he shall find it. For
 what would it benefit a man, if he
 gain the whole world, but should lose
 his life? or what will a man give in
 27 exchange for his life? For the Son of
 Man will come in the future in the
 majesty of His Father, accompanied
 by His angels; and then HE WILL
 REWARD EVERY ONE IN PROPORTION
 28 TO HIS ACTIONS.¹ I tell you indeed,
 that there are some of those standing
 here who shall not taste of death,
 until they see the Son of Man entering
 His own Kingdom."

¹ Job xxxiv. 11.

The Transfiguration.

About six days afterwards, Jesus 17
 took Peter, James, and John his
 brother, and went with them up a
 high mountain privately; and He was 2
 transfigured in their presence. And
 His face shone like the sun; while His
 garments became white like light.
 And there appeared Moses and Elijah, 3
 conversing with Him. Then Peter, 4
 addressing Jesus, said, "Master, how
 delightful it is for us to be here! If
 You wish, we will make three tents
 —one for You, one for Moses, and
 one for Elijah."

While he was still speaking, a 5
 shining cloud suddenly floated around
 them; and a voice from the cloud
 said, "This is My Son, My Beloved,
 in Whom I delight; listen to Him!"
 And the disciples, hearing it, fell upon 6
 their faces, and were terrified; Jesus 7
 coming, however, touched them, and
 said, "Arise, and be not in terror."
 Then looking up, they saw no one, 8
 except Jesus alone.

And coming down from the moun- 9
 tain, Jesus enjoined them to "Report
 that vision to no person, until after the
 Son of Man is risen from the dead."
 His disciples then asked Him, "Why 10
 do the professors then say that Elijah
 must come first?"

"Elijah indeed will come first, and 11
 reform all," He answered; "but I tell 12
 you that Elijah has already been, and
 they did not recognise him! On the
 contrary, they did with him what they
 pleased; and in the same way the
 Son of Man will be treated by them."
 The disciples then fully comprehended 13
 that He spoke to them about John the
 Baptist.

An Epileptic Cured.

And when they came near to the 14
 crowd, a man approached Him, kneel-
 ing to Him, and saying, "Master, 15
 have pity upon my son, for he is
 epileptic, and suffers terribly! He
 frequently falls into the fire, and often
 into the water also. And I brought 16
 him to Your disciples, but they were
 not able to cure him."

Then Jesus said in reply, "What 17
 an unbelieving and perverted race!
 How long must I remain with you?
 How long must I support you? Bring
 him here to Me." And Jesus reproved 18
 him, and the demon departed from
 him; and the boy was cured from that
 hour.

- 19 The disciples afterwards approached Jesus privately, and asked, "What was the reason why we could not cast that one out?" "The reason was," Jesus answered them, "your want of faith; for I assure you, if you possessed faith like a mustard seed, you could say to this mountain, 'Be removed from here to there,' and it would be removed! and to you nothing shall be impossible. But this kind does not go out except by prayer and fasting."
- 22 And as they were travelling in Galilee, Jesus remarked to them, "The Son of Man is about to be delivered into the hands of men, and they will murder Him; but He will be raised up the third day." And they were deeply grieved.

Paying the Temple-Tax.

- 24 Then when they entered into Capernaum, the tax-collectors came to Peter and said, "Does not your Teacher pay the temple-tax?" "Yes," he answered. And when he entered the house, Jesus said to him before he spoke, "What do you think, Simon—from whom do the kings of the earth take tax, or toll? from their own children, or from other people?" "From other people," said Peter. "The sons are therefore free," said Jesus to him.
- 27 "But so that we may not aggravate them, go and cast a fishing-line into the sea, take the fish that first comes up, and on opening its mouth, you will find a stater-coin.¹ Taking that, give it to them for you and Me."

The Messiah's Little Ones.

- 18 About that time, the disciples approached Jesus, inquiring, "Who is the greatest in the Kingdom of Heaven?" Then Jesus, calling a child to Him, placed him in the midst of them, and said:
- "I tell you indeed, that if you do not turn back, and become like those children, you will never enter the Kingdom of Heaven. Whoever therefore may humble himself like this child, he is the most exalted in the Kingdom of Heaven. And if any accept one such child for My Name's sake, he accepts Me; but if he cause to sin one of the least of such, who believe in Me, it would be better for

him that a great millstone should be hung around his neck, and be sunk into the depth of the sea.

"Woe to the whole world because of 7 stumbling-blocks! It is necessary for stumbling-blocks to come; but woe to the man by means of whom they are set up! If even your hand or foot leads 8 you to stumble, cut it off, and fling it from you: for it is far better for you to enter into life maimed or lame, than to have two hands or two feet to be thrown into the enduring fire. And if your eye tempts you to sin, 9 pluck it out, and throw it from you: it is better for you to enter into life with but one eye, than having two eyes to be hurled into the fire of Gehenna. See that you do not slight 10 one of these little ones; for I tell you that in heaven their angels always gaze upon the face of My Father Who is in heaven.

On Forgiveness.

"What do you think? If it should 12 happen that a man possessed a hundred sheep, and one of them strayed, would he not leave the ninety-nine upon the hill, and go in search of the wanderer? And if he finds it, I tell 13 you indeed, that he rejoices over that one more than over the ninety-nine which did not go astray. In the same 14 way, it is the wish of My Father Who is in heaven that not one of these little ones should be destroyed.

"If your brother ever wrongs you, 15 go and remonstrate with him while you are by yourselves. If he should listen to you, you will have won your brother over; but if he will not listen, 16 take one or two others along with you, so that by the evidence of two or three witnesses the whole affair may be settled. Then, if he will not listen to 17 them, report it to the assembly; and if he also refuses to listen to the assembly, let him be to you just as a heathen and a tax-farmer.

"I tell you indeed, that whatever 18 you may settle upon earth shall be settled in heaven; and if you forgive upon earth, it will be forgiven in heaven. I tell you, further, that if 19 two of you agree together upon the earth concerning anything for which you ask, it will come to you from My Father Who is in heaven. For 20 where two or three gather together for the sake of My Name, I am there in the midst of them."

¹ An Attic silver coin, equivalent to about 6s. 3d. of our money.

21 Then Peter approached Him, and asked, "How often must my brother wrong me, and I forgive him? for seven times?" "I tell you not seven times merely," Jesus answered him; "but on the contrary, until seventy times seven!"

23 "Because of this, the Kingdom of Heaven may be compared to a particular king, who decided to settle accounts with his officials. And on his beginning to balance, one was brought to him who was indebted to the extent of ten thousand talents.¹ And as he possessed nothing with which to refund it, his master ordered him to be sold, along with his wife and children, and everything he had, so that a liquidation might be effected. The official therefore falling down, implored him, saying, 'Master, be patient with me, and I will repay you all.' The master of that official then took pity upon him, released him, and overlooked the debt. That selfsame official, however, on going out, met one of his fellow-officials, who owed him five pounds, and he seized him by the throat, exclaiming, 'Pay me all you owe!' Therefore his companion, falling at his feet, implored him, saying, 'Wait a little while, and I will repay you.' He would not, however; but sent the debtor to prison, until he should repay the amount due. Then his fellow-officials, seeing what had taken place, were greatly grieved; and going to their master, they related the whole of the particulars. Then the master, calling him forward, said to him, 'You contemptible scoundrel! I remitted to you the whole of that debt, when you asked me; would it not have been little enough for you to have pitied your fellow-official?' His infuriated master accordingly handed him over to the jailors, until he should refund the whole of his debt.

35 "In like manner, My Father, the Heavenly One, will do to you, if you do not every one from your hearts pardon your brothers."

Marriage and Divorce.

19 Then it occurred that when Jesus had finished these discourses, He removed from Galilee, and went into the borders of Judea, across the Jordan; and great crowds following

¹ About two million pounds.

Him, He cured them there. And the Pharisees came to put Him to the test; and they asked Him, "Is it legal for a man to divorce his wife for any fault?"

In reply to them He asked: "Have you not read that the One Who made them, made them from the beginning male and female, and said, FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLING TO HIS WIFE, AND THEY TWO SHALL BECOME AS ONE PERSON?¹ They are therefore no longer two, but a single body. What then God has united, let it not be separated by man."

"Why then," they asked, "did Moses order the giving of a decree of divorce and separation?"

"Moses," He answered them, "having regard to the grossness of your natures, allowed you to divorce your wives; but it was not so from the beginning. I therefore tell you that if any one dismisses his wife, unless for fornication, and marries another, he commits adultery."²

His own disciples then remarked, "If this is the condition of the husband and wife, marriage would not be bearable."

Proceeding, however, He told them: "All cannot accept this doctrine; indeed none but those to whom it is granted. Still there are single-bedders who were born so from their mothers; and there are single-bedders who have been made so by men; while there are others who keep themselves single for the Kingdom of Heaven's sake. The one who can avail himself of it, let him do so."

Welcoming the Children.

Then children were brought to Him, in order that He might lay His hands upon them and pray; but the disciples forbade them. Jesus, however, said, "Allow the little ones, and do not prevent their coming to Me; for of such is the Kingdom of Heaven." And having laid His hands upon them, He went away.

The Rich Young Man.

Now, it happened that one approached Him, and said, "Teacher!

¹ Gen. ii. 24.

² NOTE.—I omit the clause, "And he who marries the divorced woman commits adultery," because it is only a comment of an ancient transcriber, as proved by the oldest MSS. of the Gospel. See Bishop Westcott and Hort's *Greek Testament*.—F. F.

What beneficent act shall I do, in order that I may secure everlasting life?"

17 "Why," He said in reply to him, "have you asked Me about beneficence?—beneficence is single! There is but One alone Who is beneficent. But if you would enter into life, keep the commands."

18 "How many?" he asked.

Jesus replied, DO NOT MURDER; DO NOT COMMIT ADULTERY; DO NOT STEAL; DO NOT COMMIT PERJURY; HONOUR YOUR FATHER AND MOTHER; and, LOVE YOUR NEIGHBOUR AS YOUR OWN SELF.¹

20 "All these," said the young man in reply to Him, "I have observed from my childhood: what more do I need?"

21 "If you wish to be perfect," Jesus then said to him, "go away, sell all your possessions, and hand over to the poor, and you will secure a treasure in heaven; and then become a follower of Mine!"

22 Having heard that advice, however, the young man departed, greatly grieved; for he was the owner of vast possessions.

The Barrier of Wealth.

23 Then Jesus said to His disciples, "I tell you indeed, that the wealthy will enter into the Kingdom of Heaven with difficulty! I can tell you more: it is easier for a camel to pass through a narrow doorway, than for a wealthy man to gain admittance to the Kingdom of God!"

25 When the disciples heard this, they were profoundly astonished, exclaiming, "Who then can be saved?"

26 Jesus, however, fixing His eyes upon them, replied, "By human power this is impossible; but by Divine power all is possible."

27 "Why," remarked Peter, in reply, "we have left all, and followed You; what then will be for us?"

28 "I tell you indeed," said Jesus to them, "that you who followed Me, in the new birth when the Son of Man will sit upon the throne of His majesty, shall then sit upon twelve thrones, reigning over the twelve tribes of Israel. And all who forsake houses, or brothers, or sisters, or father, or mother, or children, or lands, on account of My Name, will receive a hundred times more; and shall inherit everlasting life. But many of the first will be last, and the last first.

¹ Exod. xx. 12—17.

The Labourers' Grievance.

"For the Kingdom of Heaven is 20 like a farmer, who went out in the early morning to hire labourers for his vineyard. When he had agreed 2 with the workmen for a denarius¹ the day, he sent them into the vineyard. Then going out again at nine 3 o'clock, he found others standing idle in the market-place; and he said to 4 them, 'You go also into my vineyard, and I will pay you whatever is right.' They accordingly went. Afterwards, 5 going out about noon, and at three o'clock, he did the same. Then going 6 out about five o'clock and finding others standing, he asked them, 'Why do you stand here idle all the day?' 'Because no one has hired 7 us,' was their reply. He said to them, 'Then you also go into the vineyard; and whatever may be right I will pay.'

"When the evening arrived, the 8 owner of the vineyard said to his manager, 'Call the workmen, and pay them their wages, beginning from the last, onward to the first.' And 9 those engaged about five o'clock received each one a denarius. Then 10 when the earliest hired hands came up, they concluded that they would receive more; but they only received each one a denarius. But on taking 11 it, they grumbled against their employer, exclaiming, 'Why, these last 12 comers have only worked one hour; yet you have made them equal to us, who have borne the weight of the day, and the scorching heat!'

"'My good fellow,' he answered 13 one of them, 'I do not wrong you; did you not bargain with me for a denarius? Take your wages, and go. 14 I intend to give this last comer the same as yourself. Am I not allowed 15 to do what I like with my own? or, is your eye malicious, because I am good-natured?' In the same way, the 16 last may be first, and the first last."

Going to Jerusalem.

Then, Jesus, going up towards Jeru- 17 salem, took the twelve disciples privately aside on the way, and said to them, "We are now going up to 18 Jerusalem: and the Son of Man will be betrayed to the chief priests and professors, who will condemn Him to death, and deliver Him over to the 19 heathen to be insulted, and flogged,

¹ Denarius, equivalent to about 2s. 6d.

and crucified; but the third day He will rise again."

A Mother's Request.

20 Then the mother of the sons of Zebedee approached Him with her sons; and kneeling, asked Him to grant her a favour.

21 "What do you wish?" He asked her.

"Promise," she said to Him, "that these my two sons may sit, one upon Your right, and the other upon Your left, in Your Kingdom."

22 "You know not what you ask!" said Jesus, in reply. "Are you able to drink the cup which I am about to drink? and to be baptized with the baptism I shall be baptized with?"

"We are able," was their reply.

23 Then He said to them, "You shall certainly drink of My cup, and be baptized with the baptism I am baptized with; but to sit upon My right and upon My left is not Mine to grant, except to those for whom it is prepared by My Father!"

24 When the ten heard this, they were indignant about the two brothers.

25 But Jesus, calling them to Him, said: "You know that the rulers of the heathen lord it over them, and their strong ones oppress them; but it must not be so among you. On the contrary, whoever desires to be promoted among you, let him be your attendant; and whoever may desire to take rank among you, let him be your servant: just as the Son of Man came not to be served, but to serve, and to give up His own life as a ransom for many."

26

27

28

Eyesight for Two Blind Men.

29 When they were leaving Jericho, a great crowd followed Him. And two blind men, who were sitting by the roadside, learning that Jesus was passing by, called out, exclaiming, "Have mercy upon us, Master, Son of David!"

30

31 And the crowd ordered them to be silent; but they merely called out the louder, exclaiming, "Pity us, Master, Son of David!"

32 Then Jesus, standing still, spoke to them, and asked, "What do you wish Me to do for you?"

33 "Master," was their reply, "that our eyes may be re-opened."

34 Jesus, full of pity, accordingly touched their eyes; and at once they saw again: and they followed Him.

The Royal Entry into Jerusalem.

Now when they were nearing Jerusalem, and had come to Bethphage, at the foot of the Mount of Olives, Jesus sent forward two of His disciples, saying to them:

"Go into the village before you, and you will find an ass tied ready, and a colt along with her; loosen, and bring them to Me. And should any one speak to you about it, say in reply, 'The Master has need of them'; and at once he will send them."

And all this occurred in order that the statement might be verified which was delivered through the prophet, saying,

SAY TO THE DAUGHTER OF ZION, SEE! YOUR KING COMES TO YOU HUMBLY, AND SITTING UPON AN ASS, WITH A COLT,

A FOAL OF A BEAST OF BURDEN!¹

His disciples then went and did just as Jesus had ordered them; leading the ass and the colt, upon which they placed their cloaks, and He seated Himself upon them. And the mass of the people spread their own cloaks along the road, while others plucked branches from the trees, and scattered them upon the path; and the crowd going on before, and following in the rear, called out, exclaiming,

HOSANNA TO THE SON OF DAVID! BLESSED IS THE ONE WHO COMES IN THE NAME OF THE LORD;

HOSANNA FROM THE HIGHEST!²

And when He had entered Jerusalem, all the city became excited, asking, "Who is He?" To this the crowd made reply, "He is Jesus the Prophet, Who comes from Nazareth of Galilee."

Clearing out the Temple.

Then Jesus entered the temple of God; and sent out of the temple all the buyers and sellers, and overturned the tables of the money-brokers, and the stands of the pigeon dealers, and told them, "It is recorded, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER;³ but you have turned it into a den of thieves."⁴ They also brought blind and lame people into the temple, and He cured them.

But the chief priests and professors, observing the miracles which He

¹ Zech. ix. 9.

² Psalm cxviii. 25, 26.

³ Isa. lvi. 7.

⁴ Jer. vii. 11.

performed, and hearing the young men cheering and exclaiming in the temple, "Hosanna to the Son of David," they became mad with indignation, and
16 asked Him, "Do You hear what these are saying?"

"Yes," said Jesus in reply to them; "have you never read that

OUT OF THE MOUTHS OF CHILDREN
AND SUCKLINGS

I HAVE OBTAINED PRAISE?"¹

17 Then leaving them, He went out of the city into Bethany, and there lodged for the night.

The Worthless Fig-tree.

18 Now in the early dawn, while returning to the city, He became
19 hungry; and seeing a fig-tree by the roadside, He went to it, but found nothing upon it except leaves. He accordingly said, "Never from now let more fruit grow upon you." And at once the fig-tree began to wither.

20 And the disciples, seeing it, wondered, exclaiming, "How quickly that fig-tree has dried up!"

21 "I tell you truly," Jesus answered them, "if you possessed faith, and never doubted, you could do not only what has been done to the fig-tree, but more; were you to say to this hill, 'Remove, and be flung into the sea!'

22 it would be done; and all that you ask believingly in prayer, you shall receive."

Credentials Demanded.

23 Now on His entering the temple, the chief priests and elders of the people approached Him, while He was teaching, demanding, "By what authority do You act in this way; and who gave You that authority?"

24 Jesus, replying to them, said, "I also will ask you just one question; which, if you can answer Me, I, in return, will tell you under whose authority I am working. The baptism of John, whence was it; from heaven, or from men?"

They accordingly consulted among themselves apart, saying, "If we should reply, 'From heaven,' He will ask us, 'Why then did you not believe him?' But if we should say, 'From men,' we must reckon with the public; for all regard John as a prophet."

27 Returning then to Jesus, they said, "We do not know."

"Neither will I," said Jesus in reply to them, "tell you by whose authority I am acting."

The Two Sons.

"But what do you think? A man²⁸ had two sons; and coming to the elder one, he said, 'Son, go and work to-day in my vineyard.' 'I will not,'²⁹ was his answer; but he afterwards repented, and went. Then going to³⁰ his second son, he said the same. 'I go, father,' was his reply; but he did not go. Which of these two did the³¹ will of his father?"

"The first," they replied.

Jesus, continuing, said to them, "I tell you indeed, that the extortioners and harlots will precede you into the Kingdom of God. For John came to³² you on a mission of righteousness, and you put no faith in him; but the extortioners and the harlots believed in him; while you, looking on, did not repent after all to believe him.

The Wicked Tenants.

"Listen to another illustration: A³³ particular landowner planted a vineyard, fenced it round about, and in it dug a wine-vat, and erected a watch-tower; then he let it out to tenants, and went off upon a journey. But³⁴ when the season arrived for the fruit to be ripe, he sent his servants to the cultivators for the rents.

"The tenants, seeing the servants,³⁵ maltreated one of them, murdered another, and stoned a third. He sent³⁶ again, and a larger number than on the first occasion; but they were treated in the same way. Afterwards³⁷ he sent his own son to them, saying, 'They will respect my son!' The³⁸ tenants, seeing him, however, said among themselves, 'This is the heir; come on, let us murder him, and seize his estate!' Laying hold of him, they³⁹ accordingly kicked him out of the vineyard, and murdered him. Therefore,⁴⁰ when the owner of the vineyard comes, what will he do to those tenants?"

They answered Him, "In their⁴¹ wickedness he will end them according to their deserts; and will let out his vineyard to other tenants, who will pay him, at the appointed time, that which is his due."

Jesus then said to them, "Have you⁴² never read in the Scriptures?—

A STONE WHICH THE BUILDERS
REJECTED,

¹ Psa. viii. g.

THAT HAS BEEN FITTED AS THE
CHIEF KEYSTONE;
IT CAME FROM THE LORD,
AND IT IS WONDERFUL IN OUR
EYES.¹

- 43 "I therefore tell you, that the Kingdom of God shall be taken from you, and will be given to a nation that produces its fruits. And whoever falls upon this Stone shall be broken; but upon whoever it falls, it will crush him to dust."
44
45 And when the chief priests and Pharisees heard His parables, they perceived that He spoke about themselves; but when they desired to apprehend Him, they dreaded the public, who held that He was a prophet.

The Royal Wedding Banquet.

- 22 Jesus, addressing them again, and speaking in parables, said:
2 "The Kingdom of Heaven is like a king, who prepared a wedding banquet for his son. And he sent his officers to collect those who were invited to the marriage; but they declined the invitation. Then he again sent other officers, commanding, 'Say to the invited, Consider that I have prepared my banquet; my bullocks and fat calves are killed, and everything is ready: come then to the marriage.'
3
4
5 But treating the matter with contempt, they went off, one to his own farm, 6 and another to his shop; while the others, seizing the officers, maltreated 7 and murdered them. The king, on learning this, became furious; and sending his troops, he destroyed those murderers, and pillaged their city.
8 "He then said to his officers, 'The marriage is ready, but those invited 9 were unworthy of it. Go out, therefore, to the main roads, and as many as you can find, bring them in to the marriage.' Those officers, going out 10 into the main roads, accordingly collected all they could find, both bad and good; and the wedding was filled 11 with guests. But the king entering to look at the guests, he observed a man who was not wearing a marriage 12 robe; and he said to him, 'How, my good fellow, did you get in here without a wedding robe?' He, however, 13 remained silent. The king then said to his attendants, 'Tie him hand and foot; take him and fling him into the

darkness without; there will be the weeping and gnashing of teeth.' For 14 many are called, but few chosen."

Tribute-Money as a Trap.

The Pharisees then went and held 15 a consultation among themselves, how they might ensnare Him in a discussion. And they sent to Him some of 16 their own pupils along with the Herodians, who said, "Teacher, we see that You are true, and that You teach the way of God in truth, caring nothing about any one; because You do not look at human position. Therefore tell us, What do You think? 17 Is it right to pay tribute to Cæsar, or not?"

Jesus, however, perceiving their 18 wickedness, said, "You impostors! Why do you try to entrap Me? Show Me the tribute-coin." They 19 accordingly produced a denarius.¹ He then asked them, "Whose portrait and inscription has it?"

"Cæsar's," was their reply. 21
"Return," He then told them, "Cæsar's own to Cæsar; and God's dues to God!"

And hearing this, they were astonished; and leaving Him, they went away.

The Sadducees' Difficulty.

During that same day, the Sadducees, who say there is no resurrection, approached Him, asking: "Teacher, Moses said, 'If a man 24 dies childless, his brother shall marry his widow, and shall raise up seed for his brother.' There were in our 25 part seven brothers; and the first, after marrying, died childless, and left the woman to his brother; and the 26 second, in turn, to the third, up to the seventh. And after them all the 27 woman also died. In the resurrection, 28 therefore, to which of the seven will she be wife? for all of them had her."

"You are in error," said Jesus in 29 reply to them, "through not comprehending the Scriptures, nor yet the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels of God in heaven. Respecting the 31 resurrection of the dead, however, have you not read the statement from God to you, which says, I AM THE GOD OF ABRAHAM, AND THE GOD 32

¹ Psalm cxviii. 22, 23.

¹ Worth about 2s. 6d.

OF ISAAC, AND THE GOD OF JACOB? ¹ God is not God of the dead, but of the living." And the crowd, hearing this, were filled with admiration at His teaching.

The Greatest Commandment.

34 When the Pharisees learned that He had silenced the Sadducees, they collected at once. And one from among them, a lawyer, in order to test Him, asked Him the question, 35 "Teacher, which commandment of the law is most important?" 36 Jesus answered him, "LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR INTELLECT." 37 That command is first, and most important. But the second is equal to it: LOVE YOUR NEIGHBOUR AS YOURSELF. ³ In these two commands are comprised the whole law and the prophets."

The Pharisees in a Dilemma.

41 Now while the Pharisees were assembled, Jesus questioned them, saying, "What do you think about the Messiah? Whose Son is He?" "David's," was their reply. 42 "How then," asked He, "could David, under the influence of the Spirit, call Him Lord, saying, 43 THE LORD SAID TO MY LORD, BE SEATED AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A STOOL FOR YOUR FEET." 44 "If therefore, David calls Him Lord, how can He be his son?" And none were able to answer Him a word; neither dare any one from that time debate further with Him.

The Pharisees and the Jewish Nation.

23 Jesus then addressing the people and His own disciples, said: 2 "The professors and the Pharisees 3 have usurped the place of Moses. All, therefore, that they tell you to observe, observe and do: but do not imitate their doings; for they do not 4 practise what they preach. On the contrary, they pack up heavy and unendurable loads upon men's shoulders; but they take care not to touch them with their own fingers. All their actions are done merely for the sake of being seen by men: they widen

their phylacteries, and extend the fringes of their cloaks; they delight 6 to secure the places of honour at banquets, the principal seats in the synagogues, the salutations in the 7 markets; and to be addressed by men as 'My lord, my lord.' You, however, 8 must not be called 'Teacher'; because I alone am your Teacher, and you are all brothers! And upon 9 earth call none your father; for One is your Father, He Who is in heaven. Neither select leaders; for One is your 10 Leader, the Messiah. But the greatest 11 among you shall become an attendant; and whoever sets himself up shall be 12 brought low; and whoever humbles himself shall be exalted.

"Woe to you, play-acting professors 13 and Pharisees! because you lock up the Kingdom of Heaven in the face of mankind; while you yourselves neither enter, nor allow those arriving to go in.

"Alas for you, play-acting professors 14 and Pharisees! because you devour the property of the widows by the pretence of long prayers; for which you will receive a heavier punishment. Woe to you, play-acting professors and 15 Pharisees! who scour the sea and the desert in order to secure one convert; and, finding one, you make him a son of the Pit twice as much as yourselves!

"Woe to you, blind guides! who 16 say, 'If one swears by the temple, it is nothing; but if a man swears by the gold in the temple, that oath must be kept!'

"Fools and blind! which is the 17 greater?—the gold, or the temple which sanctifies the gold?

"You say, 'If one swears by the 18 altar, it is nothing; but if a man swears by the gift upon it, that oath must be kept!'

"Fools and blind! which is greater? 19 —the gift, or the altar that sanctifies the gift?

"A man, however, who swears by 20 the altar, swears by all that is upon it. And whoever swears by the temple, 21 swears by the One Who inhabits it. And whoever swears by the heaven, swears by the throne of God, and the 22 One Who sits upon it.

"Woe to you, canting professors and Pharisees! because you pay tithes 23 on mint, dill, and cummin, ignoring the more important statutes of the law — humanity, sympathy, faith;

¹ Exod. iii. 16.
² Lev. xix. 18.

³ Deut. vi. 5.
⁴ Psalm cx. 1.

these you ought to have observed, and
 24 not to have cast the others aside.
 Blind guides! who strain out a gnat,
 and gulp down a camel!

25 "Woe to you, hypocritical professors
 and Pharisees! because you
 wash the outside of the cup and the
 plate, but fill the inside with extortion
 26 and injustice. Blind Pharisee!
 cleanse first the inside of the cup and
 the plate, so that their outside may
 also become clean.

27 "Woe to you, shamming professors
 and Pharisees! you are just like white-
 washed tombs—pretty enough out-
 side, but inside full of dead men's
 bones and every kind of corruption.
 28 So you too outwardly appear to men
 to be religious; but inwardly you are
 crammed with false pretence, and
 every form of lawlessness.

29 "Woe to you, professors and
 Pharisees, you hypocrites! because
 you erect monuments to the prophets;
 decorate the tombs of the martyrs;
 30 and say, 'If we had lived in the days
 of our forefathers, we would not have
 aided them in shedding the blood of
 31 the prophets.' Thus, then, you give
 evidence against yourselves that you
 are the sons of the murderers of the
 32 prophets! Fill up, then, the measures
 33 of your fathers! Serpents! spawn of
 vipers! how can you escape the fury
 of hell?

34 "Lo, I will therefore send you prophets,
 and thinkers, and scholars;
 and some of them you will murder
 and crucify; while others you will flog
 in your synagogues, and drive from
 35 town to town, in such a way that all
 the righteous blood shed upon the
 earth—from the blood of the just Abel,
 down to the blood of Zachariah, son
 of Barachiah, whom you assassinated
 between the entrance of the temple
 and the altar—may rest upon you.
 36 Indeed, I tell you, that all these shall
 come upon the present generation.

37 "Jerusalem! Jerusalem! who mas-
 saced the prophets, and stoned those
 sent to her! how often would I have
 gathered your children together, like
 the bird that collects her nestlings
 under her wings, and you would not!
 38 Now see your house left to yourselves.
 39 Yes, I tell you that after this you shall
 not see Me again until you say,

BLESS HIM WHO COMES IN THE
 NAME OF THE LORD!¹

¹ Psa. cxviii. 26.

Fate of Jerusalem Foretold.

Then Jesus, leaving the temple, 24
 was proceeding on His way, when His
 disciples came up to point out the
 buildings of the temple. Jesus then 2
 said to them, "Do you not see all
 these? I tell you indeed, that a stone
 will not here be left upon a stone,
 otherwise than in ruins."

Afterwards, when He was resting 3
 upon the Mount of Olives, His disci-
 ples approached Him privately, ask-
 ing, "Tell us when this will be; and
 what is the signal of Your presence,
 and the completion of this age."

"Take care," said Jesus, in reply 4
 to them, "that none may deceive you.
 For many will come in My Name, 5
 asserting, 'I am the Messiah'; and will
 lead many astray. Then you will hear 6
 of wars and rumours of wars; attend
 and fear not; for all must come—but
 the end is not yet. For nation shall 7
 rise against nation, and kingdom
 against kingdom; and there will be
 famines and plagues, and frequent
 earthquakes. All these, however, only 8
 begin the agonies. Then they will 9
 deliver you up to tribulation, and will
 murder you; and you will be hated
 by all the heathen through My Name.
 And then many will abandon it; and 10
 will betray one another, and hate one
 another. And many false prophets 11
 will make their appearance, and multi-
 tudes will be misled. And through 12
 the abounding lawlessness, sympathy
 for the many will be chilled. But 13
 whoever holds out to the end will be
 saved. The good news of the King- 14
 dom, however, shall be proclaimed
 throughout the whole Empire, as a
 witness to all nations; and then the
 end will come.

"When, therefore, you shall see 15
 the desolating beast, foretold through
 the prophet Daniel, take up his posi-
 tion on holy ground¹—let the reader
 comprehend—then let those in Judea 16
 fly to the hills; and he who is upon 17
 his balcony not descend to take any-
 thing from his house; and the man 18
 in the field not turn back to take up
 his cloak.

"But alas for those with child, 19
 and those who nurse in those days!
 Pray, however, that your flight may 20
 not come during the winter, nor upon
 a Rest-day; for there shall then be 21
 wide-spread affliction, such as has not

¹ Dan. ix. 27; xii. 11.

been known since the beginning of the world until now, no, nor will ever be known again. And if those times were not cut short, not a man would be saved; but for the sake of the chosen ones, those times will be cut short.

Future Signs Described.

23 "Then if any should say; to you, 'Look! the Messiah is here,' or 'there,' do not believe it. For false messiahs and false prophets will make their appearance; and will give out great and terrible omens, so as to mislead, if possible, even the chosen.

24 However, I have forewarned you. Therefore, if they tell you to 'Look! He is in the desert!' go not out; 'Come into the private apartments!' do not believe it. For as the lightning bursts out with a flash from east to west, in like manner will the presence of the Son of Man be. Where the corpses are, there the vultures will assemble.

25 "But immediately after the tribulation of those days the sun will be darkened, the moon will fail to give her light, the stars will fall from the sky, the powers of the heaven: will be shaken: and then will appear the signal of the Son of Man in the sky, and all the tribes of the earth shall mourn when they see the Son of Man coming upon the clouds of the heaven, with power and full rectification. And He will send out His messengers with a loud and powerful bugle; and they will collect all His chosen from the four winds, from end to end of the heavens.

The Lesson of the Fig-tree.

32 "Now learn from the fig-tree its lesson: When its branches become soft, and the leaves sprout, you recognise that the summer is near. In the same way, you also, when you see all these, know that this is near, aye, close to the gates. I tell you indeed, that this present generation shall not pass away until all these arrive. The heaven and the earth may fade away; but My declarations will never pass away.

The Necessity of Watching.

36 "About the exact time, however, and the hour, none knows—not even the messengers of heaven; but My Father alone. And as in the days of Noah, so will also be the appearance

of the Son of Man. For as they were, in the days before the Flood, eating and drinking, marrying and giving in marriage, until the day arrived for Noah to enter the ark, and they would not understand until the Flood came and carried all away; so also will be the appearing of the Son of Man. Then two men may be in the field; one is taken, and one is left. Two women may be grinding in the mill; one is taken, and one is left. Keep guard, therefore; for you know not what hour your Lord may come. But recognise this, that if the master of the house had known at what time the thief would come, he would have kept awake, and not permitted his house to be dug through. On account of this, be ready! because it may be that the Son of Man will appear at a time you do not expect.

Faithful and Unfaithful Servants.

"Who, then, is the faithful and prudent servant, whom his master can place over his household, to give them their provision with promptitude? Happy will be that servant if his master shall find him thus engaged upon his arrival. I tell you indeed, that he will appoint him over all his possessions. But if some unfaithful servant should say in his heart, 'My master delays his arrival'; and should begin to ill-use his fellow-servants, and eat and carouse with the drunkards: the master of that servant will come upon a day he did not expect, and at an hour he is not thinking of, and will dismiss him, and send him about his business, to associate with the vagabonds. Then there will be weeping and gnashing of teeth.

The Thoughtless Bridesmaids.

"Then the Kingdom of Heaven may be likened to ten bridesmaids, who, having received their lamps, went out to meet the bridegroom. And five of them were wise, and five were foolish. Those who were foolish, taking their lamps, took no oil with them; but the prudent ones took oil in their flasks along with their lamps. While, however, the bridegroom layed, they all slumbered and slept. But at midnight a shout was raised, 'Now, the bridegroom comes: go out to meet him!' All those maidens thereupon got up, and trimmed their lamps. The foolish then said to the

prudent, 'Give us some of your oil; because our lamps are going out.'

- 9 But the prudent made reply, 'Lest there is not enough for us and for you, run rather to the shops and buy for yourselves.' While, however, they went to buy, the bridegroom came; and those who were ready went in to the wedding: and the door was shut.
- 10 The other maidens afterwards came calling out, 'Sir! sir! open the door for us.' But his answer to them was, 'No; indeed I tell you that I do not know you.'
- 11 "Therefore, keep awake; because you know neither the day nor the hour when the Son of Man will come.

The Story of the Talents.

- 14 "For it is like a man leaving his home, who called together his confidential servants, and entrusted them with his effects. To one he gave five talents, to another two, to another one; to each in proportion to his abilities, and took his departure.
- 15 Then the man who had received the five talents went and traded with them, and increased them into five talents more. And the receiver of the two likewise increased his into two more. But the man who had been entrusted with one went and dug a hole in the ground, and there hid his master's money.
- 16 "Now after a long time the master of those servants returned, and went through their accounts. And the one who had the five talents came bringing five talents beside, saying, 'Sir, you entrusted me with five talents; but look, I have increased them to five talents more!'
- 17 "Well done, you good and faithful servant!' exclaimed the master in reply; 'you have been faithful over a little, so I will entrust you with much: share in your master's success!'
- 18 "Then the one who had accepted the two talents said, 'Sir, you deposited two talents with me; but see, I have gained with them two talents more.'
- 19 "Very good, you useful and trusty servant!' said his master in reply; 'you have been faithful with a few; I will place you over many: share in your master's success!'
- 20 "Then the man who had accepted the single talent said, 'Knowing you, sir, to be an avaricious man, reaping where you had not sown, and raking up where you had not scattered; being

afraid, I went and hid your talent in the ground. See, here is your own!'

"'You ungrateful idler!' said his master in reply to him. 'Granted that you knew I reaped where I had not sown, and raked up where I had not scattered: you ought, then, to have paid my money into the bankers; and on my return I could have got my own with interest. Now take from him that talent, and give it to the man who has the ten talents. For to the man who possesses much shall be given, and he shall have superabundance; but from him who possesses not, even what he has shall be taken from him.' And he flung the good-for-nothing fellow into the darkness without, where there is weeping and gnashing of teeth!

The Reckoning Day.

"But when the Son of Man appears in His majesty, and all His angels with Him, then He will take His seat upon the throne of His majesty; and collect all nations before Himself; and will separate them from one another, as a shepherd divides the sheep from the goats: and the sheep He will place upon His right hand, and the goats upon His left. The King will then say to those upon His right hand, 'Come! you approved of My Father: inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave Me food; I was thirsty, and you gave Me a drink; I was a stranger, and you entertained Me; naked, and you clothed Me; I was exhausted, and you attended Me; I was in prison, and you visited Me.'

"Then the righteous will answer Him, saying, 'When, Master, did we see You starving, and fed You? or thirsty, and gave You a drink? When did we see You a stranger, and entertained You? or naked, and clothed You? When did we see You sick, or in prison, and came to You?'

"And their King will reply to them, 'I tell you indeed, that whenever you did it to one of these My poorest friends, you even did it to Me.'

"Then He will say to those upon the left, 'Begone from Me, you accursed, into enduring fire, which is prepared for the Devil and for his angels! for I was starving, and you

- gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink. I was a stranger, and you did not entertain Me; naked, and you did not clothe Me; I was sick, and in prison, and you did not visit Me.'
- 44 "Then they too will answer, saying, 'When, Master, did we see You hungry, or thirsty, or forlorn, or naked, or sick, or in prison, and did not help You?'
- 45 "In reply to them He will then say, 'I tell you indeed, that since you never did it to one of the least of these, you never did it to Me.'
- 46 "And these He will dismiss into a long correction, but the well-doers to an enduring life."

The Approaching Passover.

- 26 Now it occurred that when Jesus had finished all these discourses, He
- 2 remarked to His disciples, "Do you know that after two days the Passover is to be celebrated; and that the Son of Man is now being betrayed to be crucified?"
- 3 After this the chief priests, the professors, and the elders of the people, assembled in the court of the High
- 4 Priest, who was named Caiaphas; and consulted among themselves as to whether they could arrest Jesus by means of a trick, and assassinate Him.
- 5 But they said, "Not during the festival, for fear a riot should break out among the people."

At Simon's Dinner.

- 6 When Jesus was in Bethany, at the
- 7 house of Simon the leper, a woman who had an alabaster jar of very valuable perfume, came and poured it upon
- 8 His head as He reclined. But the disciples, on seeing her, became indignant, saying, "To what purpose is all this waste? for this might have been sold for a good deal, and given to the poor."
- 10 Jesus perceiving it, however, said to them: "Why do you trouble the woman, seeing that she has acted nobly towards Me? Besides, you have the poor always with you; but Me
- 12 you have not always. For she having poured this perfume upon My body, has done it preparatory to My burial.
- 13 I tell you indeed, that wherever these glad tidings shall be proclaimed throughout the whole world, what she has done will be told as a memorial of her."

The Treachery of Judas.

Then one of the twelve, named Judas 14 Iscariot, having gone to the chief priests, asked them, "What are you 15 willing to give me, and I will deliver Him to you?" They accordingly weighed out for him thirty pieces of silver.¹ And from that time he sought 16 a fitting opportunity to betray Him.

The Last Supper.

At the first day of the unfer- 17 mented bread, the disciples came to Jesus, asking Him, "Where do You wish us to make preparation for You to eat the Passover?"

"Go into the city," He said, "to 18 such an one; and say to him, 'Our Teacher says, My time is near: I wish to observe the Passover at your house with My disciples.'"

The disciples accordingly did as 19 Jesus instructed them; and they made ready for the Passover.

When the evening arrived, He 20 reclined along with the twelve. And 21 while they were eating, He said, "I tell you indeed, that one from among you will betray Me."

And they were deeply grieved; and 22 each of them began to say: "I am not the one! Am I, Master?"

And in reply, He said, "One who 23 has dipped his hand with Me into the basin, he will betray Me! The Son 24 of Man will indeed depart, as it was written about Him; but woe to that man by means of whom He is betrayed! Well would it have been for him if he had never been born!"

Judas, the traitor, then answering, 25 said, "It is not I! Is it, Master?"

"You have said it," was His reply.

Then, as they were eating, Jesus 26 took a loaf; and having offered a blessing, broke it, and distributed it to His disciples, saying, "Take it, eat it; this is My body." And taking the 27 cup, and offering a blessing, He gave it to them, saying, "All of you drink of it; for this is My blood, that of the 28 New Settlement, which is shed for the removal of many sins! I tell you, 29 however, that at present I will not drink of this produce of the vine, until that day when I shall drink it with you new in the Kingdom of My Father."

¹ About five pounds.

NOTE.—It should be noted that no fermented wine might be used by the Hebrews during the Passover Week.

Peter's Protest.

30 Then singing a hymn, they went
31 out to the Mount of Olives; where
Jesus said to them, "All of you will
be ashamed of Me to-night; for it is
written,

**I WILL STRIKE THE SHEPHERD,
AND THE SHEEP OF HIS FLOCK
WILL BE SCATTERED.¹**

32 "But after My resurrection, I will
go before you into Galilee."

33 Peter, however, replying to Him,
said, "If all are ashamed of You, I
will never be ashamed!"

34 "I tell you indeed," said Jesus, in
reply to him, "that in this very night,
before a bugle² sounds, you will thrice
deny Me!"

35 "Even if it should be necessary for
me to die with You," Peter declared
to Him, "I will never deny You!"
And in this way spoke all the disciples.

In the Garden of Gethsemane.

36 Jesus afterwards accompanied them
into a garden named Gethsemane, and
said to the disciples, "Sit you here,
37 while I go yonder to pray." And
taking Peter and two of the sons of
Zebedee along with Him, He began
to be distressed and overwhelmed.

38 He then said to them, "My soul is
very full of grief, even to death; stay
39 here, and watch with Me." Then
going forward a little, He fell upon
His face, praying, and said, "My
Father, if it is possible take this cup
from Me! yet, not according to
My desire, but according to Yours."

40 Then returning to the disciples, He
found them sleeping, and remarked to
Peter, "So it seems you are not strong
enough to keep awake a single hour
41 with Me! Watch and pray, so that
you may not fall into temptation;
your spirit indeed is willing, but the
body weak."

42 Again, for a second time, going
away, He prayed, saying, "My
Father, if it is not possible for this
cup to pass by Me without My drink-
ing it, let Your will be done!"

43 On returning, He found them again
asleep; for their eyes were heavy.
44 So leaving them, and going away
again, He prayed for the third time,

¹ Zech. xiii. 7.

² The Roman bugle, called in Latin, "Gal-
lus," i.e., "The Cock," or, "The Crower." It
was a Roman army bugle for signalling the
relief of the Guard.

making use of the self-same words.
He then came to His disciples, and
45 said to them, "Sleep on now to the
end, and refresh yourselves. The
hour is near when the Son of Man
will be betrayed into the hands of
sinners. Arise! let us go forward; 46
for My betrayer is now at hand."

The Arrest of Jesus.

And while He was still speaking, 47
Judas, one of the twelve, came along
with a great crowd, armed with
swords and staves, from the chief
priests and elders of the people. Now 48
His betrayer had given them a sign,
saying, "The Man I shall kiss, that is
He; arrest Him!" And at once ap- 49
proaching Jesus, he said, "I hope
You are well, Master!" and fervently
kissed Him.

Jesus answered him, "Friend, 50
against whom have you come?"
Then rushing on, they seized hold of
Jesus, and arrested Him. There- 51
upon, one of those who were with
Jesus, stretching out his hand, drew
his sword, and struck the officer of
the High Priest, cutting off his ear.
Jesus, however, said to him, "Return 52
your sword into its place; for those
who take the sword, will fall by
means of the sword. Or do you 53
imagine that I am not able to call
upon My Father, and He would even
now provide Me with more than
twelve armies of angels? How, then, 54
could the Scriptures be fulfilled, that
it must come about in this way?"

Jesus, at the same time, addressing 55
the crowd, asked, "Have you come
out against Me with swords and staves
to arrest me like a robber? Day
after day I have been sitting teaching
you in the temple, and you did not
arrest Me. But all this has occurred 56
in order that the writings of the
prophets might be fulfilled."

All the disciples then leaving Him,
fled.

Before Caiaphas.

Then those who had arrested Jesus, 57
took Him away to Caiaphas, the High
Priest, where the professors and elders
were collected. Peter also followed 58
at a distance, as far as the court of
the High Priest; and entering, he sat
down along with the officers, to see
the end.

Now the chief priests, and the whole 59
senate sought out false witnesses

- against Jesus, so that they might
60 kill Him; but they could not procure
them, although many liars came forward.
At last, however, two liars
61 came up, asserting, "This fellow said,
'I am able to demolish the temple
of God, and rebuild it in three days'
time!"
- 62 Then the High Priest, jumping up
and addressing Him, exclaimed,
"Have You no reply? What do
these men witness against You?"
- 63 But Jesus kept silent. The High
Priest thereupon said to Him, "I put
You upon Your oath before the God
of Life, so that You must answer us.
Are You the Messiah, the Son of that
God?"
- 64 "You have stated the fact," Jesus
made answer. "I tell you more: in
the future you will see THE SON OF
MAN SITTING AT THE RIGHT HAND
OF THAT POWER, AND ADVANCING
UPON THE CLOUDS OF THE HEAVEN!"¹
- 65 "He blasphemeth!" exclaimed the
High Priest, as he tore his robes;
"what need have we of further evi-
dence? Why, now you have heard
66 His blasphemy! What do you de-
cide?"
- "He is liable to be put to death,"
was their reply.
- 67 They then spat in His face, and
beat Him upon the head; while others
68 struck Him with their staves, saying,
"Tell us, Master Messiah, who are
those who assault You?"

The Perfidy of Peter.

- 69 Now Peter was still sitting outside
in the court; and a girl coming to
him, said, "Why, you were also with
70 Jesus, the Galilean!" He denied it,
however, before them all; declaring,
"I do not know what you are talking
about."
- 71 Then going out into the vestibule,
another saw him, and said to those
there, "This fellow was with Jesus,
the Nazarene!"
- 72 With an oath he again denied it,
saying, "I know nothing about the
Man!"
- 73 After a little while, however, the
bystanders approached, and said to
Peter, "You are most certainly one
of them; for your dialect proves it
plainly!"
- 74 He then began to curse and swear;
declaring, "I do not even know the

Man." And immediately the bugle
sounded.¹ Peter then remembered ⁷⁵
the words of Jesus addressed to him-
self—"Before a bugle sounds, you will
thrice deny Me"; and rushing out, he
wept bitterly.

In Consultation.

When the dawn arrived, the chief ²⁷
priests and leaders consulted together
against Jesus, so that they might effect
His death. And having manacled ²
Him, they led Him away, and deliv-
ered Him over to Pontius Pilate,
the governor.

The Conscience-stricken Judas.

(When Judas, who betrayed Him, ³
saw that He was condemned, he was
horrified, and returned the thirty
pieces of silver to the chief priests
and leaders, exclaiming, "I have ⁴
sinned in betraying innocent blood."
"What is that to us?" was their
reply; "look out for yourself!")

He accordingly flung down the ⁵
silver in the temple, ran away, and
departing, he hanged himself. And ⁶
the chief priests, picking up the
money, said, "It is not allowable to
add it to the sacred gifts, seeing that
it is the price of blood." Then having ⁷
consulted respecting it, they bought
with it the potter's field, for the pur-
pose of burying foreigners. That field ⁸
has consequently been called, "The
Blood Field" down to the present time.
Thus was fulfilled the statement ⁹
livered through Zechariah the pro-
phet, which says, AND I TOOK THE
THIRTY PIECES OF SILVER—THE
AMOUNT OF THE VALUATION AT
WHICH I WAS VALUED BY THE CHILD-
REN OF ISRAEL—AND GAVE THEM ¹⁰
FOR THE POTTER'S FIELD, AS THE
LORD DIRECTED ME.²)

Before Pontius Pilate.

When Jesus was brought before the ¹¹
Governor, the Governor questioned
Him, asking, "Are You the King of
the Jews?"

"You say so," Jesus made answer.
When, however, He was accused by ¹²
the chief priests and the elders, He
answered nothing.

Pilate then said to Him, "Do You ¹³
not hear how many things they charge
against You?"

However, He never offered to say a ¹⁴

¹ Daniel vii. 13.

¹ See note to verse 34. ² Zech. xi. 12, 13.

single word by way of defence: so that the Governor was very much surprised.

- 15 At festival-time, it was customary for the Governor to liberate one prisoner for the people, whomsoever they desired. And they had then a notorious prisoner, named Barabbas.
- 17 Pilate addressing them, therefore, asked, "Whom do you wish me to discharge? Barabbas, or Jesus, whom they call the Messiah?" For he saw clearly that it was merely on account of malice that they had delivered Him. And while he was sitting in the court of justice, his own wife sent a message to him, saying, "Have nothing to do with this just Man; for I have endured much in a dream this morning on account of Him." The chief priests and elders, however, incited the mob to demand Barabbas, and execute Jesus. But the Governor, addressing them, asked, "Which of the two shall I set free for you?"
- "Barabbas!" was their reply.
- 22 "What then," asked Pilate, "shall I do with Jesus, Whom they call the Messiah?"
- "Let Him be crucified!" was their unanimous reply.
- 23 "Why?" he asked; "what crime has He committed?"
- In reply, they yelled out more savagely than before, "Let Him be crucified!"
- 24 Pilate then seeing that he gained nothing by it, but, on the contrary, that the riot increased, took water, and washed his hands in the presence of the mob, saying, "See, I am innocent of the blood of this just Man; look to it yourselves!"
- 25 Then in reply to him, the whole mass of the people shouted out, "Let His blood be upon us, and upon our children!"
- 26 He then discharged Barabbas for them; and after flogging Jesus, he delivered Him over to be crucified.

Mocked by the Soldiers.

- 27 The Governor's soldiers then taking Jesus into the Prætorium, mustered all the troops. And dressing Him up, they robbed Him in a scarlet cloak; and plating a crown of thorns, they placed it upon His head, and put a cane in His right hand. Then kneeling before Him, they shouted out in ridicule "Long live the King of the Jews!" They also spat upon Him;

and taking the cane, they struck Him with it upon the head. Then when they had scorned Him, they took the cloak from off Him, and clothed Him in His own garments, and led Him away to be crucified.

The Crucifixion of Jesus.

When they were going out, they met a Cyrenian, Simon by name; whom they forced into their service, in order that he might carry His cross. On arriving at a place known by the name of Golgotha, which means Skullfield, they offered Him sour wine to drink, mixed with gall; but tasting it, He would not drink. Then, having crucified Him, they cast lots for the division of His garments among themselves. And sitting down they kept guard over Him there.

And over His head they placed His written indictment, thus: THIS IS JESUS, THE KING OF THE JUDEANS.

They also crucified two robbers along with Him, placing one on the right hand, and the other on the left.

The passers-by also insulted Him, wagging their heads, and calling out, "You demolisher of the temple, and rebuild of it in three days, now save Yourself, if You can! If You are a son of a god, come down from the cross!" In the same way, the chief priests, with the professors and elders, derided Him, saying, "He saved others; He cannot save Himself! If He is the King of Israel, let Him come down from the cross, and we will believe in Him! He trusted upon God, let Him now rescue Him, if He wants Him; for He asserted, 'I am a Son of God.'" And even the robbers who were crucified along with Him reproached Him in the same way.

Then from mid-day until three o'clock in the afternoon darkness spread over all the land; and about three o'clock Jesus called out with a loud voice, exclaiming, "Eloi, eloi, lama sabachthani?" that is, "O My God! My God! to what have You forsaken Me?" And some of the bystanders, on hearing that, remarked, "He seems to call for Elijah." And at once one from among them ran, and taking a sponge, filled it with sour wine; and placing it upon a cane, gave Him a drink. But the others called out, "Let Him alone! Let us

see whether Elijah will come and save
50 Him!" But another taking a spear
pierced His side, when blood and
water came out. Jesus, however,
having again called out with a loud
voice, resigned His spirit.

The Sequel to the Crucifixion.

51 And then the veil of the temple
was torn into two from the top to
the bottom; while the earth was
52 shaken, and the rocks were split. [The
tombs were also opened, and many
bodies of the saintly sleepers were
53 raised; and coming out of the tombs,
after His resurrection, they entered
the holy city, and were seen by many.]
54 Then the captain, and those who
were along with Him, guarding Jesus,
perceiving the earthquake and these
other events, became dreadfully fright-
ened, exclaiming, "In very truth this
55 was a son of a god!" And many women,
who had followed Jesus from Galilee,
attending to Him, were looking on
56 from a distance. Among these were
Mary, the Magdalene; and Mary, the
mother of James and Josés; as well as
the mother of the sons of Zebedee.

The Entombment.

57 When the evening arrived, there
came from Arimathæa, a rich man,
named Joseph, who had himself also
58 been taught by Jesus. Going to
Pilate, he asked for the body of Jesus.
Then Pilate ordered the body to be
59 given up. Joseph accordingly taking
the corpse, wrapped it in a fine linen
60 shroud, and placed it in his own new
tomb, which he had hewn out in the
rock; and having rolled a large stone
61 away. Mary, the Magdalene, and the
other Mary, however, kept sitting
opposite the tomb.

Making Assurance Doubly Sure.

62 Now on the morning following the
preparation for the festival, the chief
priests and the Pharisees assembled
63 before Pilate, stating, "Sir, we re-
member that this Impostor said when
He was alive, 'After three days I
64 shall rise again.' Order, therefore,
the tomb to be secured until the third
day; for fear His disciples, coming,
should steal Him, and say to the mob,
'He arose from the dead.' Thus the last
imposture will be worse than the first."

¹ Ch. xxvii. vers. 52—53 are evidently an early note of a transcriber, and not a part of the original text.—F. F.

"Take a guard," exclaimed Pilate 65
in reply; "go away: secure it as you
like!" They accordingly went and 66
secured the tomb, sealing the stone in
company with the guard.

The Resurrection.

After the Sabbaths,¹ towards the 28
dawn of the day following the Sab-
baths, Mary, the Magdalene, and
the other Mary, came to examine the
tomb. And a violent earthquake was 2
then felt; for an angel from the Lord,
descending from heaven, approaching
the stone, rolled it from the door, and
sat upon it. His aspect resembled 3
lightning, and his garments were white
like snow; and in dread of him the 4
guards trembled, and became as dead.
The messenger, addressing the women, 5
however, said, "You need fear no-
thing; I know that you are looking for
Jesus the crucified. He is not here; 6
He has risen, just as He told you.
Come, look at the place where the
Lord lay! Then go quickly, tell His 7
disciples that He has risen from the
dead. And at once He will precede
you into Galilee; you will see Him
there, as I have told you."

In fear, mingled with intense delight, 8
they accordingly took their departure
with all speed from the tomb, and ran
on to report to the disciples. But 9
Jesus suddenly met them, saying,
"Good day to you!" and they, ap-
proaching Him, seized His feet, and
paid Him homage.

"Fear not!" said Jesus to them; 10
"go on, and acquaint My friends; so
that they may return to Galilee, where
they shall see Me."

Tripping the Guards.

Now while they proceeded, some of 11
the guards at the same time, going
into the city, reported all these events
to the chief priests. They accordingly 12
assembled with the elders; and after
consultation together, they gave the
soldiers a large sum of money, in-
structing them to say, that "His dis- 13
ciples came at night and stole Him
while we were asleep. And if this tale 14
should be heard by the Governor, we
will make it right with him, and set
you at your ease." They accordingly 15
took the money, and did as they were

¹ The Greek original is in the plural, "Sabbaths," which is retained. Readers should remember that all the seven days of the Paschal week were "Sabbaths" in the old Hebrew Kalendar.—F. F.

directed; and that tale is current among the Judeans until the present time.

The Farewell Charge to the Disciples.

16 The eleven disciples, however, went to Galilee, to the mountain where
17 Jesus had directed them; and seeing Him, they paid Him homage: but
18 some doubted. Then Jesus, approach-

ing them, spoke, saying, "Every power has been given to Me in heaven, and upon earth. Go you out, therefore, 19 and instruct all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all that I 20 have commanded you: and then I am with you through all time, even until the completion of the age."

THE GOSPEL AS RECORDED BY ST. MARK.

The Mission of John.

1 THE beginning of the gospel of
2 Jesus Christ, Son of God, as
Isaiah the prophet wrote:

LO, NOW I WILL SEND MY MES-
SENGER BEFORE YOUR FACE,
WHO SHALL PREPARE THE ROAD
BEFORE YOU;

3 A VOICE PROCLAIMING IN THE
DESERT,
MAKE READY THE ROAD FOR THE
LORD,

MAKE HIS PATHS SMOOTH.¹

4 John, baptizing in the desert, was
the one who came and proclaimed a
baptism of conversion for freedom
5 from sins. And all the people of the
district about Judea and Jerusalem
went out to him; and were all bap-
tized under him in the river Jordan,
confessing their sins.

6 John was clothed in camel's hair,
with a leather belt around his waist;
and he lived upon locusts and wild
7 honey. And he preached, saying
"There comes after me a Mightier
than I, Whose shoelace I am not even
worthy to stoop down and untie. I
8 certainly baptize you in water; but He
will baptize you in Holy Spirit."²

The Baptism of Jesus

9 It was in those days, that Jesus
came from Nazareth of Galilee, and
was baptized by John, in the Jordan.
10 And immediately upon ascending from
the water, he saw the heavens part
asunder; and the Spirit, in the likeness

of a dove, descended upon Him;
while a voice from the heavens said, 11
"You are My Son, My Beloved, in
Whom I delight."

The Temptation.

Then at once the Spirit drove Him 12
to the desert, to be tried by Satan for 13
forty days; and He was in company
with the wild beasts, but the angels
ministered to Him.

The Good News.

After the betrayal of John, Jesus 14
came into Galilee, proclaiming the
good news of the Kingdom of God
and saying, "Because the time is 15
completed, and the Kingdom of God
is near, be converted, and believe in
the good news!"

The First Disciples.

When walking along the shore of 16
the lake of Galilee, He saw Simon,
and Andrew his brother, throwing a
casting-net into the lake; for they were
fishermen. And Jesus said to them, 17
"Come, be My followers; and I will
make you fishers of men." And 18
leaving their nets, they immediately
followed Him. Then proceeding a 19
little further, He saw James, the son
of Zebedee, and his brother John;
they were also in the vessel mending
their nets. And immediately He 20
hailed them. Then leaving their
father Zebedee in the vessel with the
sailors, they went after Him.

A Dæmonic Cured.

He then proceeded to Capernaum; 21
and entering the synagogue on the

¹ Isa. xl. 3.

² See John i. 33; and xx. 22.

- 22 Sabbath, He taught. And they were astonished at His teaching; for His manner was like one possessed of authority, and not like that of the professors. There was also in the synagogue a man in possession of a foul spirit; and he called out, exclaiming, "Ah! what is there in common between us and You, Jesus of Nazareth? Have You come to destroy us? I know You what You are, the Holy of God."
- 25 Jesus then commanded him, exclaiming, "Silence! and go out of him!"
- 26 And the foul spirit, convulsing him, and shouting with a loud voice, left him. Then they were all astonished, so that they questioned one another, saying, "Who is this? What is this new teaching? Why, He even commands the foul spirits authoritatively, and they obey Him!" And the report concerning Him rapidly spread throughout the whole region of Galilee.

The Cure of Peter's Mother-in-Law.

- 29 Then immediately quitting the synagogue, He entered the house of Simon and Andrew, together with James and John. Now the mother-in-law of Simon lay prostrate there with a fever; and they at once told Him about her. So approaching, and taking hold of her hand, He raised her; and the fever instantly left her. She then attended to them. Afterwards, when evening arrived, they brought to Him all those suffering from sickness, as well as the demoniacs; and the whole town was collected about the door. He accordingly cured many of those suffering from sickness and various mental diseases, and expelled many demons; but He did not allow the demons to speak, because they recognised Him.

Praying in Pribate.

- 35 Rising up very early in the morning before daybreak, He departed into a desert place, and there prayed.
- 36 Simon and the others who were with him, however, followed in search of Him; and having found Him, they said to Him, "All are in search of You."
- 38 "Let us go to the neighbouring villages," He answered them, "so that I may also preach there; for this is the purpose for which I was sent."
- 39 And throughout Galilee, He preached

in their synagogues, and cast out demons.

A Leper Cured.

Then a leper came to Him, pleading, kneeling, and saying to Him, "If only You will, You are able to cure me!"

Then Jesus, full of pity, stretched out His hand, touched him, and said, "I will; be cured!"

And while He spoke the leprosy left him, and he was cured. Then at once dismissing him, He sternly enjoined him to "Take care and say nothing to any one; but go, present yourself to the priests, and, as an evidence to them, offer for your purification what Moses commanded."

Taking his departure, however, he began to proclaim all, and to report the matter broadcast; so that He was not again able to openly enter the city, but kept outside in desert places, where they came to Him from every quarter.

Power to Pardon.

He entered Capernaum again, however, after some days; and it was reported that He was in a house. A crowd accordingly collected at once, so that there was no room left, not even near the door; and He expounded to them the Message. And they brought to Him a paralytic, carried by four men; but being unable to approach Him, because of the crowd, they removed the roofing where He was, and effecting an entrance, they lowered the rug upon which the paralytic lay.

Then Jesus, observing their faith, said to the paralytic, "Child, your sins are removed from you."

Some of the professors who were sitting there, however, began debating in their hearts: "Who is it that blasphemes in this way? Who can forgive sins, except God alone?" Jesus at once perceiving in His spirit that they thus debated within themselves, asked them, "Why are you debating in your hearts in this way? Which is easier to say to the paralytic?—'Your sins are forgiven'; or to say, 'Arise! take your rug, and walk!' But in order that you may see that the Son of Man possesses power upon earth to remove sins (He now said to the paralytic), Arise, I tell you! take your rug, and go to your house."

And rising up at once, and lifting his

his rug, he went out in the presence of them all; so that all were in ecstasy, and praised God, exclaiming, "We have never seen anything like this!"

The Call of Matthew:

The Dinner-table talk.

- 13 He afterwards went out again by the lake; and all the crowd coming to
14 Him, He taught them. And as He was passing along, He noticed Levi, son of Alphaeus, sitting at the custom-house; and He said to him, "Follow Me!" So starting up, he followed
15 Him. And it transpired that when He reclined in his house, many tax-farmers and sinners reclined with Jesus and His disciples; for they were many who followed Him. But the professors and Pharisees, seeing Him eating with the tax-farmers and reprobates, said to His disciples, "Why does He eat and drink in this way with tax-farmers and blackguards?"
17 Jesus, on hearing this, answered them, "The healthy have no need of a physician; but those who are sick. I have not come to call the righteous, but the sinners."
18 And when the disciples of John and the Pharisees were fasting, they came and asked Him, "What is the reason why the disciples of John and those of the Pharisees fast, but Your disciples do not fast?"
19 "Can the groomsmen fast while the Bridegroom is with them?" asked Jesus, in reply. "During the time they have the Bridegroom with them they must not fast; but a time will come when the Bridegroom will be taken away from them, and then they
21 can fast in those days. No one patches an old cloak with a piece of new felt; but should this be done, the new patch would tear itself from the old, and make a worse rent. And nobody pours new wine into old wine-skins; but if done, the new wine would burst the skins, and both the wine and the skins would be wasted. On the contrary, new wine must be put into new skins."

A Walk through the Cornfields.

- 23 Once as He was proceeding through the cornfields on the Sabbath day, His disciples, while walking along, began plucking the ears of corn.
24 "Look!" exclaimed the Pharisees

to Him, "how they are doing on the Sabbath what is not allowable."

"Did you never read," replied He, 25 "what David did when he had need, and was hungry, he as well as those who were with him? How, during the 26 time that Abiathar was High Priest, he entered the house of God, and ate the shew-bread—which was permitted to be eaten by none but the priests—giving also to those who accompanied him?"

"The day of rest," He added, "came 27 for the sake of man; not man for the purpose of the Sabbath; so that the 28 Son of Man is also Master of the Sabbath."

A Withered Hand Restored.

He entered the synagogue on 3 another occasion; and there was a man who had his hand paralyzed. They accordingly watched Him, to 2 see if He would cure him on the Sabbath day, in order that they might inform against Him. He then told 3 the man who had the withered hand to "Stand up!" and of them He 4 inquired, "Is it allowable to do good on the Sabbath, or to do harm? to save life, or to take it?" But they kept silent.

Then looking round upon them with 5 indignation, being grieved at the stupidity of their hearts, He said to the man, "Extend your hand!"

He accordingly extended it; and his hand was restored to its natural condition.

The Pharisees then went out, and 6 at once held a consultation with the Herodians against Him, as to how they could destroy Him.

At the Lake-side.

Jesus, however, withdrew with His 7 disciples to the lake, and a great crowd followed Him from Galilee; and others from Judea, from Jerusalem, from 8 Idumæa, and from the other side of the Jordan, as well as from the neighbourhood of Tyre and Sidon—an immense crowd—came to Him, having heard all that He had done. And on account 9 of the crowd, He asked His disciples to get a little boat ready for Him, so as to be clear of the crush; for 10 He cured many; and as many as were sufferers threw themselves upon Him in their endeavour to touch Him. And the foul spirits, whenever they 11 saw Him, fell before Him, and yelled,

12 exclaiming, "Because You are the Son of God!" But He sternly enjoined them that they should not make Him known.

Appointment of the Twelve.

13 Hethen ascended the hill; and calling those whom He had chosen, they went towards Him. And He appointed twelve, in order that they might be with Him; and that He might send them to preach, and to have authority to cure diseases and cast out demons; namely, Simon, whom He named Peter; James the son of Zebedee, and John the brother of James (these He named Boanerges—that is, Sons of Thunder); Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphæus, 18 Thaddæus, Simon the Canaanite, and Judas Iscariot, who was His betrayer.

Perversity of Christ's Enemies.

20 They then returned home; where the crowd again collected, so that they were unable even to eat bread. And His relatives, on hearing it, went out to secure Him; for they said, "He is mad!" And the professors who came down from Jerusalem asserted, "He is possessed by Beelzebub!" and, "He casts out demons by means of the prince of the demons." 23 Then calling them, and addressing them in parables, He said, "How is Satan able to expel Satan? for if a kingdom is divided against itself, that kingdom cannot exist. And if a house is divided against itself, that house cannot hold together. And if Satan goes to war against himself, and remains his own enemy, he cannot reign, but be deposed. No one can enter the house of the strong one, and plunder his furniture, unless he first overpowers his strength; and then he may loot his house. I tell you indeed, that all the sins of the sons of men will be pardoned, as well as the blasphemies with which they may blaspheme; but whoever blasphemes against the Holy Spirit has no release in the present age, but is guilty of a perpetual sin"—because they said, He is possessed of a foul spirit.

His Mother and Brothers.

31 His mother and His brothers came, and while waiting outside, they sent Him an invitation. And some in the crowd seated round about Him, said,

"See, Your mother and brothers outside are asking for You."

"Who," He asked, in reply to them, 33 "are My mother or My brothers?" And looking over those who sat round about Him, He exclaimed, "Here are My mother and My brothers! for 35 whoever may do the will of God, the same is My brother, My sister, and mother!"

The Parable of the Sower.

At another time, He again began to 4 teach by the lake-side. And a great crowd collected to Him, so that entering the boat, He took His seat there upon the lake; while all the crowd were upon the shore. And He taught 2 them much in parables, saying to them in the course of His teaching:

"Listen! The sower went out to 3 sow; and it happened that while sowing, some seed fell by the roadside, 4 and the birds came and devoured it. Another part fell upon a stony spot, 5 where the soil was shallow; and it at once sprouted, because there was no depth of soil: but as soon as the sun 6 had risen, it was scorched; and because it had no root, it withered. And some again fell among thistles, 7 and the thistles grew up and choked it, and it produced no grain. Some, 8 however, fell upon good soil, and springing up, it produced grain, and increased; yielding, one thirty, one sixty, and one a hundredfold." He 9 then exclaimed, "Whoever has ears to hear, let him listen!"

The Explanation of the Parable.

When He was in private, those 10 who attended Him, and the twelve, asked Him about the parable.

"It is given to you," He answered 11 them, "to become acquainted with the hidden meanings of the Kingdom of God: but to those outside, all is in parables; that seeing, they may see, 12 and will not perceive; and hearing, they may hear, and will not comprehend; otherwise they would turn back, when their sins would be forgiven them. Do you not understand this 13 parable?" He asked them. "Then how will you understand all the parables? The sower sows the 14 message: and these by the roadside 15 are those in whom the message has been implanted; but when they receive it, Satan immediately comes and snatches up the message which is

- 16 scattered in their hearts. And so likewise, that which fell upon stony places are those who, receiving the message, at once accept it with delight; yet possessing no root in themselves, they are temporary: then when trouble or persecution comes by reason of the message, they immediately fall.
- 17 Again, these sown among the thistles are those who accept the message; but the anxieties of this age, the seductions of wealth, and the admission of other inordinate desires, choke the message, and it becomes unfruitful.
- 18 On the other hand, these sown upon good soil are those who receive the message; and, clinging to it, yield fruit, some thirty, some sixty, and some one hundredfold."
- 19 "Why is a lamp brought?" He proceeded to ask them; "is it to be placed under the corn-measure, or under the bed? Is it not rather in order that it may be placed upon the lamp-stand? For there is nothing hidden that cannot be revealed; nor so concealed that it may not come into view. Whoever has ears to hear, let him listen!"

Secret Growth.

- 20 He also said to them: "Be careful what you listen to. With the selfsame measure with which you measure, it will be measured to you, and applied to yourselves; for gifts will be given to whoever possesses; and from those having nothing, whatever they have will be taken away."
- 21 He further said to them: "The Kingdom of God is thus: it is like a man who throws seed upon the ground and sleeps, and rises night and day. The seed sprouts and grows up, yet he knows not how. The earth, by its own action, yields grain; first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, he immediately sends the reapers, because the harvest is ready."

The Mustard Seed.

- 22 Continuing, He said: "To what shall I compare the Kingdom of God? or in what allegory shall I represent it? Just by a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds which they sow upon the land; but when it grows up, it is the largest of all garden herbs, and produces great branches;

so that the birds of the sky can take shelter under its shadow."

And by many such allegories He often spoke to them the message, as they were able to listen to it. Indeed, He spoke nothing to them without an allegory; but in private He explained everything to His disciples.

Stilling the Storm.

When the evening of that day arrived, He said to them, "Let us go over to the other side." Then leaving the crowd, they took Him away, as He was, in the vessel; although other boats were with Him.

And a very heavy gale began to blow, and the waves rushed into the boat, so that it was rapidly filling. And He Himself was at the stern, lying asleep upon a cushion. They accordingly aroused Him, exclaiming, "Teacher! do You not care if we perish?"

And having woken up, He restrained the wind, and said to the sea, "Silence! be still!" The wind then lulled, and there was perfect calm. "Why," He asked them, "do you doubt in this way? How is it that you cannot yet have faith?"

But they became terrified; and said to one another, "What can He be? for even the wind and the sea obey Him!"

The Gadarene Demoniac.

Arriving at the other side of the lake, they landed in the district of the Gadarenes. And disembarking on the boat, a man possessed by a foul spirit, who had his dwelling among the tombs, at once ran to Him from the tombs. And none could restrain him, not even by binding; for they had often bound him with chains and shackles, and he had torn asunder the chains and smashed the shackles; and no man had the strength to tame him. Continually, night and day, he was among the tombs and mountains, shrieking, and bruising himself with stones. But seeing Jesus from a distance, he ran and knelt to Him; and calling with a loud voice, he said, "What is there between me and You, Jesus, Son of the Highest God? I put you on oath before that God that You will not torment me." He had said to Him, "Begone, foul spirit, out of the man!"

And He asked him, "What is your name?"

10 "My name is Legion," was his reply; "for we are many." And they urgently pleaded that He might not send them out of the district. (Now there was feeding on the side of the hill a great herd of swine.) And they pleaded with Him, saying, "Send us to the herd of swine, so that we may enter into them."

13 Jesus accordingly gave them permission; and departing, the foul spirits entered the swine. Then the herd, numbering about two thousand, rushed madly down the precipice into the sea, and were drowned in the deep. The feeders consequently took to flight; and having reported it in the town and in the country, the people came out to see what had occurred. 15 And approaching Jesus, they found him who had been possessed now seated, clothed, and quite sane, even the one who had the legion; and they were terrified. Those who had witnessed it explained what had happened to the demoniac, and also concerning the swine. They then began to urge Him to quit their shores.

18 And when He was embarking on the vessel, the one who had been possessed begged that he might accompany Him. Jesus, however, would not allow it; but told him, "Go back to your home, to your relatives, and tell them what the Lord has done for you, and has pitied you." So taking his departure, he began to report in Decapolis what Jesus had done for him; and all were filled with astonishment.

The Distress of Jairus.

21 Now when Jesus had again crossed over in the boat to the other side, a great crowd collected to Him; and He was near the lake. And one of the chiefs of the synagogue, Jairus by name, came; and seeing Him, fell at His feet, and earnestly appealed to Him, saying, "My little daughter is dying; come now, place Your hands upon her, so that she may be saved, and live." He accordingly went along with him; and a great crowd accompanied and pressed upon Him.

A Woman's Faith Rewarded.

25 A woman also, who had suffered from hemorrhage for twelve years, 26 and had been greatly tortured under many physicians—and had spent all

she possessed without relief, but was rather getting worse—having heard 27 about Jesus, came into the crowd behind Him, and touched His robe; for she thought, "If I could but 28 touch His robe, I shall be made well." And at once the discharge of 29 blood was stopped; and she felt in herself that she was cured of that disease.

Jesus immediately perceiving that 30 power had left Him, turning round to the crowd, asked, "Who has touched My garments?"

"You see the crowd pressing around 31 You," the disciples answered Him; "and do You ask, 'Who touched Me?'" He looked round, however, 32 to discover who had done it. Then 33 the woman, trembling in terror, and conscious of what had happened to her, came and bowed to Him, and told Him the whole truth.

"Daughter, your faith has saved 34 you," He said to her; "go in peace, and you shall be relieved from your disease."

Raising Jairus' Daughter.

While He was speaking, some one 35 came to the chief of the synagogue, saying, "Your daughter is dead; why should you further trouble the Teacher?"

Jesus overhearing the message, how- 36 ever, said to the chief of the synagogue, "Fear not; only believe!" And He allowed none to accompany 37 Him but Peter, James, and John the brother of James.

On arriving at the house of the 38 chief of the synagogue, He saw a confusion and lamenting, and much wailing. And entering, He said to them, 39 "Why do you shriek and weep? The child is not dead, but only fainting." But they laughed at Him in ridicule. 40 Then dismissing them all, He took the father and mother of the child, with His companions, and entered the chamber where the child was laid; and, having taken the hand of the 41 child, He said to her, "Talitha cumi!" which, when translated means, "Girl, I tell you, rise up!" And the girl at once stood up, 42 and walked; for she was twelve years old. And they were greatly amazed, and overcame with gladness. He then 43 enjoined them to let no one know it; and ordered them to give her some food.

The Despised Nazarene.

- 6 He then went from there, and came to His own country; and His disciples followed Him. And when the Sabbath came, He began to teach in the synagogue; when many who heard were struck with admiration, exclaiming, "Where has He obtained this?" and "What is the wisdom given to Him?" and, "How can such results come from His hands? Is not this fellow the carpenter, the son of Mary? and only the brother of James, Joses, Judah, and Simon? and are His sisters not here among us?" And they were scandalized because of Him.
- 4 But Jesus said to them, "A prophet is not dishonoured, except in his own country, among his relatives, and in his own house."
- 5 And He was there unable to do any powerful work; except that He cured a few sick people by laying His hands upon them. And He wondered at their disbelief. But He traversed the surrounding villages, teaching.

The Mission of the Twelve.

- 7 He then called to Him the twelve, and began to send them out by two and two; and He gave them authority over foul spirits. He also instructed them to take nothing for their journey, except a walking-stick alone; no bag, no bread, no money in their purse; but only to be shod with sandals, and not wear two cloaks. And He instructed them, "Wherever you may enter a house, remain there until you leave the place; and whoever will neither accept you nor listen to you, when you depart from there, shake off the dust from under your feet, as an evidence against them. I tell you indeed, that it will be more endurable for Sodom and Gomorrah in the Day of Judgment than for that town."
- 12 Then departing, they preached that they should change their minds. And they cast out many demons; and applied oil to many sick people, and they were cured.

The Murder of John.

- 14 King Herod also heard of it; for His name had become public; and he said, "It must be John the Baptizer, risen from the dead; and therefore the powers work through his hands." Others said, "It is Elijah;" while others again said, "He is a prophet, or like one of the prophets." Herod,

however, hearing it, said, "John whom I beheaded, has himself been raised from the dead!" For Herod had sent to arrest John, and confined him in prison, on account of Herodia, the wife of his brother Philip; for he had married her, although John had said to Herod, "It is not allowable for you to take your brother's wife." Herodia herself consequently bore him a grudge, and longed to murder him; but was not able, for Herod respected John, knowing him to be a just and holy man, and had befriended him, and gladly listened to him, and did many things willingly when he heard him.

But upon the arrival of a suitable day, when Herod gave a dinner to his nobles, generals, and the gentry of Galilee, Herodia's own daughter entered and danced, greatly pleasing Herod and his guests. The king said to the girl, "Ask of me whatever you like, and I will give it you!" And he swore to her, "Whatever you ask of me, I will give it you, even to the half of my kingdom."

Then running out, she said to her mother, "What shall I ask?" "The head of John the Baptizer," was her reply. Rushing back to the king, she demanded, saying, "I wish you would give at once on a dish the head of John the Baptizer!" The king was horrified; yet because of his oath, and his guests, he did not like to refuse her. So the king at once sent one of his body-guards, with instructions to take off his head.

He accordingly went and beheaded John in the prison, and brought his head upon a dish, and gave it to the girl; and the girl gave it to her mother. Then his disciples, hearing of it, came and took possession of his body, and placed it in a tomb.

Ferding Five Thousand Men.

When the apostles returned to Jesus, they reported to Him everything that they had done, and all that they had taught. He then said to them, "Come and retire privately by yourselves to a quiet place, and rest a little"; for many were coming and going, so that they had no leisure, not even to eat. They accordingly retired privately by boat to a quiet place. Many, however, observed their departure; and recognising Him, they ran by land from all the towns, and arrived first,

- 34 So upon disembarking, He observed a great crowd; and He had pity upon them, because they were as scattered sheep who had no shepherd: but He then began to teach them many things.
- 35 And when many hours had passed, His disciples approached Him and said, "Seeing that this is a desert place, and it is now late, dismiss them, in order that they may go into the surrounding fields and villages, and buy bread for themselves; for they have nothing to eat here."
- 37 "Give them something yourselves to eat." He said to them in reply. And they asked Him, "Shall we go and purchase twenty pounds' worth of loaves, and give it to them to eat?"
- 38 "How many loaves have you?" He asked; "go and see." And on ascertaining, they replied, "Five, and two fishes." He then ordered them all to recline in parties upon the green grass.
- 40 They accordingly took their seats in groups, here a hundred, there fifty.
- 41 And taking the five loaves and the two fishes, He looked up to heaven, blessing them; and breaking up the loaves, He handed to His disciples to distribute among the crowd: while He divided the two fishes among them all.
- 42 And they all partook, and were satisfied. They then picked up twelve bags full of the broken pieces, and of the fishes. And those who had eaten of the bread numbered about five thousand men.

Jesus Walking on the Lake.

- 45 Immediately after, He urged His disciples to embark in the vessel, and proceed to the other shore, towards Bethsaida, while he dismissed the crowd. And having bidden them farewell, He withdrew to the mountain to pray. Then when the evening arrived, the boat was in the middle of the lake, and He alone upon the land. Seeing them struggling with the oars, for the wind was against them, at about three o'clock in the morning He made towards them, walking upon the water; and He came alongside of them. But they, seeing Him walking upon the water, concluded that it must be a phantom, and shrieked out in their terror; for they all saw Him. But addressing them at once, He said, "Take courage! I AM; do not be afraid." And when He got up to them in the boat, the wind lulled. And they were much astonished in

themselves; for they did not reflect upon the loaves, because of their degenerate hearts.

In the Land of Gennesaret.

So when they had crossed over, they arrived in the land of Gennesaret, and moored to the shore. Then when they had disembarked from the boat, the people at once recognised Him; and ran through the whole neighbourhood, bringing on mattresses those who were sick, carrying them about to wherever they heard He was. And wherever He entered a village, town, or field, they placed the sick in the open places, and begged Him that they might but touch the fringe of His robe; and as many as touched Him were restored.

Table Etiquette.

The Pharisees, and some of the professors from Jerusalem, then collected about Him, and noticed some of the disciples eating bread with polluted or unwashed hands; for the Pharisees, and all the Judeans, do not eat unless they scrupulously wash their hands, in accordance with the rule of their forefathers. And returning from the public places, if they do not wash, they will not eat; and many other observances had been handed down to them, such as the washing of dishes, cups, plates, and lounges. The Pharisees and professors therefore asked Him, "Why do Your disciples not conduct themselves according to the rules of our ancestors? but, on the contrary, eat their bread with unwashed hands?"

In reply to them He said, "Admirably did Isaiah prophesy about you play-actors, when he wrote:

THESE PEOPLE HONOUR ME WITH
THE LIPS,
BUT THEIR HEART RUNS FROM ME.
BUT IN VAIN DO THEY PAY ME
HOMAGE,
TEACHING THE PRECEPTS OF MEN
FOR DOCTRINES!¹

"Abandoning the command of God, you cling to the order of men, in washing cups and dishes; and you attend to many other observances of that kind." And He further said to them, "You very finely throw aside the command of God, so that you may stick to your own regulation! For 10

¹ Isa, xxxix, 13.

Moses said, HONOUR YOUR FATHER AND YOUR MOTHER;¹ and, WHO NEGLECTS HIS FATHER OR HIS MOTHER, LET HIM END IN DEATH!²

11 But you say, 'If a man should say to his father or to his mother, 'All that I possess with which I might help you is
12 Korban—a gift to God': then you will never again allow him to do anything
13 for his father or his mother; thus distorting the word of God by your regulation, which you have handed down: and many similar things you do."

14 Then, calling to Him again the whole crowd, He said to them, "All of you listen to Me, and understand. Nothing that enters the man from without can pollute him; but, on the contrary, that which comes out of the man, that is what pollutes him. If any one has ears to hear, let him listen."

17 Now when He had entered the house, away from the crowd, His disciples asked Him about the parable.

18 And He said to them, "Are you also still ignorant? Do you not perceive that what enters into the man from without cannot pollute him? because it does not reach the intellect, but passes into the bowels; which eliminate all his foods. What comes out from the man," He added, "that pollutes the man. For from within, from the intellect of the man, proceed vile thoughts, adultery, fornication, murder, theft, avarice, wickedness, deceit, profligacy, a wicked eye, blasphemy, arrogance, and recklessness. All these corrupt things come out of and pollute the man."

The Syrophenician Woman.

24 Starting from there, He proceeded to the borderland of Tyre and Sidon, And going to a house, He wished no one to know it; but He could not be hid: for at once a woman, whose daughter was possessed by a foul spirit, having heard about Him, came and fell at His feet. The woman was a Greek, a Syrophenician by race; and she begged Him that He would cast out the demon from her daughter.

27 But Jesus answered her: "Let Me first satisfy My children; for it is not fair to take the bread of My children, and fling it to the whelps."

28 "Yes, Sir," she said in reply to Him, "yet even the whelps under the

table eat of the crumbs of the children."

"Because of this expression," He 29 answered her, "you may go; the demon has left your daughter."

And returning to her home, she 30 found the demon gone, and her daughter resting upon a couch.

A Deaf and Dumb Man Cured.

Then departing again from the dis- 31 tricts of Tyre and Sidon, He came towards the sea of Galilee, through the middle of the district of Decapolis. They then brought Him a deaf stam- 32 merer, and desired Him to place His hands upon him. So taking him aside 33 from the crowd, He placed His fingers in his ears; and having spit, He touched his tongue. Then looking up 34 to heaven, He sighed, and said to him, "Ephphatha!" which is, "Be opened!" And his hearing was im- 35 mediately restored, the defects of his tongue were remedied, and he spoke quite plainly.

He then enjoined them to tell no 36 one; but the more He urged them, the more persistently they proclaimed it. And their astonishment was so 37 intense, that they kept exclaiming, "How admirably He does everything! He makes both the deaf to hear, and the speechless to speak!"

Feeding Four Thousand.

About this time a very great crowd 8 collected; and having nothing to eat, Jesus called His disciples to Him, saying to them, "I am grieved for the 2 crowd, because they have remained with Me three days, and they have nothing that they can eat. If I there- 3 fore dismiss them to their homes, they will faint by the way; for some of them have come from a distance."

His disciples accordingly asked Him 4 in reply, "From where are we able, here in this desert, to satisfy all these with bread?"

"How many loaves have you?" He 5 asked them.

"Seven," was their reply.

He then instructed the crowd to be 6 seated upon the ground; and taking the seven loaves, having offered a blessing, He broke up and gave to His disciples for distribution, and they handed round to the crowd. Besides, 7 they had a few small fishes; and having blessed, He ordered these also to be distributed. And they ate, and 8

¹ Exod. xx. 12.

² Exod. xxi. 17.

were satisfied; and of the broken pieces that remained over, they gathered up seven hampers full. The eaters numbered about four thousand. He then dismissed them.

Pharisaic Ferment.

10 He immediately afterwards embarked in the boat together with His disciples, and came to the neighbourhood of Dalmanutha. There the Pharisees approached, and began to argue with Him, asking Him for a sign from heaven, testing Him.

12 But sighing deeply in His spirit, He said, "Why does this race hunt after a sign? I tell you indeed, that no sign shall be given to this race." And leaving them, He again took the boat, and returned to the other shore.

14 They had forgotten, however, to provide themselves with bread; and they had with them but one loaf in the boat. And He warned them, saying, "Take care! beware of the ferment of the Pharisees, and of the ferment of Herod."

16 They then consulted with one another, remarking, "It is because we have no bread."

17 But Jesus, perceiving it, said to them, "Why do you consult because you have no bread? Will you never reflect nor comprehend? Is your intellect dull? Having eyes, do you not see? Having ears, do you not hear? and do you not remember? 19 When I broke those five loaves among the five thousand, how many baskets full of broken pieces did you pick up?"

"Twelve," was their reply.

20 "And of those seven among the four thousand, how many hampers full of broken pieces did you gather up?"

"Seven," they replied.

21 "Then how," He went on to ask them, "do you not yet understand?"

A Blind Man Cured.

22 Then when He arrived at Bethsaida, they brought to Him a blind man, pleading that He would touch him. 23 So, taking the blind man by the hand, He led him out of the village; and having spit into his eyes, He placed His hands upon him, asking him if he saw anything.

24 And looking up, he said, "I see men, I see them like walking trees!"

25 Then He again placed His hands over his eyes, and made him look up:

and he was restored, and saw everything quite distinctly. Jesus then sent him away to his home, saying, "Do not enter even the village, nor tell it to any one in the village."

Peter's Acknowledgment.

Jesus and His disciples afterwards proceeded to the villages of Cæsarea Philippi. And on the road He questioned His disciples, asking, "Whom do men say that I am?"

In reply they told Him, "John the Baptist; others Elijah; and others, again, one of the prophets."

"But Whom do you say that I am?" He asked them again.

"You are the Messiah," exclaimed Peter, in reply. He enjoined them, however, to tell no one about Him.

He then began to teach them that the Son of Man had much to endure, and to be rejected at the hands of the elders, chief priests, and professors; aye, even to be murdered; to rise again, however, after three days. He made this statement quite openly. Then Peter, seizing hold of Him, began to reproach Him. But turning round, and looking at His disciples, He repelled Peter, exclaiming, "Get behind Me, Satan; because you do not reflect upon the thoughts of God, but merely those of men."

Then calling the crowd to Him, along with the disciples, He said to them:

"Whoever wishes to come after Me, let him deny himself, take up his cross, and follow Me; for whoever desires to preserve his life, will sacrifice it; but if any one sacrifices his life for the sake of Me, and for the good news, he will preserve it. For what will it profit a man, if he should gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? If any one, however, is ashamed of Me and of My teachings in this adulterous and wicked race, then will the Son of Man be ashamed of him, when He comes with the holy angels in the majesty of His Father."

"I tell you indeed," He went on to declare, "that there are some of those standing here who shall not taste of death, until they see the Kingdom of God appearing with power."

The Glorification on the Mount.

- 2 And six days later, Jesus took Peter, James, and John, and went with them privately by themselves into a high mountain. And He was transformed in their presence; when His garments became sparkling bright, exceedingly white as snow, such as no bleacher on earth could whiten them. Elijah and Moses then appeared to them: and they conversed with Jesus.
- 5 Then Peter said to Jesus, "How delightful it is to be here! Let us make three tents; one for You, one for Moses, and one for Elijah." For he knew not what he should say, being, as they were, exceedingly terrified.
- 7 A cloud also came, overshadowing them; and a voice came out of the cloud: "This is My Son, My Beloved: listen to Him!" And suddenly looking round, they saw no one, except Jesus, alone with themselves.
- 9 And while they were coming down from the mountain, He specially instructed them that they should disclose to no one what they had seen, until the Son of Man had risen from the dead. They, however, retained the event in their memory, puzzling themselves about this rising from the dead. They also asked Him, "Why do the professors say that Elijah must come first?"
- 12 "Elijah certainly coming first, will restore all," He replied. "And how is it written about the Son of Man? That He must suffer much, and be treated with contempt? I tell you, however, that Elijah has indeed come; and they have done to him whatever they liked, as it was written about him."

The Speechless Spirit.

- 14 Coming then to His disciples, He observed a great mob around them, and the professors engaged in discussion with them. But as soon as they saw Him, all the crowd were much astonished; and, rushing forward, they saluted Him. He then inquired of the professors, "What are you arguing against them?"
- 17 "Teacher," one of them answered, "I brought to You my son, who has a speechless spirit in possession of him; and whenever it seizes him, it throws him down, when he foams and grinds his teeth, and he wastes away. I accordingly asked Your disciples to expel it; but they have not the power."

"What a sceptical race!" He exclaimed, in reply. "Until when must I remain with you? Until when must I be burdened with you? Bring him to Me."

They accordingly brought him to Him; and, on seeing Him, the spirit at once convulsed him painfully; and, falling upon the ground, he wallowed, foaming. He then asked his father, "What length of time is it since this came to him?"

"From childhood," he replied. "And it often throws him into the fire, and into the water, so that it may put an end to him. If, however, anything is possible, have pity upon us, and help us."

"That depends upon yourself," said Jesus to him; "if you only believe, all is possible to the believer."

"I do believe," exclaimed the father at once; "succour me in my unbelief!"

Seeing, however, that the crowd rushed together, Jesus rebuked the foul spirit, saying to him, "You speechless and deaf spirit, I command you to go out of him, and never enter him again."

Then shrieking, and convulsing him, it took its departure; and he became as if dead, so that many said, "He is dead." But Jesus took his hand, lifting him, and he stood up.

And having entered a house, His disciples asked Him privately, "Why were we powerless to cast him out?"

"This sort can only be expelled by means of prayer and fasting," He told them in reply.

The Betrayal Foretold.

Then going away from there, they travelled through Galilee; and He did not wish any one to know it: because He was teaching His disciples, and repeating to them that "The Son of Man will be betrayed into the hands of men, and they will murder Him; but having been murdered, He will rise again after three days." They did not, however, comprehend this statement, and they were afraid to ask Him.

Mobility Illustrated.

When they had come to Capernaum, and had entered the house, He asked them, "What were you discussing among yourselves on the road?"

But they kept silent; because upon the journey they had been arguing as to who was the greatest.

- 35 Then sitting down, He called the twelve, and said to them, "If any one wishes to be first, let him be the last, and the attendant upon all." And taking a little child, He placed it in the midst of them; and caressing it,
- 37 He said to them, "If any one shall accept one child such as this for My Name's sake, he accepts Me; and if any one accepts Me, he accepts not Myself only, but My Sender."
- 38 John said to Him, "Teacher, we saw a man casting out demons by means of Your Name; and we forbade him, because he was not one of our followers."
- 39 Jesus, however, said, "Do not forbid him; for no one who works a miracle in My Name, can easily speak ill of Me: because he who is not against us is upon our side. And whoever gives you a cup of water to drink because you bear the name of the Messiah, I tell you indeed, that he shall by no means go unrewarded.
- 42 And, on the other hand, whoever causes one of the weakest believers in Me to fall, it would be much better for him to have a large millstone hung round his neck, and be flung into the sea. If even your hand should cause you to fall, cut it off! It will be better for you to enter into life maimed, than possessing both hands to go into Gehenna, into the inextinguishable fire; where their worm never ends, and the fire is not quenched. And if your foot leads you astray, cut it off! It will be better for you to enter into life lame, than having two feet to be flung into Gehenna, into the inextinguishable fire; where their worm never ends, and the fire is not quenched.
- 47 And if your eye makes you fall, throw it away! It will be better for you to enter into the Kingdom of God with but one eye, than possessing both eyes, to be thrown into the fire of Gehenna; where their worm never ends, and the fire is not quenched.
- 49 For every one shall be salted by fire, AS EVERY SACRIFICE IS SALTED WITH SALT.¹ Salt is useful; but if the salt-rock should become saltless, how can itself be seasoned? Have salt in yourselves, and live at peace together."

Marrriage and Divorce.

- 10 Arising from there, He then proceeded to the borders of Judea, by

way of the farther side of the Jordan. And a crowd again rushed together about Him; and, as was His custom, He again taught them. The Pharisees also approached Him with the inquiry, "Is it legal for a man to repudiate his wife?" thus testing Him.

"What did Moses order you?" He asked them, in reply.

"Moses," they answered, "gave a permission to secure a divorce, and to send her away."

"Because of your brutality he wrote you that order," said Jesus to them; "but God made them male and female from the beginning of creation. On account of this, a man must leave his father and his mother, and cling to his wife; and the two shall be as one body, so that they are no more two, but a single body. What, therefore, God has yoked together, let man not separate."

While in the house, His disciples again asked Him about this statement. And He answered them, "Whoever may repudiate his wife, and marry another, commits adultery against her; and if a woman should repudiate her husband, and marry another, she commits adultery."

Jesus and the Children.

And when they were bringing children to Him, in order that He might touch them, His disciples repelled those who brought them. But Jesus, seeing it, became indignant; and said to them, "Allow the little children to come to Me, and do not prevent them; for of such is the Kingdom of God. I tell you indeed, that whoever does not accept the Kingdom of God like a little child, he can never, by any means, enter it." Then, having caressed them, placing His hands upon them, He blessed them.

The Barrier of Wealth.

And as He was going out into the road, one ran up to Him, and, kneeling to Him, asked Him, "Perfect Teacher, what shall I do to inherit everlasting life?"

"Why do you call Me perfect?" asked Jesus, in reply. "None but One is perfect, God alone. You know the commands: YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT COMMIT PERJURY: YOU SHALL NOT CHEAT;

¹ Lev. II. 13.

HONOUR YOUR FATHER AND MOTHER.¹

- 20 "Teacher," he replied, "all these I have observed from my youth."
 21 Jesus then, gazing at him, admired him, and said, "One thing is missing in you. Go away, sell whatever you possess, and give to the poor, and you will have treasure in heaven; then follow Me, carrying the cross."
 22 But he became crestfallen at that idea, and went away grieving; for he possessed many estates.
 23 Jesus then looking round, remarked to His disciples, "With what difficulty can those who possess wealth enter the Kingdom of God!"
 24 His disciples, however, were amazed at His language; but Jesus, speaking to them again, said, "Children, how hard it is for those who rely upon their wealth to enter the Kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God."
 26 They were then still more astonished than before, saying to one another, "Who then can be saved?"
 27 Jesus, gazing at them, replied, "By human power it is impossible; but not with the help of God: for with God everything is possible!"
 28 Peter then began to say to Him, "Why, we have abandoned all, and followed You."
 29 "I tell you indeed," said Jesus, in reply, "that no one who has abandoned home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of Me and the good news, but will receive a hundredfold in the present time—with homes, brothers, sisters, mothers, children, and lands, together with persecutions—and in the world to come eternal life. But many first will be last, and the last first."

On the Road to Jerusalem.

- μ They were now on the road, going up to Jerusalem; and Jesus was going in advance of them. And they were astonished, and followed Him in terror. Then calling the twelve to Him, He again began to tell them what would befall Him in the future.
 33 "Now," said He, "we are going up to Jerusalem; and the Son of Man will be betrayed to the chief priests and professors; and they will con-

denn Him to death, and hand Him over to the heathen. They will also 34 insult Him, lash Him, spit upon Him, aye, and murder Him; yet, at the close of three days He will rise again."

Ambitious Disciples.

James and John, the two sons of 35 Zebedee, then approached Him, saying, "Teacher, we would like You to do for us whatever we may ask You."

"What do you wish Me to do for 36 you?" He asked them.

"Grant us," they replied, "that in 37 Your Majesty we may be seated, the one upon Your right hand, and the other upon Your left."

"You know not what you ask," said 38 Jesus to them. "Are you able to drink the cup of which I drink? or to be baptized in the baptism in which I shall be baptized?"

"We are able," was their reply. 39

Jesus, however, said to them, "You shall certainly drink of the cup of which I drink; and you shall be baptized with the baptism in which I shall be baptized. But to sit upon My right 40 hand and upon My left is not Mine to give, except to those for whom it is prepared."

And when the ten heard it, they 41 were very indignant concerning James and John. But Jesus, calling them to 42 Him, said to them, "You know that those chosen to govern the heathen lord it over them, and their nobles also domineer over them; but it must 43 not be so among you. On the contrary, if any one wishes to take rank among you, let him become your servant; and whoever among you wishes 44 to be exalted to a leadership, let him be slave for all. For indeed the Son 45 of Man came not to be served; but, on the contrary, to serve, and to sacrifice His life a ransom for many."

Blind Bartimæus.

They then arrived at Jericho; and 46 as He was leaving Jericho with His disciples and a great crowd, Bartimæus, a blind man, the son of Timæus, sat by the roadside begging. And hearing that it was Jesus of Nazareth, he began to call out, and say, "Jesus, Son of David, pity me!" And many 48 reproved him, to make him keep silent; but he rather called out more loudly, "O Son of David, do pity me!"

¹ Exod. xx. 12-17.

49 Jesus then, standing still, said,
"Call him."

So, hailing the blind man, they said to him, "Take heart! Get up: He calls you!" Throwing off his cloak, he sprang up, and came toward Jesus.

51 "What do you wish that I should do for you?" Jesus asked him.

"Great Master," the blind man answered Him, "that I may see again!"

52 "Go away," said Jesus, in reply to him; "your faith has saved you." And he saw again immediately, and followed Jesus along the road.

The Triumphal Entry.

11 And when they drew near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives, He sent forward two of His disciples, instructing them: "Go into the village opposite you; and as soon as you enter it, you will find a colt, upon which no man has ever been seated: unfasten it and bring it. And should any one ask you, 'Why are you doing this?' reply, 'Because the Master has need of it'; and he will at once send it."

4 They accordingly went, and found a colt tied up against the door outside, in the open street; and they unfastened it. And some of those who were standing about, asked them, "What are you doing, untying that colt?"
6 They answered just as Jesus had instructed them; they then allowed them. And they took the colt to Jesus; and throwing their cloaks over it, He took His seat upon it. Then many spread their cloaks upon the road; while others cut off foliage from the trees, and scattered them upon the pathway. And those in advance and those in the rear shouted, exclaiming,

HOSANNA!

BLESSED IS THE ONE WHO COMES
IN THE NAME OF THE LORD!

10 Blessed be the approaching Kingdom of our father David;

HOSANNA IN THE HIGHEST!¹

11 Then, entering Jerusalem, and the temple, He examined everything; but it being now late, He returned again to Bethany, together with the twelve.

The Second Clearing of the Temple.

12 And on the morning following, when leaving Bethany, He was hungry.

And seeing at a distance a fig-tree¹³ with leaves, He went to see if He could find anything upon it. On coming to it, however, He found nothing but leaves; for it was not a good fig year. Then addressing it, 14 He said, "Never from now let any one eat fruit from you." And His disciples heard Him.

They then arrived at Jerusalem. 15 And Jesus, entering the temple, began to expel the buyers and sellers from the temple, overturning the tables of the money-brokers, as well as the stands of the pigeon-dealers; while 16 He would not allow any one to carry an article through the temple. He 17 also taught, saying to them, "Is it not written,

MY HOUSE SHALL BE SET APART AS A HOUSE OF PRAYER FOR ALL THE NATIONS?¹ but you have turned it into a CAVE OF ROBBERS."²

When the chief priests and professors heard it, however, they planned how they could murder Him; for they were afraid of Him, because all the masses were struck with admiration at His teaching. But when evening 19 came, He went out of the city.

The Withered Fig-Tree.

When returning in the early morning, they observed the fig-tree withered from the root. And Peter, remembering, 21 said to Him, "Rabbi, look! the fig-tree which You denounced is withered."

Jesus, addressing them, then said, 22 "Have faith in God. I tell you indeed, that if you should say to this mountain, 'Be taken away, and flung into the sea!'—and should not doubt in your heart, but believe that what you say could be—it will be done as you shall say. I therefore tell you 24 that whatever you ask for in prayer, believe that you will receive it; and it shall come to you. And when you 25 stand praying, if you have anything against any one, forgive it: so that your Father Who is in heaven may forgive you your own trespasses. But 26 if you will not forgive, your Father Who is in heaven will not forgive your trespasses."

Concerning John the Baptizer.

When they returned to Jerusalem, 27 and while He was walking in the

¹ Psalm cxviii. 25, 26.

¹ Isa. lvi. 7.

² Jer. vii. 11.

28 Temple, the chief priests, professors, and elders approached and asked Him, "By what authority do You do this? and who gave You that authority so that You should do it?"

29 "I will Myself ask you one question," said Jesus, in reply to them; "and on answering Me, I will, in return, give you My authority for acting as I do. Was the baptism of John from heaven, or from men? Can you answer Me?"

31 They accordingly consulted privately among themselves, saying, "If we answer, 'From heaven,' He will ask, 'Why then did you not believe him?' But should we say, 'From men'—they dreaded the people, because all believed that John was really a prophet. In reply, they therefore said to Jesus, "We do not know."

And Jesus, answering, said to them, "Neither do I tell you by what authority I act in this way."

The Parable of the Vineyard.

12 He now began to speak to them in parables. "A man," He said, "planted a vineyard, surrounded it with a fence, dug out a wine-vat, built a watch-tower, let it out to cultivators and took his departure. And at the right time, he sent a messenger to the tenants, in order that he might receive from the tenants the rent of the vineyard. But seizing him, they lashed him, and sent him away without anything. Again he sent another messenger to them; but at him they threw stones, injured his head, and maltreated him most disgracefully. Then he sent still another; and they murdered him. And of many others, some were lashed, and some murdered. Having still a very dearly-loved son, he even sent him to them at the last, thinking, 'They will surely respect my son.' But the cultivators said to one another, 'Since this fellow is the heir, come on! let us murder him, and the estate will be our own.' Then seizing him, they murdered him, and stung him outside the vineyard. What, therefore, will the owner of the vineyard do?"

"He will come and put an end to these tenants, and hand the vineyard over to others," was their reply.

10 "Then did you never read this Scripture—

A STONE WHICH THE BUILDERS REJECTED,

THAT SAME ONE WAS MADE THE CHIEF KEYSTONE. IT WAS DONE BY THE LORD, AND IS WONDERFUL IN OUR EYES."¹

And they longed to arrest Him; but they dreaded the crowd: for they perceived that He had spoken the parable against themselves. So leaving Him alone, they took their departure.

The Tribute Trap.

They then sent to Him some of the Pharisees, and of the Herodians, so that they might ensnare Him in discussion. And when they came, they said to Him, "Teacher, we know that You are to be trusted, and that You are partial to none; for You do not study a man's face, but on the contrary, truthfully teach the way of God. Is it right to pay tribute to Cæsar, or not? Shall we pay, or ought we not to pay?"

He, however, knowing their deception, replied, "Why do you tempt Me? Bring Me a denarius,² so that I may see it." And on their producing one, He asked them, "Whose is this portrait and inscription?"

"Cæsar's," was their reply.

Jesus then answered them, "Give back to Cæsar Cæsar's own; and to God what belongs to God."

And they were very much surprised at Him.

About the Resurrection.

The Sadducees, who hold that there is no resurrection, afterwards came to Him with the question, "Teacher, Moses wrote for us that if any one dies, leaving a wife childless, then his brother must take his widow, and rear children to his brother. There were seven brothers, and the first took a wife, and died without leaving offspring. And the second married her, and died, leaving no children behind him; so also the third. Indeed, the whole seven married her, and left no children. Last of all the woman also died. In the resurrection, therefore, when they will all rise, of which one of them will she be the wife? for all the seven married that woman."

"Are you not in deep error respecting this?" said Jesus, in reply to them,

¹ Psa. cxviii. 22, 23.

² Denarius, equivalent to about 21. 6d.

- "on account of your ignorance of the Scriptures, and the power of God?"
- 25 Because, when they rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
- 26 But with respect to the dead, that they are raised: have you not read in the book of Moses, how God spoke to him at the bush, saying, I, THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? ¹
- 27 He is not the God of dead, but of living men. You are consequently greatly mistaken."

A Hopeful Professor.

- 28 One of the professors, hearing their discussion, and finding that He had answered them well, now asked Him, "What is the most important of all the commands?"
- 29 "The first," answered Jesus, "is, ISRAEL, LISTEN! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND ALL YOUR SOUL, AND ALL YOUR INTELLECT, AND ALL YOUR STRENGTH." ² That is the first command; and the second is like it, YOU SHALL LOVE YOUR NEIGHBOUR AS YOUR OWN SELF. ³ No other commands are greater than these."
- 32 The professor then said to Him, "Teacher, You have spoken the truth admirably; for One He is, and apart from Him there is no other. And to love Him with all the heart, and with all the intellect, and with all the soul, and with all the strength, and to love his neighbour as himself, is better than all the burnt-offerings and sacrifices."
- 34 Jesus, seeing that he answered intelligently, said to him, "You are not far from the Kingdom of God."
- After that, none dared again to question Him.

Cross-Questioning.

- 35 Now, while teaching in the temple, Jesus inquired, "How can the professors say that the Messiah is a Son of David? David himself, under the influence of the Holy Spirit, said:
- THE LORD SAID TO MY LORD,
BE SEATED ON MY RIGHT HAND,
UNTIL I PLACE YOUR ENEMIES
BENEATH YOUR FEET. ⁴

"David himself calls Him his Lord; 37 in what way is He then his son?" And the many listened to Him with the greatest of pleasure.

The Professors Condemned.

In the course of His teaching, He ³⁸ told them, "Be on your guard against the professors, who delight to walk about in flowing robes, to be addressed in the markets, who secure the front ³⁹ seats in the synagogues, and the places of honour at banquets; they ⁴⁰ desolate the homes of widows, and then gabble long prayers by way of extenuation. Their punishment, however, will be all the more severe."

The Widow's Offering.

While seated opposite the treasury, ⁴¹ Jesus observed how the crowd threw money into the treasure-chest, and much was thrown into it by the rich people. A poor widow coming up, ⁴² however, put in two lepta, ¹ which make a kodrantes. ² Then calling ⁴³ His disciples, He said to them, "I tell you indeed, that this same poor woman has put more into the treasury than all the others: for they all gave ⁴⁴ but a part of their superfluity; while she in her poverty threw in all she possessed—the whole of her living."

The Destruction of Jerusalem Foretold.

And as He was leaving the temple, ¹³ one of His disciples said to Him, "Teacher, just see these large stones, and magnificent buildings!"

"Do you see these great buildings?" ² remarked Jesus, in reply to him; "there will not be one stone left upon another, except in ruins."

And while He was resting upon the ³ Mount of Olives, opposite the temple, Peter, James, John, and Andrew came to Him privately, asking, "Tell ⁴ us when will this be, and what is the sign of the accomplishment of these events?"

In reply, Jesus began to say to them, ⁵ "Be on your guard, for fear any one should lead you astray. Many will ⁶ come in My name, declaring 'I AM,' and will mislead many. But when ⁷ you hear of wars and rumours of wars, do not be afraid, for they must of necessity come; although that is not

¹ Erod. lii. 6.

² Lev. xix. 28.

³ Deut. vi. 4, 5.

⁴ Psa. cx. 1.

⁵ Each equiv. to about a farthing.

⁶ About a halfpenny.

8 the end. For nation shall rise against nation, and kingdom against kingdom; in many places there will be earthquakes; there will be famines and riots. These, however, are but the birth-pangs.

- 9 "But you—take care yourselves. For they will deliver you up to tribunals; you will be lashed in synagogues; and arraigned before governors and kings, as evidence to them about Me. The good news, however, must first be proclaimed among all the heathen. And when they arrest you, and hand you over, do not get distracted with anxiety beforehand as to how you can defend yourselves; neither be distressed: but in that hour speak whatever may be then given to you; because you are not the speakers, but the Holy Spirit. Brother shall then deliver brother to death, and the father his child; while children will rise up against parents, and bring them to death. And because of My name, you will be hated above all men; but whoever holds out to the end shall be saved.

Prophetic Utterances of Christ.

- 14 "When, however, you see the brutal desolator spoken of by the prophet Daniel,¹ standing where it ought not (let the reader comprehend), then let those in Judea take flight to the hills.
- 15 And let him who is upon the balcony not descend into the house, nor enter it to take anything from his own dwelling; and whoever is in the field, let him not turn round to pick up his cloak. But alas for those with child, and for the nursing women in those days! And pray especially that your flight may not take place during the winter. For in those days there will be affliction, such as has never been known since the beginning of the creation which God created until now, and such as shall never be again.
- 20 And unless the Lord had cut short those times, none could be saved; yet for the sake of the elect, whom He has chosen, He has shortened those days.
- 21 "Theu, if any one should say to you, 'Look, the Messiah is here!' or,
- 22 'There He is!' believe it not; for false messiahs and false prophets shall make their appearance, and shall give out signs and wonders, to lead astray, if it were possible, even the elect.

But you, be on your guard, because I have foretold you all.

"In those days, however, after that affliction, the sun will be darkened, the moon will cease to shine, the stars of the sky will be disappearing, and the powers of the heavens will be convulsed. And then they will see the Son of Man appearing in the clouds with transcendent power and majesty. And He will then send out His messengers to collect the chosen ones from the four winds, from the extremity of the earth to the farthest bounds of heaven.

The Lesson of the Fig-tree.

"Learn now from the fig-tree this lesson: When its branch becomes soft, and the leaves sprout, you recognise that the summer approaches; and so also, when you see these events, you will know that they are near to the doors. I tell you indeed, that this generation shall not pass away until all this is accomplished. The heaven and the earth will pass away; but My declarations will remain. About that day or hour, however, none know, not even the angels in heaven, neither the Son—none but the Father.

The Need for Watchfulness.

"Be on your guard! watch and pray; because you do not know when the time is. Like a man travelling abroad, on leaving his house and giving instructions to his servants, to each one his own task, and ordering the porter that he should keep guard—Be on the alert: for you do not know when the master of the house will come, whether in the evening, or at midnight, or at dawn, or in the morning; coming suddenly, he may find you asleep. But what I say to you, I say to all—Be on the alert!"

Plot for His Destruction.

It was now the Passover, and the feast of unfermented bread two days later; and the chief priests and professors planned how they might arrest Him by treachery, and murder Him. For they said, "Not during the festival, for fear a riot might break out among the mob."

Mary's Offering.

And while He was in Bethany, reclining at food, in the house of Simon the leper, a woman came with an

¹ Daniel ix. 27; xii. 11.

alabaster jar of very valuable perfume;¹ and having opened the jar, she poured it over His head. But there were some who grumbled among themselves, saying, "To what purpose is all this waste of the perfume? Why, this oil might have been sold for over three hundred denarii, and given to the poor." And they grumbled at her.

6 Jesus, however, said, "Let her alone; why do you grieve her? To Me she has done a noble act. The poor you always have with you, and you can render them a service whenever you feel inclined; but Me you have not always. She has done all she could; she has anointed My body beforehand for burial. Indeed, I tell you that wherever this good news may be proclaimed throughout the whole world, what this woman has done shall be related in memory of her."

The Compact with Judas.

10 Then Judas Iscariot, one of the twelve, went off to the chief priests, in order that he might betray Him to them. And when they learned it, they were delighted, and promised to reward him with money. He accordingly planned how he might conveniently hand Him over.

Preparing for the Supper.

12 And on the first day of the unfermented bread, when the Passover is offered, His disciples said to Him, "Where do You desire us to go and prepare that You may eat the Passover?"

13 He accordingly sent two of His disciples, instructing them, "Go into the city, and there a man will meet you carrying a jar of water; follow him.

14 And wherever he may enter, say to the master of the house that our Teacher says, 'Where is the dining-room, where I can eat the Passover with My disciples?' And he will himself show you a large upper room ready furnished; get in readiness for us there."

16 And His disciples departed, and came into the city; and finding just as He had told them, they prepared for the Passover.

At the Supper.

17 And when the evening arrived, He came with the twelve. And while they

¹ Greek, Genuine Nard.

were reclining and eating, Jesus said to them, "Indeed I tell you, that one of you who is eating with Me shall betray Me."

And they began to grieve, and to 19 say to Him, one by one, never I!"

"One of the twelve," He answered to them, "who dips in the dish with Me. For the Son of Man departs, as it was written about Him; but alas for that man by whose means the Son of Man shall be betrayed! Better for him if that man had never been born."

The Old Settlement

Replaced by the New.

And while they were eating, Jesus took a loaf, and having offered a blessing, He broke it, and handed to them, saying, "Take it; eat it; this is My body." Then taking the cup, and having blest, He gave it to them; and they all drank of it. (See note in Matt. ch. 26 v. 28.) He then said to them, "This is My blood, that of the New Settlement shed for many. I tell you indeed, that I will not again drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."

Peter's Promise.

And singing a hymn, they went out to the Mount of Olives.

Jesus then said to them, "You will all be ashamed of Me to-night; because it is written,

I WILL STRIKE THE SHEPHERD,
AND THE SHEEP WILL BE SCATTERED.¹

After I am risen, however, I will go before you into Galilee."

But Peter replied, "Even if all are ashamed of You, yet I will not be!"

"I tell you indeed," said Jesus to him, "you yourself to-day, on this very night, before the bugle² sounds twice, will have thrice denied Me."

But he exclaimed still more emphatically, "Even if it is necessary for me to die with You, I will never deny You!" And all the others said the same thing.

In the Garden of Gethsemane.

They then arrived at a garden bearing the name of Gethsemane; and

¹ Zech. xiii. 7. ² The Roman bugle, called in Latin, "Gallus," s. e., "The Cock;" or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

speaking to His disciples, He said, "Sit here, while I go forward to pray."

- 33 Taking with Him Peter, James, and John, He began to be agitated and agonized. And He said to them, "My soul is sick, even to death; you stay here and keep guard." Then going a little farther, He fell upon the ground; and He prayed that if it were possible, that hour might pass away from Him.
- 36 And He cried out, "Abba, Father, all is possible to You! take this cup away from Me; not, however, what I will, but what You will."
- 37 Then returning, He found them sleeping; and said to Peter, "Simon! are you asleep? Have you not strength to watch a single hour? Watch and pray, that you may not fall into temptation. Your spirit is ready, but your flesh weak." And going away, He prayed, uttering the same words.
- 40 Then returning, He again found them sleeping, for their eyes were heavy; and they knew not what to answer Him. Then returning the third time, He said to them, "Sleep on now, and refresh yourselves. It has passed; the hour comes; now the Son of Man is betrayed into the hands of sinners.
- 42 Arise, let us go forward; My betrayer is at hand!"

Judas at Work.

- 43 And immediately, as He was speaking, Judas, one of the twelve, approached, with a great crowd carrying swords and staves, sent by the chief priests, professors, and elders. Now His betrayer had given them a token, saying, "The one I shall kiss—that is He; arrest Him at once, and lead Him safely away." And approaching with all speed, he at once went to Him, saluting Him with "Rabbi, Rabbi," and fervently kissed Him. They accordingly arrested Him, and took Him.
- 47 But one of the bystanders, drawing his sword, struck the officer of the High Priest, and cut off a part of his ear. Jesus, addressing them, however, said, "Have you come out as though against a robber, with swords and staves to arrest Me? I was daily with you, teaching in the temple, and you did not arrest Me; but thus are the Scriptures fulfilled." Then leaving Him, they all fled.
- 51 Yet one of them, a young man, followed Him, with a shawl over him

to hide his nakedness. And the lads caught hold of him; but leaving the shawl, he fled naked.

The Judæan Trial.

They now conducted Jesus to the High Priest; and there collected to him all the chief priests, the elders, and the professors. But Peter followed Him at a distance; and even into the court of the High Priest. And he took a seat with the officers, and warmed himself by the fire.

Now the professors and the whole council sought out evidence against Jesus, with the object of condemning Him to death; but they found none. For although many false witnesses came forward, their evidence did not agree. Other liars then came forward, asserting that they heard Him saying, "I will demolish this handmade temple; and in three days I will construct another without hand labour." But even in this their evidence did not agree.

The High Priest, then standing up among them, questioned Jesus, asking, "Have You nothing to say in Your defence? What is all this that they charge against You?" But He continued silent, answering nothing.

The High Priest again questioned Him, asking, "Are You the Messiah, the Son of the Blessed?"

"I AM," said Jesus in reply; "and you shall see the Son of Man seated upon the right of that Power, and coming in the clouds of heaven."

The High Priest thereupon tore his robes, exclaiming, "What need have we of further witnesses? You have heard His blasphemy. How does it appear to you?"

They all decided that He was liable to be put to death. And some began to spit upon Him, others to blindfold Him; and, striking Him on the head, asked Him to "Prophecy"; while the officers struck Him with their staves.

The Fall of Peter.

And while Peter was seated at the back of the court, one of the girls of the High Priest came forward; and noticing Peter warming himself, she gazed upon him, and said, "Why, you were with Jesus of Nazareth!"

But he denied, saying, "I neither know nor understand what you say."

And he went out into the passage; and the bugle¹ sounded.

- 69 But the same girl, seeing him again, began to say to the bystanders, "This fellow belongs to them." But he again denied it.

After a little, however, the bystanders said to Peter, "You are certainly one of them; for you are a Galilean."

- 71 Then Peter began to curse and to swear, saying, "I do not even know the Man you talk about!" And again the bugle sounded.

Peter then called to remembrance the prediction of Jesus, when He told him, "Before the bugle sounds twice, you will have denied Me thrice." And rushing out, he wept.

Before Pilate.

- 15 And as soon as the morning arrived, the chief priests, elders, and professors, and the whole senate, held a conference; and binding Jesus, they led Him away, and delivered Him over to Pilate.

- 2 Then Pilate inquired of Him, "Are You the King of the Jews?"

"You say so," Jesus replied.

- 3 The chief priests then brought many accusations against Him. Pilate again asked Him, "Can You say nothing in defence? See how many charges they bring against You."

- 5 But even then Jesus said nothing in reply; so that Pilate was much astonished.

- 6 Now at festival time it was customary for him to liberate for them one prisoner, whoever they might ask for. And there was one named Barabbas, imprisoned with the rebels, who had committed murder in the rebellion. And the mob began to yell out, demanding him to do what he had been accustomed to do for them.

- 9 "Well," said Pilate, in reply to them, "do you wish me to liberate for you the King of the Jews?" For he perceived that it was through malice that the chief priests had arraigned Him.

- 11 But the chief priests incited the mob to ask that he might rather liberate Barabbas.

- 12 Pilate, however, then said to them again, "What then do you wish that I should do with Him whom you call the King of the Jews?"

- 13 "Crucify Him!" they shouted in reply.

"Why, what crime has He committed?" Pilate asked them again.

"Crucify Him!" they yelled out more fiercely than before.

Then Pilate, deciding to satisfy the mob, liberated Barabbas; and after flogging Jesus, handed Him over to be crucified.

Military Tormentors.

And the soldiers led Him into the courtyard, known as the Palace, where they mustered all the troops. And they arrayed Him in a purple robe, and crowned Him with a crown of plaited thorns; and began to salute Him with, "Good health to the King of the Jews!" while, at the same time, they kept striking Him upon the head with a stick, spitting upon Him, and bowing before Him in homage. And when they had insulted Him, they took from off Him the purple robe, clad Him in His own attire, and led Him out for crucifixion.

And they seized a passer-by, from the country, Simon the Cyrenian, the father of Alexander and Rufus, to accompany them, in order that he might carry the cross. And they took Him on to Golgotha (which means Skull-field). And they offered Him wine medicated with myrrh; but He refused to drink it. They then crucified Him, and divided His clothing among them, casting lots what each should take.

The Death of Jesus.

It was about nine o'clock when they crucified Him. And the inscription of the indictment written over Him was, THE KING OF THE JUDEANS.

And with Him they crucified two robbers; one on His right, and one on His left.

And thus was fulfilled the Scripture, which says, HE WAS CATALOGUED WITH CRIMINALS.¹

The passers-by also railed at Him, shaking their heads, and exclaiming, "Aha! you Demolisher of the temple, and Rebuilder in three days, now save Yourself, and come down from the cross!"

The chief priests also sneered among themselves with the professors, and remarked, "He saved others; He cannot save Himself! You Messiah! you King of Israel! descend now from the cross, so that we may see it, and

¹ See note to xiv. 30.

¹ Isaiah liii. 12.

we will believe!" And those crucified with Him cursed Him.

- 33 And when twelve o'clock arrived, there was darkness over all the land until three o'clock. And at three o'clock, Jesus cried out with a loud voice, "Eloi! Eloi! lama sabachthani?" which, when translated, means, "My God! My God! who hath have You abandoned Me?"
- 35 Then some of the spectators, hearing it, exclaimed, "See! He calls Elijah." But one of them ran, and filled a sponge with sour wine; and, placing it upon a cane, offered it to Him to drink, saying, "Let Him alone! Let us see if Elijah will come to deliver Him!"
- 37 Jesus having given utterance to a deep groan, yielded up His spirit.
- 38 The veil of the temple was then torn in two from the top to the bottom. And when the captain on guard opposite to Him, saw that He thus expired, he exclaimed, "This Man was undoubtedly a son of a god!"
- 40 And there were also women looking on from a distance; among whom were Mary the Magdalene, Mary the mother of James the little, and Joses, and Salome; who, when He was in Galilee, were His followers, and ministered to Him. And many other women also went up with Him to Jerusalem.

The Burial.

- 42 And evening having now arrived, following which was the preparation, that is, the day preceding the Sabbath, Joseph of Arimathæa, a much-esteemed nobleman, who was himself expecting the Kingdom of God, came and went boldly to Pilate, and asked for the body of Jesus. But Pilate wondered if He were yet dead; and, summoning the captain, he inquired if He were already dead. And, ascertaining it from the captain, he presented the corpse to Joseph; who, having taken it down, wrapped it in a fine linen shroud which he had bought, and placed it in a tomb, which he had hewn out of a rock; and he rolled a large stone over the entrance to the tomb. And Mary the Magdalene, and Mary the mother of Joses, took note of where it was placed.

The Resurrection of Jesus.

- 16 Now when the Sabbath was over, Mary the Magdalene, and Mary the

mother of James, and Salome, bought aromatic spices, so that they might embalm him. And at very early dawn, following the Sabbaths,¹ they came to the tomb as the sun was rising. And they were saying among themselves, "Who will roll away for us the stone from the entrance of the tomb?"

Looking about, however, they saw that the stone had been rolled back; for it was very large. Then entering the tomb, they saw a youth seated upon the right, attired in a robe of light; and they were awestruck. "Be not startled," he said to them; "you search for Jesus, the Nazarene, the Crucified. He is risen; He is not here; look at the spot where they laid Him! Go, however, tell His disciples and Peter that He will go before you into Galilee; you will see Him there, as He told you."

Then, hastening out, they ran from the tomb; for possessed as they were by trembling and ecstasy, they said nothing to any one—they were afraid, for,—

NOTE.—The following fourteen verses are omitted from the older MSS. They differ greatly in style and language from the rest of the book; and on this account it has been supposed that they were added by a later hand. Alford expresses the opinion that "in all probability they formed no part of Mark's original Gospel." (See also Westcott and Hort's Greek Testament.) I would suggest that these three so-called endings of St. Mark's Gospel are simply notes of ancient copyists or editors.—F. F.

The First to see Him.

[[However, having risen at the dawn of the first day following the Sabbath, He first appeared to Mary the Magdalene, out of whom He had cast seven demons. She went and reported it to His companions, as they were mourning and weeping. But they, when they heard that He lived, and had been seen by her, disbelieved it.

After this, however, when two of them were walking along, going out into the country, He was manifested in another form. And they, turning back, reported it to the others; but neither did they believe them.

¹ See note on John 13. 4.

The Appearance to the Eleven.

- 14 At last, He was manifested to the eleven themselves, as they were seated together at a meal; and He reproached them with their unbelief and hard-heartedness, because they did not believe those who had seen Him after He was risen.
- 15 And He said to them, "Go out into all parts of the world, and proclaim the good news to the whole creation. The one who believes and is baptized shall be saved; but the unbelieving shall be condemned. And to the believing these signs shall follow: They shall cast out demons in My name; they shall speak in 16 new languages; they shall handle serpents; and if they were to drink poison, it would not in any way

injure them; they shall lay their hands upon the sick, and fully restore them to strength."]

The Ascension.

[[Now after the Lord Jesus had discoursed with them, He was taken up into heaven, and took His seat at God's right hand. And they went 20 out, and proclaimed it everywhere, the Lord energizing them, and confirming the Message by the signs which followed.]]

ANOTHER TERMINATION.

[[But they reported all these events briefly to those about Peter. After that, however, Jesus Himself sent out by them the holy and incorruptible proclamation of the Everlasting Salvation, from the East to the West.]]

¹ NOTE.—St. Mark's Gospel is almost as entirely historical as St. John's is doctrinal, and shows that the ministry of our Saviour had captured the mass of the Jewish people, and had not fallen dead and resultless, as so many irreflective writers have asserted. His Divine mission succeeded in every object intended by God, His Sender, and is still doing so.—F. F.

THE GOSPEL AS RECORDED BY ST. LUKE.

The Dedication to Theophilus.

- 1 **S**INCE several have taken in hand to arrange a narrative concerning the events which have occurred 2 among us, exactly as those who were eye-witnesses and assistants of the Message from the first have delivered 3 them to us; I myself also decided, having critically examined all the above, to write it in regular order for 4 you, most noble Theophilus, so that you might ascertain the certainty contained in the doctrines about which you have been instructed.¹

The Forerunner Announced.

- 5 During the days of Herod, the king of Judea, there was a priest named Zacharias of the course of Abijah, who was married to Elizabeth, a 6 descendant of Aaron. And they were both just before God; walking blamelessly in all the commands and ob- 7 servances of the Lord. They had no family, however; because Elizabeth

was childless, and both of them were advanced in years.

And it so happened, that while 8 he was serving in the ranks of his order before God, he was, in accord- 9 ance with the custom of the priesthood, elected to the duty of entering the sanctuary of the Lord and offering incense; while all the crowd of people 10 outside were praying at the hour of incense. Then a messenger of the 11 Lord appeared, standing at the right of the altar of incense. And on 12 seeing him, Zacharias was struck with awe, and gave way to fear.

"Fear not, Zacharias!" said the 13 messenger, addressing him; "because your supplication has been heard; and your wife Elizabeth will give birth to a son for you, and you shall give him the name of John. And he will be a 14 joy and delight to you, and many will exult at his birth; for he shall be 15 distinguished in the presence of the Lord, and SHALL DRINK NO WINE NOR STRONG DRINK.¹ And he shall be full of a spirit of holiness, even

¹ See "What Think Ye of The Gospels," by the Rev. I. J. Halcombe (T. & T. Clark, Edinburgh), upon this preface.

¹ Num. vi. 2-4.

- 16 from his birth; and he shall turn many of the sons of Israel back to the Lord their God. And he will advance in His presence in spirit and power like Elijah, to turn the hearts of fathers toward children, and the apathetic toward a thought of righteousness; to prepare a people in readiness for the Lord."
- 18 Zacharias then asked the messenger, "By what means can I know this? for I am an old man, and my wife is advanced in years."
- 19 "I am Gabriel," said the messenger in reply to Him, "the attendant in the presence of God; and He has sent me to talk with you, and to tell you this good news. You shall be silent, however, and unable to speak, until the time when these events take place; because you have disbelieved my message, which will be accomplished in due time."
- 21 The people, however, were expecting Zacharias, and wondered at his delaying in the sanctuary. But when he came out, he was unable to speak to them; and they recognised that he had seen a vision in the sanctuary; and he was himself making signs to them, but he remained dumb.
- 23 Accordingly, when the term of his course in residence was completed, he returned to his own house.
- 24 And after that time, Elizabeth, his wife, conceived; and she kept herself for five months in retirement, remarking, "The Lord has done this to me at the time He looked upon me, to take away my reproach among mankind."

The Messiah Announced.

- 26 Now, six months later, the messenger Gabriel was sent from God to a town of Galilee, named Nazareth, to a maiden, betrothed to a husband named Joseph, a descendant of David; and Mary was the name of the maiden.
- 28 And the messenger, on entering, saluted her with, "Good health to you! much honour attends you; the Lord is with you!"
- 29 But she was thrown into confusion about his message, and reflected what that address might mean.
- 30 The messenger, however, said to her, "Fear not, Mary! for you have received a gift from God. And listen: you shall conceive, and give birth to a Son; and you shall give Him the name of JESUS. He shall Himself

be greatly distinguished, and shall be called 'Son of the Highest.' And the Lord God shall give to Him the throne of His father David; and He shall reign over the house of Jacob throughout the ages: and His reign shall never end."

"How can this be?" Mary asked the messenger; "seeing that I know not a husband."

In reply to her, the angel said, "Holy Spirit shall shine upon you, and power from above shall overshadow you; and therefore the holy result shall be called 'Son of God.' Your kinswoman Elizabeth has herself also conceived a son in her old age; and this is the sixth month with her, who was considered childless: because no event is impossible with God."

"I am the servant of the Lord!" exclaimed Mary; "according to your statement, so let it be with me." And the angel left her.

The Song of Elizabeth.

Then Mary, about that time, arose, and hastened into the highlands, to a town of Judea; and entering the house of Zacharias, she congratulated Elizabeth. And it happened that when Elizabeth heard the address of Mary, the child felt alive within her; and Elizabeth was filled with Holy Spirit, and she chanted with a loud voice, saying:

"You are the happiest among women,
And happy is that which you nourish within you!
And why is this honour to me,
That the mother of my Lord should visit me?
For lo, as the sound of your salutation reached my ears,
The child, in exultation, leapt within me.
And happy is she in her trustfulness;
Because the declarations of the Lord to her shall be accomplished!"

The Magnificat.

And Mary said:
"My soul magnifies the Lord,
And my spirit exults in God my Saviour.
For He has looked upon the humility of His servant;

- And from now all nations shall bless me.
- 49 For to me the Almighty has done wonders;
- And His name is holy.
- 50 And His mercies cover generations of generations
- Of those who reverence Him.
- 51 He has shown strength in His arm;
- He has scattered the haughty by their own designs;
- 52 He has thrown down potentates from thrones,
- While exalting the lowly.
- 53 He has loaded the starving with benefits;
- And has dismissed the wealthy with nothing;
- 54 He has grasped Israel, His son, by the hand;
- To call His mercy to remembrance,
- 55 Which He promised to our forefathers—
- To Abraham, and his heir for ever."
- 56 Mary now remained with her for about three months, and then returned to her own home.

The Birth of John.

- 57 When Elizabeth's full time had
- 58 expired, she gave birth to a son. And her neighbours and relatives, learning that the Lord had increased His mercy towards her, congratulated her.
- 59 Now, as customary, on the eighth day, when they came to circumcise the child, they desired to name him
- 60 Zacharias, after his father; but his mother refused, saying, "It shall not be so; his name shall be John!"
- 61 "Why," said they, "not one of your relatives is known by that name!"
- 62 They accordingly made signs to his father what he desired the name to be. And having asked for a writing-tablet, he wrote upon it the reply, "His name is John." And they were all surprised. His mouth was then immediately opened; and regaining the use of his tongue, he began to speak, thanking God.
- 63 And fear came over all their neighbours; and these events were discussed in all the highlands of Judea.
- 64 And all the hearers treasured them in their heart, pondering, "Whatever can this boy be?" for indeed the hand of the Lord was with him.

Zacharias' Hymn of Praise.

- Zacharias his father was then filled 67 with the Holy Spirit, and spoke, saying:
- "Let the Lord, the God of Israel, 68 be blest!
- Because He has regarded and freed His people;
- And has raised up for us the horn 69 of deliverance
- In the house of David His son—
- As He declared through the mouth 70 of His holy prophets for ages,
- Deliverance from our foes, and from 71 the hand of all who hate us;
- To show mercy, as toward our fore- 72 fathers;
- And to remember His holy covenant, Which He sealed by oath to our 73 forefather, Abraham:
- To grant us, fearless, freed from 74 our enemies' hand,
- To serve Him in beneficence and goodness,
- Before His presence all our days. 75
- Yes, you, child, shall be chosen a 76 prophet of the Highest:
- You shall go before the presence of the Lord,
- To make His pathway ready;
- By instructing His people in the 77 way of salvation,
- With the pardon of their sins,
- Through the tender mercies of our 78 God;
- In which He will show us a day-break from heaven,
- To light those crouching in darkness 79 and the shadow of death,
- To direct our feet in the path of peace!"
- The boy then grew, and was 80 strengthened in spirit; and he remained in the deserts until the day of his appointment before Israel.

The Birth of Jesus.

- It so happened, that at that time 2 an order was issued by Cæsar Augustus that a census should be taken of the whole empire. This first census 2 was completed when Quirinus was governor of Syria. And all went to be enumerated, each to his own town. 3 Joseph accordingly went up from 4 Galilee, from the town of Nazareth, to Judea, to the town of David, known as Bethlehem (because by descent he belonged to the house of David), to 5 enrol himself along with Mary, his betrothed wife, who was now pregnant.

6 And it came about that while they were there, the time was completed
7 for her delivery. And she gave birth to her first-born son; and, wrapping Him in baby clothes, she laid Him in a manger, because there was no room for them in the inn.

The Shepherds.

8 In that same district there were shepherds out in the fields, and keeping guard over their flocks by
9 night. And a messenger of the Lord descended to them, and the lustre of the Lord shone round about them; and they became terribly afraid. The messenger, however, said to them, "Do not be afraid; for I now come to make known to you a great Gift which
10 shall be to all the people; for to-day there is born in the town of David a Saviour, who is the Lord Messiah.
11 And the token is this: you shall find the Babe wrapped up in baby clothes, and lying in a manger." Then suddenly appeared with the messenger a whole heavenly army, praising God, and chanting,
12 "Honour among the highest, to God,
13 And peace upon earth, to men who accept."
14 The messengers then withdrew from them to heaven; and the shepherds said to one another, "Come now, let us go as far as Bethlehem, in order that we may see this event which the Lord has announced to us."
15 They accordingly went with all speed, and found Mary and Joseph; and the Infant lying in the manger.
16 Then when they saw it, they made known the event told to them concerning that Child; and all who heard it wondered at what was said respecting
17 Him by the shepherds. Mary, however, treasured up all these events in her mind, reflecting upon them in her heart. The shepherds then returned, worshipping and praising God for all that they had heard and seen, even as it had been announced to them.

The Circumcision and Presentation of Jesus.

21 And when the eight days were completed for His circumcision, they gave Him the name of JESUS; that being the name given by the angel before His conception.
22 And after the completion of the days of their purification, as directed

under the law of Moses,¹ they took Him to Jerusalem, in order to present Him to the Lord; as it is recorded
23 in the law of the Lord, that EVERY MALE THAT IS THE FIRST-BORN OF A MOTHER SHALL BE SET APART AS HOLY TO THE LORD²; and to
24 offer a sacrifice in accordance with a command in the law of the Lord, A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.³

Simeon and his Song.

There was then in Jerusalem a man
25 named Simeon, honest and devout, who was awaiting the gladdening of Israel; and the Holy Spirit was upon him. And he had been promised by
26 the Holy Spirit that he would not see death before he had seen the Lord's Messiah. And he had come into the
27 temple full of the Spirit; and when the parents of the Child Jesus entered for the purpose of observing the cus-
28 tom of the law concerning Him, he took Him into his own arms, and praised God, and said:

"Now release Your servant, Master,
29 According to Your word, in peace! Because mine eyes have seen Your
30 salvation,
Which You have prepared in the
31 presence of all the peoples,
A LIGHT OF REVELATION TO THE
32 NATIONS,
AND THE HONOUR OF YOUR
PEOPLE ISRAEL."⁴

Joseph and His mother, however,
33 wondered at what was spoken concerning Him. And Simeon blessed
34 them, and said to Mary, His mother: "Remember, He is appointed for the falling and rising again of many in Israel; and for an object to be abused; yes, and a sword shall run through
35 your own soul itself, until the designs of many hearts can be laid bare."

Anna, the Prophetess.

And there was Anna, a prophetess,
36 daughter of Phanuel, of the tribe of Asher (she was burdened with age, having lived with a husband seven years from the time of her girlhood, and had been a widow for about eighty-
37 four years), who did not leave the temple, but worshipped day and night with fasting and prayer. And
38 coming up at that very moment, she

¹ Lev. xii.

² Exod. xiii. 2.

³ Lev. xii. 8.

⁴ Isa. xlii. 6, xlix. 6.

gave thanks to God; and spoke about Him to all who were waiting for the release of Jerusalem.

Return to Nazareth.

- 39 And when they had completed all in accordance with the law of the Lord, they returned to Galilee, to their own town of Nazareth; where
40 the Child grew, and was strengthened in spirit, being filled with wisdom, and the favour of God rested upon Him.

The Lost Child.

- 41 His parents, however, went yearly to Jerusalem to the festival of the
42 Passover. And when He was twelve years old, they went to Jerusalem, as was customary, to the festival. And the time being completed, as they were returning, the Child Jesus stayed behind in Jerusalem. His parents, however, did not know it; but thinking that He was in the party, they proceeded a day's journey, and searched for Him among their relatives and
43 friends. But failing to find Him, they returned to Jerusalem, searching for
44 Him. And it transpired that, after three days, they discovered Him in the temple, sitting among the teachers, both listening to and questioning them. And all who heard Him were
45 astonished at His intelligence and His answers. And when they saw Him, they were surprised; and His mother said to Him,

"Why, my Child, have You treated us in this way? Your father and I have been searching for You with aching hearts."

- 49 "Why then did you search for Me?" He asked them; "do you not know that I must be employed in My Father's house?"
50 They could not understand, however, the fact which He told them.
51 Yet He returned with them, and came to Nazareth, and was obedient to them; but His mother reflected on all these events in her heart. Jesus also advanced in wisdom and age, as well as in favour in the presence of God and men.

The Mission of John the Baptist.

- 3 Now in the fifteenth year of the government of Tiberius Cæsar—Pontius Pilate being chief governor of Judea, and Herod governor of Galilee, and his brother Philip governor of

the territories of Ituræa and Trachonitis, and Lysanias governor of Abilene, during the High-priesthood of Annas and Caiaphas—the message of God came to John, the son of Zacharias, while in the desert. And he went about the whole country of the Jordan, proclaiming a baptism of conversion for forgiveness of sins; as it is recorded in the book of the sayings of Isaiah the prophet:

A VOICE SHOUTING IN THE DESERT,

PREPARE THE HIGHWAY FOR THE LORD,

MAKE HIS PATHWAYS SMOOTH. LET EVERY VALLEY BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL CUT DOWN,

AND THE CROOKED PATHS MADE STRAIGHT,

AND THE ROUGH GROUNDS SMOOTH:

THAT ALL PERSONS MAY SEE THE 6 SALVATION OF GOD.¹

Addressing the crowd which had 7 come out to be baptized by him, he then said, "Spawn of vipers! who has warned you to fly from the coming fury? Produce at once, then, fruit 8 befitting conversion; and do not begin to say within yourselves, 'We possess as our forefather, Abraham'; for I tell you that God is able from among these stones to raise up children for Abraham. But already 9 the axe lies at the root of the trees; every tree therefore not producing good fruit will be felled, and thrown into the fire."

Enquiries of the Crowd.

"What then are we to do?" asked 10 the crowd.

In reply, he told them, "Whoever 11 possesses two coats, let him give one to the man who has none; and let him who has food do likewise."

Tax-farmers also came to be baptized, and they asked him, "What, teacher, must we do?"

"Never extort more than is legally 13 appointed to you," he replied.

And the soldiers on the march also 14 asked him, saying, "And we, what shall we do?"

He said to them, "Extort from no one money by threats or false accusations; but be content with your pay."

¹ Isaiah xl. 3-5.

The Real Baptizer.

- 15 When the people were hesitating, and all of them debating in themselves about John, whether or not he might
16 be the Messiah, John addressed them, everywhere saying: "I certainly baptize you with water; but One stronger than myself will come, One whose shoe-lace I am not even great enough to untie; He will Himself baptize you with Holy Spirit and fire. His winnower is in His hand, to perfectly cleanse His threshing-floor; and He will store up the wheat in His granary; but the chaff He will burn with inextinguishable fire."
17
18 And with many other exhortations he evangelized the people. But Herod,
19 the governor, having been reprimanded by him about Herodia, the wife of his brother, and of all the wickedness of which Herod had been
20 guilty, heaped this upon the whole, and had John confined in prison.

The Baptism of Jesus.

- 21 It, however, occurred, when all the people were being baptized, Jesus having also been baptized, and praying,
22 the heaven was opened, and the Holy Spirit, in bodily appearance like a dove, descended upon Him, and a voice came out of heaven proclaiming, "You are My Son, My Beloved! in You I have delight!"¹

The Temptation in the Desert.

- 4 And Jesus, full of the Holy Spirit, went away from the Jordan, and was carried by the Spirit into the desert, to be tried under the Devil for forty days. And He ate nothing during that time; but on their completion He at last was hungry.
3 The Devil then said to Him, "If You are a Son of God, command this stone, so that it may become a loaf."
4 In reply to him, however, Jesus said, **IT IS WRITTEN, MAN SHALL**

¹ NOTE.—I remove the Genealogy, vv. 23-38, and place it at the end of this Gospel for the following reason:—It is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel.—F. F.

NOT LIVE UPON BREAD ALONE, BUT BY EVERY DECREE OF GOD.¹

Then taking Him up a high 5 mountain, he pointed out to Him in a second of time all the surrounding kingdoms; and the Devil said 6 Him "I will give you all this power, and the splendour of them; for it has been entrusted to me, and I can give it to whoever I will. If You, there- 7 fore, will pay homage before me, they shall be Yours."

"Begone from Me, Enemy!" Jesus 8 replied; "for it is written, YOU SHALL KNEEL TO YOUR LORD GOD, AND WORSHIP HIM ALONE."²

He then carried Him to Jerusalem, 9 and placed Him upon the battlement of the temple, and said to Him, "If You are a Son of God, throw Yourself down from here; for it is written,

HE SHALL INSTRUCT HIS ANGELS 10 CONCERNING YOU, AND THEY WILL PROTECT YOU; AND WILL HOLD YOU IN THEIR 11 HANDS,

FOR FEAR YOU SHOULD CRUSH YOUR FOOT AGAINST A STONE."³

"Yet it has been said," Jesus an- 12 swered him, YOU SHALL NOT TRY THE LORD YOUR GOD.⁴

The Devil having then completed 13 every trial, departed from Him until another opportunity.

Preaching at Nazareth.

Jesus then returned to Galilee with 14 the power of the Spirit; and His reputation spread throughout the whole of the neighbourhood.

And He taught in their synagogues 15 with the approval of all. He afterwards came to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the day of rest. And standing up to read, there was handed to Him the 17 roll of the prophet Isaiah. And opening out the roll, He found the place where it was written,

A SPIRIT OF THE LORD IS UPON 18 ME,

BY WHICH HE HAS APPOINTED ME TO TELL GOOD NEWS TO THE POOR;

HE HAS SENT ME TO HEAL THE BROKEN-HEARTED;

TO PROCLAIM FREEDOM TO THE ENSLAVED,

¹ Deut. viii. 3. ² Exod. xxxiv. 14.
³ Ps. xci. 11, 12. ⁴ Deut. vi. 16.

AND RESTORATION OF SIGHT TO THE BLIND;
TO SET AT LIBERTY THOSE WHO ARE OPPRESSED;

19 TO PROCLAIM THE YEAR HONOUR-
ED BY THE LORD.¹

20 And having rolled up the book, He returned it to the attendant, and sat down. And the eyes of all in the synagogue were fixed upon Him. Then He began to say to them, "To-day this Scripture is fulfilled in your hearing."

22 And they all commended Him, and wondered at the language of love which proceeded from His mouth; but remarked, "Is this not the son of Joseph?"

23 He then said to them, "You will all repeat this parable to Me, 'Physician, cure yourself': 'whatever we have heard that You have done in Capernaum, do also here in Your own country.'"

Rejection by the Nazarenes.

24 But He added, "I tell you indeed, that a prophet is never acceptable in his own country. Therefore, in truth I remind you that there were many widows in Israel in the days of Elijah, when the sky was closed over three years and six months, so that a great famine came upon all the land; however, Elijah was sent to none of them, but only to Zarephath, of Sidon, to a widow woman. And there were many lepers in Israel in the time of Elisha the prophet; yet none of them were cured, but only Naaman the Syrian."

28 Then all in the synagogue, on hearing this, were filled with fury; and they rose up and forced Him out of the town, dragging Him to the brow of the hill upon which their town was built, in order to fling Him down from there. But gliding through the midst of them, He went His way.

Curing a Demoniac.

31 And coming down to Capernaum, a town of Galilee, He taught them every Sabbath; and they were delighted at His teaching, because His language was authoritative. And in the synagogue there was a man possessed of a foul spirit; and he shrieked out with a loud voice, exclaiming, "Ha! what is there common between us, Jesus of Nazareth? Have You come here to exterminate us? I know You, who

You are—the Holy One of God!" Jesus, however, repelled him, saying, 35 "Keep silent! and go out of him!" And when the demon had thrown him down among them in convulsions, he came out of him, leaving him uninjured. And terror came upon all, and they talked to each other, remarking, "What is this teaching? for He even commands the foul spirits with authority and power, and they depart!" A rumour about Him then 37 began to spread through every part of that region.

Cure of Simon's Mother-in-Law.

Then quitting the synagogue, He 38 entered the house of Simon. And Simon's mother-in-law was suffering from a violent fever; and they pleaded with Him about her. And standing 39 over her, He arrested the fever, and it left her: and getting up at once, she attended to them.

Curing at Bethsaida.

When the sun was setting, all 40 who had sick from various diseases brought them to Him; and He placed His hands upon them, and cured them. Many demons were also cast 41 out, shrieking and saying, "You are the Son of God!" He restrained them, however, and would not allow them to say that they knew Him to be the Messiah.

And when the day dawned, He took 42 His departure to a desert spot; but the crowd, eagerly searching Him out, came to the same place, and urged Him never to leave them. But He 43 replied to them, "I must also preach the good news in the other towns; for that is the purpose for which I was sent."

And He was preaching in the syna- 44 gogues of Galilee.

The Obedient Fishermen.

It once occurred that, while He 3 was standing by the Lake of Gennesaret, the crowd pressed around Him, in order to listen to the message of God. And He observed two boats 2 lying at anchor at the lake side; but the fishermen had left them, and were washing their nets: so entering 3 one of the boats which belonged to Simon, He asked him to push off a little from the land. And, sitting down, He taught the people from the boat. Then when He had finished 4

¹ Isa. lxi. 1, 2.

speaking, He said to Simon: "Row out into the depth, and throw out your nets for a haul."

- 5 "We have toiled all the night, Sir, and have taken nothing," said Simon, in reply; "but at Your request I will lower the nets." And, having done so, they enclosed a large shoal of fishes; and their nets were beginning to break: they therefore beckoned to their partners in the other boats to come and help them; and, having come, they filled both the boats, almost to sinking.

- 8 When Simon Peter saw it, he fell at the knees of Jesus, exclaiming: "Go from me, Master; for I am a sinful man!" For astonishment had seized him, and all who were with him—and James and John, the sons of Zebedee, who were partners with Simon—at the draught of fishes they had taken.

Jesus, however, said to Simon: "Do not fear; from this time you will be a catcher of men!"

- 11 Then having run their boats ashore, they left all, and followed Him.

Curing a Leper.

- 12 It once happened, when He was in one of the towns, that a man, full of leprosy, seeing Jesus, fell upon his face, and implored Him, saying: "Master, if You will, You are able to cure me!"

- 13 And, extending His hand, He touched him, saying: "I am willing; be cured!" and the leprosy left him at once. Then He enjoined him to tell no one; but, "go, show yourself to the priest, and present for your cleansing what was ordered by Moses as an evidence to them." But the report concerning Him spread more widely; and large crowds ran together to listen, and to be relieved of their sufferings. But He Himself retired into the desert to pray.

Curing the Paralytic.

- 17 One of those days, while He was teaching, it happened that there were Pharisees and teachers of the law sitting by, who had come out of several villages of Galilee and Judea, as well as from Jerusalem. And the power of the Lord was in Him to cure sickness; when some men came carrying a paralysed man upon a rug, and they tried to get near, to place him before Him. But being unable to find a means of approaching Him, on account of the

crowd, they mounted the verandah, and lowered him upon his rug through the skylight, into the midst, before Jesus; Who, seeing their faith, said to him, "Man, your sins are forgiven you!"

But the professors and Pharisees began to discuss it, remarking: "Who is this fellow that talks blasphemy? who is able to forgive sins, but God alone?"

Jesus, perceiving their reasonings, however, answered: "Why do you debate in your hearts? Which is easier to say?—'Your sins are removed from you'; or, 'Rise up, and walk!' in order that you may know, however, that the Son of Man has authority to remove sins upon earth (He said to the paralytic), 'To you, I say, get up; take your rug, and go to your own home!'" And he immediately got up in their presence, lifted what he had been lying upon, and went to his home, praising God. And they were all overcome with ecstasy, and they praised God; and being filled with fear, they exclaimed, "We have seen strange things to-day."

At Levi's Reception.

After this, He went out and observed a tax-farmer, named Levi, sitting at the custom-house; and said to him, "Follow Me!"

And leaving all, he got up and followed Him. Then Levi prepared a large reception at his own house; and a great company of tax-farmers and others were reclining together with Him. But the professors grumbled about them; and the Pharisees said to His disciples, "Why does He eat and drink among these tax-farmers and sinners?"

Jesus, in reply, said to them, "The healthy have no need of a physician, but the sick have! I have come not to call the righteous, but sinners to change their minds!"

They then said to Him: "The disciples of John, and of the Pharisees, frequently fast and pray; but Yours eat and drink!"

"Are the companions of the Bridegroom to fast while the Bridegroom is with them?" asked Jesus, in reply. "The days will come, however, when the Bridegroom has been taken from them; in those days they can fast."

He also related a parable to them: "No one tears from a new piece to

patch an old garment; and if he does, he will not only tear the new, but the patch will not agree with the old.

37 And no one pours new wine into old wine-skins; for if he did, the new wine would burst the skins, and the wine be spilled, and the skins destroyed. On the contrary, new wine must be stored in fresh wine-skins; and both are preserved. But no man drinking old wine longs at once for new; for he says, 'The old is better.'

In the Corn-fields.

6 It once happened on a Sabbath that He was going through the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands, and ate them.

2 But some of the Pharisees said to them, "Why do you what is not allowable on Sabbaths?"

3 Jesus answered, "Have you never read this, what David did when he and those who were with him were hungry?

4 how he entered the house of God, and took the shew-bread, and ate it, giving also to his companions; although it is allowed to be eaten by none but the

5 priests? The Son of Man," He further said, "is Master even of the Sabbath."

A Withered Hand Restored.

6 On another Sabbath, He entered the synagogue and taught; and a man was there whose right hand was

7 withered. The professors and Pharisees accordingly watched Him, to see if He would cure on the Sabbath; in order that they might lay an information

8 against Him. Divining their reasonings, however, He said to the man who had the withered hand, "Get up, and stand out among us."

9 So he arose and stood. Jesus then said to them, "I ask you plainly, Is it allowable on the Sabbath to benefit or to injure? to save a life or to destroy

10 it?" Then looking round upon them all, He said to the man, "Extend your hand!" He did so; and his

11 hand was restored like the other. But they became mad with annoyance; and discussed among themselves what they could do to Jesus.

The Twelve Chosen.

12 About this time He went out, going into the mountain to pray; and He passed the whole night in prayer to

13 God. And when it was day, He called His disciples, and from among

them He chose twelve, whom He named Apostles: Simon, whom He 14 also named Peter; and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; 15 James the son of Alphaeus; Simon, who was called the Zealot; Judah the son of James; and Judas of Iscariot, who, however, became His betrayer.

And descending with them, He 17 stopped upon a level place, with a large number of his disciples, and a great crowd of people from all parts of Judea and Jerusalem, and the neighbourhood of Tyre and Sidon; who came to listen to Him, and to be cured of their mental sufferings. Those also 18 He cured who were tormented by foul spirits. And all the crowd tried 19 to touch Him; because power issued from Him, and cured them all.

The Happy and the Miserable.

Then gazing upon His disciples, He 20 said:

"Blessed are you poor; for yours is the Kingdom of God.

"Blessed are you who hunger now; 21 for you shall be satisfied.

"Blessed are you who weep now; for you shall laugh.

"Blessed are you when men shall 22 hate you, and when they shall expel and curse you, and bandy your name about as vile, for the sake of the Son of Man. Rejoice in that day, and 23 dance! for your reward is abundant in heaven; for their forefathers did the same to the prophets.

"But alas for you who are rich! 24 because you have taken your comfort.

"Alas for you who are filled! be- 25 cause you shall be hungry.

"Alas for you who now rejoice! because you shall mourn.

"Alas, when men speak well of you! 26 for this was what their forefathers did of the false prophets.

The Law of Love.

"But I say to you, my hearers: 27 Love your enemies; act nobly to those who hate you; bless those who 28 curse you; pray for those who assault you. If a man strike you on one 29 cheek, offer him the other; and if a man steal your coat, do not prevent him having your vest as well.

"Give to all who beg from you; 30 and from the plunderer of your property, plunder not again.

"And as you wish men to do to 31

- 32 you, do the same to them. For if you only love those who love you, what credit is it to you? for even the wicked love those who love them.
- 33 And if you only benefit those who benefit you, what credit is it to you? why, even the wicked do the same thing!
- 34 "And if you merely lend to those from whom you hope to receive back, what credit is that to you? even the wicked lend to the wicked, in order that they may receive an equivalent.
- 35 "But instead, love your enemies. "Be beneficent, and lend, expecting nothing in return. "And your reward will be abundant, and you will be the sons of the Highest. "For He is benevolent both to the ungrateful and the wicked.
- 36 "Become, therefore, kind-hearted, just as your Father is kind-hearted.
- 37 "Judge not, and you will not be judged. "Condemn not, and you will not be condemned. "Acquit, and you shall be acquitted.
- 38 "Give, and it will be given to you. Fair measure, pressed down, well-shaken, and overflowing, they will put into your bag. For with the same measure with which you measure, it will be measured back to you."

Sincerity.

- 19 He then told them a parable: "Can a blind man guide the blind? Would not both fall into a ditch?"
- 40 "The pupil is not above his teacher; but every one who is perfected shall be like his teacher.
- 41 "And why do you look at the dust in your brother's eye, when you do not notice the chip in your own eye? Or how can you say to your brother, 'Brother, allow me to pick the dust from your eye,' while you do not perceive the chip that is in your own eye? You play-actor! first clear away the chip from your own eye, and then you will see perfectly to remove the dust from the eye of your brother.
- 43 "That is not a good tree which produces bad fruit; nor does a worthless tree produce good fruit.
- 44 "For every tree is distinguished by its own produce. For figs are not to be picked from thorns; nor yet grapes from thistles.

"The benevolent man produces 45 goodness from the treasured beneficence of his heart; while the depraved man produces wickedness from the treasured depravity of his heart: for out of the overflow of the heart his mouth speaks.

True and False Foundations.

"Then why do you address Me, 46 'Master, Master,' and yet do not practise what I say? Whoever comes to Me, and listens to My message, and complies with it, I will show you what he is like. He is like a man 48 building a house, who digged, and kept deepening, and laid a foundation upon the rock; and when an inundation came, and the river rushed towards that house, it could not shake it, because of its good foundation. "But, on the other hand, the 49 listener who does not practise, is like a man building a house without a foundation upon the land: against which the river rushed, and at once it fell in a heap; and the wreck of that house was great."

Curing the Captain's Boy.

Then when He had expressed all 7 His ideals in the hearing of the people, He proceeded to Capernaum. And a 2 captain there had a boy, who was very precious to him, at the point of death. And, having heard about 3 Jesus, he sent to Him leaders of the Jews, requesting Him to come and save his boy. And when they ap- 4 proached Jesus, they begged Him earnestly, saying, "He is worthy that You should grant him this; for he 5 loves our nation, and has himself built our synagogue." Jesus accordingly went with them. 6 And when He had arrived within a short distance of the house, the captain sent friends to Him, saying: 'Master, do not trouble; for I am not of sufficient rank for You to come under a roof of mine; therefore 7 I did not consider myself worthy to approach You. But only say a word, and my boy will be cured. For I am 8 a man placed under a superior officer, having soldiers under myself; and I order this one to 'Go!' and he goes; to another, 'Come!' and he comes; and to my servant I say, 'Do this,' and he does it."

When Jesus heard this, He was 9 astonished at it; and, turning round

to the crowd who followed Him, He said, "Not even in Israel, I tell you, 10 have I found faith so strong." The messengers, returning then to the house, found the boy quite well.

The Widow's Son brought back to Life.

11 Soon after this, He proceeded to a town called Nain; and His disciples accompanied Him, together with a 12 large crowd. Now as He came near to the gate of the town, they were carrying out, dead, an only son of his mother, and she was a widow; and many of the inhabitants of the town were with her. When 13 the Master saw her, however, He had pity upon her, and said to her, "Weep not!" And stepping forward, He touched the bier: then the carriers stood still; and He said, 14 "Young man, I say to you, Arise!" 15 when the dead man sat up, and began to speak. And He handed him to his mother. 16 Then fear took possession of all; and they praised God, exclaiming, "A great Prophet is risen among us"; and, "God has looked upon 17 His people." And this report concerning Him spread throughout the whole of Judea, and all the surrounding country.

The Deputation from John.

18 All this was reported to John by 19 his disciples. John then calling two special disciples, sent them to the Master, inquiring, "Are You the Coming One?—or are we to expect another?" And when these men arrived, they said to Him: "John the Baptizer has sent us to You to ask, 'Are You the Coming One?—or are we to expect another?'" 21 In that very hour He relieved many from diseases, afflictions, and wicked spirits, as well as granting eyesight to many who were blind. He then answered, saying: "You may now return, and report to John what you have seen and heard: the blind receive their eyesight; the lame walk; 22 the lepers are cured; the deaf hear; the dead are raised; the poor have good news told to them. And happy is he who shall not be ashamed of Me!"

Concerning John.

24 But when the messengers of John had taken their departure, He began

to speak to the crowd concerning John: "What did you go out into the desert to gaze at?—a reed dancing under the wind? If not, what did you go out to see?—a man dressed in flowing robes? Why, those who have magnificent attire and luxury are in royal palaces. But what, then, did you go out to see?—a prophet? Yes, I tell you, and much more than a prophet. For he it is of whom it was 27 written:

NOW I WILL SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR ROAD BEFORE YOU.¹

"I therefore tell you that among 28 those born of women a greater prophet than John the Baptizer never existed; yet the least in the Kingdom of God is greater than he."

And all the people, including the 20 tax-farmers, hearing Him, gave thanks to God; they having been baptized with John's baptism. The 30 Pharisees and teachers of the law, however, not having been baptized under him, rejected for themselves the decision of God.

"To what, therefore," He added, 31 "shall I liken the men of this generation? They are like children sitting 32 in a market-place, and shouting out to one another, and saying, 'We piped to you, and you did not dance; we wailed, and you did not weep.' For 31 John the Baptizer came neither eating bread nor drinking wine; and you say, 'A demon possesses him!' 31 The Son of Man is come eating and drinking; and you say, 'Look at Him!—an eater, and a drinker of wine; a friend of tax-collectors and profligates!' Wisdom, however, will 35 be justified by all her children."

The Sinful Woman and the Pharisee.

One of the Pharisees asking Him to 36 dine with him, He entered the house of that Pharisee, and reclined for the meal. Then a profligate woman of 37 the town, on learning that He was reclining in the Pharisee's house, came with an alabaster jar of perfume; and standing behind, she began to bathe His feet with her tears, and wiped them with the hair of her head; while she fervently kissed His feet, and soothed them with the perfume. But 39

¹ Mal. iii. 1.

the Pharisee who had invited Him, on seeing it, said to himself, "If this man were a prophet, He must have perceived who and what kind of a woman it is who touches Him; that, in fact, she is a profligate."

40 "Simon," said Jesus to him, "I have something to say to you."

"Say on, Teacher," was his reply.

41 "A money-lender had two debtors; one of whom owed five hundred 42 denarii,¹ and the other fifty.² As neither of them, however, had anything with which to pay, he forgave them both. Tell Me, now, which of them would love him most."

43 "I presume," said Simon, in reply, "it would be the one to whom he had forgiven most."

"You have rightly judged," He said 44 to him. Turning then to the woman, He said to Simon, "Do you mark this woman? I entered with yourself into your house: you gave Me no water for my feet; but she has bathed My feet with her tears, and wiped them

45 with her tresses. You greeted Me with no kiss; but she from the time I entered, has never stopped her 46 fervent kissing of My feet. You did not soothe My head; but she has 47 soothed My feet with perfume. For this, I tell you, her sins, which are many, are taken away—because she loved greatly; but from whom little is taken away, he will love but little."

48 He then said to her, "Your sins are taken away."

49 His fellow-guests, however, began to say to themselves, "Who is this who even takes away sins?"

50 Then again addressing the woman He said, "Your faith has saved you; go in peace."

The Story of the Sower.

8 Now after this He went about throughout the towns and the villages, preaching and relating the good news of the Kingdom of God. And the twelve accompanied Him, as well as some women who had been relieved of foul spirits and sicknesses, including Mary, called the Magdalene, from whom seven demons had been expelled; Joanna, the wife of Chuza, Herod's steward; Susanna, and many others, who assisted Him out of their own property.

Now when a great crowd—collected 4 from the towns—came out to Him, He addressed them in a parable:

"The sower went out to sow his 5 seed; and as he sowed some fell by the roadside; where it was trodden upon, and was eaten up by the birds of the sky. And some fell upon the 6 stones; but on sprouting, it withered for want of moisture. Some again 7 fell among the thistles; and the thistles growing up choked it. The 8 remainder, however, fell into good soil; and growing up, it yielded grain a hundredfold." Having said this, He cried out, "Whoever has ears to hear, let him listen!"

His disciples afterwards asked Him, 9 "What may this parable be?"

"It has been given to you," He 10 said, "to understand the secrets of the Kingdom of God; but to the rest in parables:

BECAUSE SEEING, THEY CANNOT SEE,
AND HEARING THEY WILL NOT UNDERSTAND.¹

"Now the parable is simply this: 11 The seed is the message of God. Those by the roadside are the hearers; 12 but the Devil comes, and snatches the message from their heart, so that they may not believe and be saved. And 13 those upon the stones are they who listen, and accept the message with delight; but being rootless, they trust for a time only, and in the hour of trial they fall away. And that falling 14 among the thistles are those who are hearers; but being choked under the anxieties, wealth, and pleasures of life, become totally unproductive. But that upon the good soil repre- 15 sents those who with an honest and pure heart listen to the message, hold it fast, and yield its fruit with persistence.

The Light, and how to use it.

"No one, having lighted a lamp, 16 hides it under a corn-measure, or puts it under a couch; but places it upon a lamp-stand, so that the light may be seen by those who enter. For 17 nothing is hidden which shall not be displayed; nor wrapped up in secret, that will not be brought to light. Beware, therefore, how you 18 listen: for whoever possesses shall have his store increased; but whoever

¹ About sixty-two pounds.

² About six pounds.

¹ Isa. vi. 9.

possesses nothing shall be deprived of what he imagines he does possess."

Mother and Brethren.

- 19 His mother and brothers then came; but were unable to approach Him on account of the crowd. It was accordingly reported to Him, "Your mother and brothers are standing outside, wishing to see You."
21 "My mother and My brothers," He replied, "are those who listen to the message of God, and act up to it."

Stilling the Storm.

- 22 Now during one of those days, He went into a boat; and being accompanied by His disciples, He said to them, "Let us go across the lake."
23 So they sailed off. As they were sailing, however, He fell into a deep sleep; but a storm then blowing down upon the lake, they were being flooded, and were in extreme danger. So they went to arouse Him, exclaiming, "Master, Master, we shall be lost!" But He, roused from sleep, commanded the wind and the rolling waters, and they became calm.
25 He then asked them, "Where is your faith?" In their terror and amazement, however, they said to one another, "Who then is this? that He even orders the winds and the water, and they obey Him!"

The Gadarene Demoniac.

- 26 They then sailed to the district of the Gadarenes, situated upon the opposite shore to Galilee. And having disembarked, there met Him a man of that town, who was demonized; who for a long time had worn no clothes, and did not live at home, but among the tombs. And seeing Jesus, he shrieked out, and fell down before Him, and called with a loud voice, "What is there between me and You, Jesus, Son of the Most High God? Do not, I beg of You, torture me!"
29 For He had ordered the foul spirit to depart from the man, because it frequently took possession of him; and although he was kept under guard, bound with chains and shackles, yet breaking these, he used to be driven by the demon into the deserts.
30 "What is your name?" asked Jesus. "Legion," replied he; for many demons had gone into him.
31 And they implored Him that He would not order them to return to the pit.

There was a large herd of swine feeding upon the hill near by; and they begged that He would give them permission to enter them. He accordingly gave them leave. The demons then went out from the man to the swine; and the herd rushed headlong down the precipice into the lake, and were drowned. Then the feeders, seeing what had occurred, took to flight, and reported the matter in the town, and in the country. The people accordingly came out to see what had taken place; and coming to Jesus, they found the man, out of whom the demons had gone, sitting clothed, and in his right mind, near the feet of Jesus; and they were terrified. Those who had witnessed it then related how it occurred, and how the demoniac was cured.

Then all the people of the neighbourhood of the Gadarenes begged Him to leave them; for great terror took possession of them. So going into the boat, He returned. The man, however, out of whom the demons had departed, entreated to be allowed to accompany Him; but He sent him away, saying, "Return to your own home, and declare what God has done for you." And he went back, proclaiming through the whole town what Jesus had done for him.

But Jesus, on His return, was welcomed with delight by the crowd, for they were all waiting for Him.

The Daughter of Jairus.

A man named Jairus, a chief of the synagogue, then came to Him; and falling down at the feet of Jesus, he urged Him to go to his house, because he had an only child, a daughter twelve years old, and she was dying. But as He was going, He was pressed by the crowd.

Then a woman, who had suffered from hemorrhage for twelve years—who was not able to be cured by any one—having come behind Him, touched the fringe of His cloak; and at once her flow of blood was stopped.

"Who touched Me?" Jesus then asked. All denying it, Peter and the others who were with Him said, "Why, Master, the crowd besiege and press You, and You say, 'Who touched Me?'"

Jesus, however, said, "Some one did touch Me; for I perceive that power has issued from Me."

- 47 Then the woman, seeing that she could not be concealed, came forward trembling; and, falling down before Him, declared in the presence of all the people the reason for which she had touched Him, and told how she had been immediately cured.
- 48 "Daughter," said Jesus to her, "take courage! your faith has saved you; go in peace!"
- 49 While He was still speaking, a messenger came to the chief of the synagogue, saying, "Your daughter is dead; do not trouble the Teacher."
- 50 Jesus, overhearing it, however, said to him, "Do not fear! only believe, and she shall be saved." And, on arriving at the house, He allowed none to enter it with Him but Peter, John, and James, together with the father and mother of the girl; and all were mourning and lamenting her. But He said, "Do not weep; she is not dead, but has fainted." But they laughed at Him in derision, convinced that she was dead. He then turned them all out; and, taking her by the hand, He spoke, saying, "My girl, arise!" Her breath thereupon returned, and she at once got up. And He gave orders for her to have something to eat. And her parents were in ecstasy. He, however, enjoined them to tell no one what had occurred.

The Mission of the Twelve.

- 9 Afterwards, calling the twelve together, He endowed them with power and authority over all the demons, and to cure mental diseases. And sending them out to proclaim the Kingdom of God, and to restore the suffering, He said to them:
- "Take nothing for your journey, neither stick, nor purse, nor bread, nor money; nor yet provide two cloaks. And into whatever house you may enter, there stay until your departure; and whoever will not receive you, depart from that town, and shake off the dust from your feet as a witness against them."
- 6 Then, taking their departure, they went throughout the neighbouring villages evangelizing, and everywhere curing sickness.

The Alarm of Herod.

- 7 Herod the tetrarch also heard of all that was done. And he became much perplexed, because it was said by some people that John

had risen from the dead; by some that Elijah had appeared; and by others that one of the old prophets had returned. But Herod said, "I have beheaded John; but who is this, about whom I hear such things?" And he endeavoured to see Him.

The Feeding of Five Thousand.

Upon their return, the apostles reported to Him what they had done; and taking them apart, He withdrew privately to a desert place near the town called Bethsaida. But the crowd, on learning it, followed Him; and He welcomed them, and spoke to them about the Kingdom of God; and those among them who required medical treatment He cured. Then when the day began to decline, the twelve came to Him, and said: "Dismiss the crowd, in order that they may go into the surrounding villages and towns, and procure lodgings and food; for we are here in a desert place."

"Give them food yourselves," He said to them.

"We have nothing more than five loaves and two fishes," they replied; "unless, indeed, we should go and buy provisions for all these people." (For they numbered about five thousand men.)

"Make them recline in parties of about fifty each," He instructed His disciples. They accordingly did so, making them all to be seated. Taking then the five loaves and the two fishes, and looking up towards heaven, He blessed and broke them, and handed to His disciples to distribute to the people. And they all partook, and were satisfied; and of the broken pieces that remained over, they collected twelve baskets full.

The Declaration of Peter.

It occurred once that as He was praying in private, the disciples being with Him, He asked them, "Who do the crowd say that I am?"

Replying, they said, "John the Baptist; others, Elijah; and others that one of the old prophets has risen again."

"But whom do you declare Me to be?" He then asked them.

"The Messiah of God!" Peter replied.

He then enjoined, and ordered them to tell that to no one; adding, "The Son of Man has much to en-

dure; aye, to be rejected by the elders, chief priests, and professors, and be murdered, and be raised again the third day." But, speaking to every one, He further said:

"If any one wishes to come to Me, let him deny himself, take up his cross, and follow Me. For should any one desire to preserve his life, he shall lose it; but whoever may lose his life on account of Me, he will preserve it. What, indeed, will it profit a man to gain the whole world, but destroy himself or suffer loss? For whoever is ashamed of Me and of My message, of him the Son of Man will be ashamed when He comes in the majesty of Himself, and of the Father, and of the holy angels. But, indeed, I tell you, there are some of those standing here who shall not taste of death, until they see the Kingdom of God."

A Glimpse of the Divine Majesty.

It was about eight days after these discourses that He ascended the mountain to pray, taking with Him Peter, John, and James. And while He was praying the appearance of His face became quite altered; and His clothes dazzled in their whiteness.

And two men also were talking to Him, who were Moses and Elijah; who, appearing in magnificence, spoke of His departure, which He was about to celebrate at Jerusalem. Now Peter and those who were with him had been heavy with sleep; but on being fully roused, they saw His majesty, and the two men standing with Him.

And as they were parting from Him, Peter said to Jesus, "Teacher, how delightful it is for us to be here! Let us make three dwellings; one for You, one for Moses, and one for Elijah," hardly knowing what he said.

As he was speaking, however, a cloud came and overshadowed them; but on their entering into the cloud, they became afraid. And a voice came out of the cloud, exclaiming, "This is My Son, My Chosen; listen to Him!" And when the sound had died away, Jesus was found alone. But they kept it silent, and in those days related to no one anything about what they had seen.

The Demoniac Boy.

At the close of the day, when they descended the mountain, a large

crowd met Him. And a man from the crowd shouted out, exclaiming, "Teacher, I beg You to look upon my son, because he is the only one born to me. And at times a spirit seizes him, when he suddenly shrieks; and it convulses him so that he foams, and it leaves him in anguish, breaking him. I brought him to Your disciples, so that they might expel it; but they were unable."

"What a perverse and unbelieving race!" exclaimed Jesus, in reply; "how long shall I be with you, and bear with you? Bring your son here." And while he was on the way, the demon threw him down and convulsed him painfully. But Jesus restrained the foul spirit, cured the boy, and returned him to his father. And they were all astonished at the majesty of God.

But while they were all wondering at what Jesus had done, He said to His disciples, "Let these words sink into your ears; for the Son of Man is about to be delivered into the hands of men." But they did not understand the statement. And it was concealed from them, so that they should not comprehend it; and they were afraid to ask Him about the expression.

A Lesson of Meekness.

A discussion then took place among them, as to which of them must be the greatest. But Jesus, perceiving the debate in their hearts, took a little child, and placing him by His side, said to them: "Whoever receives this child in My name, receives Me; and whoever receives Me, receives My Sender; for the least esteemed among you all is the one who will be great."

A Lesson of Toleration.

John now said to Him, "Master, we saw some one expelling demons in Your Name; and we prohibited him, because he did not go with us."

"Do not hinder," said Jesus, in reply; "for whoever is not opposed to us is on our side."

Rejected by the Samaritans.

When the days previous to His crucifixion were drawing to a close, He Himself set His face to go up to Jerusalem. And He sent messengers

to prepare His approach; and proceeding, they entered a village of the Samaritans, in order to prepare for Him. But they would not receive Him, because it appeared that He was going to Jerusalem. When His disciples James and John saw it, they exclaimed, "Master, is it Your wish that we should call fire down from heaven, and consume them?" But He turned round, and reproached them. They accordingly proceeded to another village.

The Three who sought Jesus.

57 And as they went on their way, a man said to Him, "I will follow You, Master, wherever You may go."

58 "The foxes have holes," said Jesus, in reply to him, "the birds of the sky have shelters; but the Son of Man has not even a place where He can lay His head."

59 Speaking to another, He said, "Follow Me!"

"Allow me first, Sir, to go and bury my father," was his reply.

60 "Leave the dead to bury their own dead," said Jesus to him; "but go you, and spread abroad the message of the Kingdom of God."

61 "I will follow You, Sir," remarked another to Him; "but allow me first to arrange my affairs."

62 But to him Jesus said, "No one, having put his hand to the plough, and looking back, is adapted for the Kingdom of God."

The Mission of the Seventy.

10 After these events, the Lord also appointed others, seventy in number, and sent them by twos before His arrival into every town and place which He intended to visit. And He said to them:

"The harvest is plentiful, but the labourers are few; therefore pray to the Master of the harvest, that He may send harvesters to His harvest. Go forward; even although I send you like lambs among a pack of wolves. Carry no purse, however, nor bag, nor shoes; and address none upon the road. And into whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest upon him; but if not, it will return to yourself. And continue in that same house, eating and drinking what they themselves have; for the workman is entitled to his

wages. Do not change about from house to house. And if you enter any town, and they welcome you, eat just whatever is placed before you. Cure the sick people that are in it; and tell them, 'The Kingdom of Heaven is come near to you.' But if it should happen that you enter a town, and they do not welcome you, then go out into its streets, and say, 'Even the dust of your town, which sticks to our feet, we brush it off for you; know this, however, that the Kingdom of God has approached you.' I tell you, that in that day it will be more endurable for Sodom than for that town.

"Woe to you, Chorazin! woe to you, Bethsaida! because if the powers which were displayed in you had come to Tyre and Sidon, they would long ago have changed their minds, sitting in sackcloth and ashes. It will be more endurable, however, for Tyre and Sidon in the Judgment, than for you. And you, Capernaum, exalted high as the heavens, you will be cast down as low as the grave. Those who listen to you, listen to Me; and those rejecting you, reject Me; and whoever rejects Me, rejects My Sender."

When the seventy returned, they reported, with great delight, "Master, even the demons are being subjected to us through Your name."

He answered them, "I was observing Satan falling from the heaven like a lightning flash. Now I have given you the authority to tread upon serpents and scorpions, and upon all the might of the enemy; and none can resist you. Do not exult, however, because the spirits are subject to you; but rather be glad because your names have been recorded in the heavens."

A Moment of Spiritual Rapture.

In that very hour Jesus became enraptured in the Holy Spirit, and exclaimed: "I give thanks to You, Father of heaven and earth, because You concealed these facts from intellectual philosophers, and have revealed them to children. Yes, Father; because it was right in Your presence. All was entrusted to Me by My Father; and none knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom it is the pleasure of the Son to reveal Him."

Then turning toward His disciples, He privately said: "Blest are the eyes

24 that see what you have seen! For I tell you that many prophets and kings have longed to see what you see, and have not seen; and to hear what you hear, and have not heard."

The Good Samaritan.

25 A lawyer then rose up to put Him to the test, and asked, "What, Teacher, must I do in order that I may inherit eternal life?"

26 "What is written in the law?" He asked him; "how do you understand it?"

27 In reply, he said, LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, AND WITH YOUR WHOLE SOUL, AND WITH YOUR WHOLE STRENGTH, AND WITH YOUR WHOLE INTELLECT; AND YOUR NEIGHBOUR AS YOUR OWN SELF.¹

28 "You have answered rightly," He replied; "do that, and you will live."

29 Wishing however, to justify himself, he asked Jesus, "Who is my neighbour?"

30 Jesus, in reply to him, said, "There was a man who, on going down from Jerusalem to Jericho, fell among robbers, who both stripped and assaulted him, and departed, leaving him half dead.

31 "By coincidence, a priest was going down by that road; but seeing him, he passed by on the other side. And in the same way, a Levite also, when he got to the place, looked upon him, and passed along. But a certain Samaritan, on a journey, who, on coming to where he was, and seeing

32 him, took pity, came to him and dressed the wounds, making use of oil and wine. Then seating him upon his own beast, he conveyed him to an inn, and took care of him. And as he was leaving, on the following day, he threw

33 down two denarii² for the landlord, and said, 'Attend to him; and whatever more you spend, I will repay you upon my return.' Which, therefore, of these three, do you think, proved a neighbour to him who fell among the robbers?"

37 "He that pitied him," was his reply. Jesus then told him, "Go you, and do the same."

Martha and Mary.

38 Once when they were travelling, He entered a village, where a woman

named Martha received Him into her house. And with her she had a³⁹ sister named Mary, who, however, seated herself at the feet of Jesus, listening to His discourse. But Martha,⁴⁰ distracted about the preparations for the table, entered hurriedly, exclaiming, "Does it not trouble you, Sir, that my sister leaves me to serve alone? Order her to come and help me."

"Martha, Martha," the Master⁴¹ answered, "you are anxious and worried about many things; but one⁴² only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her."

How to Pray.

Once when He was in a private¹¹ spot, praying, one of His disciples, as He paused, said to Him, "Master, teach us to pray, as John also taught his disciples."

In reply, He said: "When you² pray, say,

The Lord's Prayer.

"Father Your Name must be being hallowed;

"Your Kingdom must be being restored;

"Give to us every day our to-morrow's bread;

"And remove from us our sins, for we remove them from all who offend us; for You would not lead us into temptation, but deliver us from its evil."¹

He then said to them: "Who³ among you, if he had a friend, and, going to him at midnight, were to say, 'Friend, lend me three loaves; for a friend of mine has just arrived from a journey, and I have nothing to place before him.' Would he not reply to you from within?—'Do not disturb me: the door is now fastened, and my family, as well as myself, are in bed; I cannot get up to give it to you.' I tell you that although he⁸ will not get up to oblige him because of friendship, yet, at last, because of his persistence, he will get up and give him as much as he needs. And⁹ to you I also say, Ask, and it shall be given to you; search, and you shall find; knock, and it shall be opened to you. For every asker receives; and every searcher finds; while to the one who knocks, it shall be opened. And is there a father¹¹ among you, who, if his son asks

¹ Deut. vi. 4, 5; Lev. xix. 18.

² About five shillings' value.

¹ See note on Matt. vi. 10.

bread, will hand him a stone? or if he asks for a fish, would give him a serpent instead? or, asking for an egg, would he hand him a scorpion? If you, therefore, who are subject to wickedness, know how to give good gifts to your children, how much rather will your Father from heaven give good gifts to those who ask Him!"

A Warning against Dissension.

When He was expelling a demon from one who was dumb, it resulted that when the demon had departed, the dumb man spoke; and the crowd were astonished. But some of them said, "He casts out demons by the help of Beelzebub, the prince of the demons." Others, in order to test, demanded a sign out of Heaven from Him. But He, knowing their machinations, said to them:

"Every kingdom divided against itself is desolated; and house divided against house, falls. If, then, Satan is divided against himself, how can his kingdom be strengthened? Yet you assert that I expel demons through the help of Beelzebub. But if I by Beelzebub expel the demons, by whose power do your own sons expel them? By this they shall be your judges. If I, however, by a Divine finger, expel the demons, then, indeed, the Kingdom of God has anticipated you. When the strong, fully-armed, guards his own castle, his possessions are in peace; but when one more powerful than himself advances, and conquers him, he despoils him of the whole of the armament upon which he depended, and shares the plunder. Whoever is not upon My side is against Me; and whoever does not collect for Me, scatters.

"When the foul spirit goes out of the man, he wanders through waterless places in search of rest; but, finding none, he says, 'I will return to my house, out of which I came.' And upon his return, should he find it swept up and decorated, he then goes and takes seven other spirits more wicked than himself; and, entering, they live there; so the last condition of that man is worse than the first."

The More Excellent Blessing.

While He was speaking in this way, it happened that a woman in the crowd, raising her voice, exclaimed,

"Happy is the womb which gave You birth, and the breast at which You sucked!"

"Much more," He replied, "are they blest who listen to the message of God, and obey it."

Jonah and the Queen of the South as Examples.

And when the crowd were densely collecting around Him, He began to say:

"This generation is depraved—it seeks for a sign; and no sign will be granted to it, except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this race. The Queen of the South shall rise against the men of this generation in the Judgment, and shall condemn them; for she came from the extremities of the earth to listen to the philosophy of Solomon; and yet a greater than Solomon is here! Men from Nineveh shall stand up in the Judgment against this race, and shall convict it; because they were converted by the preaching of Jonah: and now a greater than Jonah is here!

Inward Illumination.

"No one having lit a lamp places it in a cellar, nor underneath the corn-measure; but upon the lamp-stand, so that those entering the house may see the light. The eye is the lamp of the body: when your eye is in good condition, your whole body also is enlightened; but when it is diseased, then your body is darkened. Take care, therefore, lest the light which is in yourself should be darkness. If, then, your whole body is light, having no part dark, all will be light; just as you are illuminated by the bright shining of the lamp."

Pharisaism Exposed.

While He was speaking, a Pharisee asked Him to breakfast with him. So He went in, and reclined. The Pharisee, seeing it, however, was surprised that before the breakfast He had not first bathed.

Jesus, however, said to him:

"Now you Pharisees cleanse the outside of the cup and plate, but your own inside is full of avarice and wickedness. You fools! did not the Maker of the outside make the inside as well? Exchange, however, the

contents for kindness, and all will be pure for you.

- 42 "But woe to you, Pharisees! for you tithe mint, rue, and all herbs, and yet neglect justice and the love of God. These, however, you ought to have done; while, at the same time, not neglecting the others. Woe to you, Pharisees! because you love the front seats in the synagogues, and salutes in the markets. Woe to you! because you are like hidden tombs, over which men walk unknowingly."

The Iniquitous Lawyers.

- 45 But one of the lawyers, speaking to Him, said, "Teacher, in saying this, You insult us as well."
- 46 "And especially woe to you, lawyers!" He replied; "for you load men with heavy burdens, while you never help the burdened with one of your fingers! Woe to you! because you build the monuments of the prophets, who were murdered by your own forefathers! So you are witnesses for, and acquiesce in, the doings of your forefathers; for they undoubtedly murdered them, and you erect their monuments. Because of this also the wisdom of God said, 'I will send among them prophets and apostles; and some of them they will murder and reject'; so that the blood of all the prophets shed from the foundation of the world shall be discovered with this generation—from the blood of Abel to the blood of Zacharia, who was murdered between the altar and the house; indeed I tell you, it will be discovered with this generation. Woe to you, lawyers! for you take away the key of knowledge; you do not enter yourselves, and those who would enter you prevent."
- 53 Consequently, when He went out from there, both the professors and the Pharisees began to bitterly contradict Him, and provoke Him to say more; endeavouring to entrap Him by word of mouth, so that they might lay an information against Him.

The Necessity of Sincerity.

- 12 During these proceedings, an immense crowd speedily collected, so that they trod upon one another; and He began to say to His disciples:
- "Guard yourselves from the ferment of the Pharisees, which is play-acting. But nothing is dressed up so that it cannot be stripped; nor concealed

so as not to become known. What-
ever therefore you have said in the darkness, will be listened to in the light; and what you whisper in the ears in the private chambers, will be proclaimed upon the housetops.

"And I further tell you, friends, 4 Do not dread those killing the body, and who after that have nothing worse to do. But I will warn you whom you 5 ought to dread: Dread the One, who after the killing, has power to throw you into hell; yes, I say, that is the One you have to dread! Are not five 6 sparrows sold for two assaris?¹ yet not one of them is unnoticed in the presence of God. More than that, 7 the very hairs of your head are all counted. Therefore do not be afraid; you exceed in value many sparrows.

"But I tell you, every one who may 8 declare for Me in the presence of men, the Son of Man will also declare for him in the presence of the angels of God. But whoever denies Me in 9 the presence of men, shall be denied in the presence of the angels of God. And any who shall express a thought 10 against the Son of Man, it can be forgiven him; but to him who libels the Holy Spirit, that cannot be forgiven.

"But when they drag you up before 11 the synagogues, and the superior courts, do not embitter yourselves as to how, or by what, you can defend yourselves, or what you can say; for 12 the Holy Spirit will teach you in that very hour what you ought to speak."

Selfishness Condemned.

One of the crowd now said to Him, 13 "Teacher, order my brother to share the property with me."

"Man," He replied, "who appointed Me to be a judge or an arbitrator between you?" And He further 15 said to them, "Look out, and guard yourselves against avarice; because a man's life is not derived from the superfluity of his possessions."

The Fool and his Wealth.

He then addressed a parable to 16 them, saying:

"The estate of a rich man was very productive; and he reflected with 17 himself, saying, 'What shall I do? for I have nowhere to store my crops.' Then he said, 'This is what I will do: 18 I will pull down my storehouses, and

¹ About threepence.

build larger; and there I will store all
 19 my produce, and all my goods. Then
 I will say to my life, 'Life! you
 have plenty of wealth stored up for
 many years to come; take your pleasure
 20 ; eat, drink, and be merry.'"
 "But God said to him, 'You fool!
 this very night your life will be demanded
 of you; and what then will
 21 your preparations be worth?' So it is
 with whoever hoards wealth for himself,
 if he is not rich toward God."

Lessons of Trustfulness in God.

22 He then said to His disciples:
 "Because of this, I tell you, Be
 not anxious about your life—'what
 you shall eat'; nor for the body—
 23 'what you shall be clothed with.' The
 life is more than the food, and the
 24 body than the clothing. Look at the
 ravens; they neither sow nor reap;
 there is no storehouse nor barn for
 them; yet God feeds them. How
 much you exceed the birds in value!
 25 "And who among you by fretting
 can add a single foot to his height?
 26 If you cannot therefore even do the
 least, why do you fret about the rest?
 27 "Observe the lilies, how they grow:
 they neither toil nor spin; yet I tell
 you that even Solomon in all his magnificence
 was never arrayed like one of
 28 them. If, then, the flower which exists
 to-day in the field and to-morrow
 may be thrown upon the fire, is thus
 adorned by God, how much more
 29 you—you of little faith! And you
 —inquire not what you can eat, or
 what you can drink, and be not
 30 agitated: for the heathen of the world
 hunt for all these; and your Father
 31 knows that you need them. Seek instead
 the Kingdom of God, and all
 32 these will be prepared for you. Do not
 be afraid, little flock; because it has
 pleased your Father to give to you the
 33 Kingdom. Sell your possessions, and
 give kind-heartedly; acquire for yourselves
 an exhaustible wealth, a treasure in-
 exhaustible in the heavens, where
 neither thief approaches, nor moth
 34 destroys. For where your treasure is,
 there your heart will also be."

Fidelity and Watchfulness.

35 "Stand with your waists belted,
 36 and your lamps alight; and make
 yourselves like men expecting their
 master when he may return from the
 wedding; so that when he comes and
 knocks, you can at once open for him.

Happy are those servants who are 37
 found by their master awaiting his
 coming; I tell you indeed, that he
 will gird himself, make them recline,
 and will himself wait upon them.
 And whether he returns at nine o'clock 38
 or at twelve o'clock, if he finds them
 ready on his coming, happy will these
 servants be!

"But this you can understand, that 39
 if the owner of the house had known
 at what hour the thief would come,
 he would have watched, and would
 not have permitted him to break into
 his house. Be you also ready; for it 40
 may be that the Son of Man will come
 at an unexpected moment."

Peter then said to Him, "Master, 41
 have You spoken this parable merely
 for us, or for all?"

The Master replied: 42
 "Who, indeed, is the faithful 42
 steward whom the master will appoint
 over his household, in order to serve
 out the proper food at the right time?
 Happy is that servant who, upon the 43
 arrival of his master, is found doing
 it. Most certainly, I tell you, He will 44
 appoint him over all his possessions.
 But if that servant should say in his 45
 heart, 'My master delays his return;'
 and should begin to maltreat the other
 men and women servants, and to eat,
 carouse, and become drunken; the 46
 master of that servant will come on a
 day when he will not be expected,
 and at an hour he cannot know, and
 will cut him off, and assign him a
 place with the faithless. And that 47
 servant who knew the will of his
 master, and has not prepared for, nor
 obeyed his instructions, shall be
 severely punished. But the one who 48
 knew it not, but has done what de-
 served correction, will be punished
 lightly. For to whom much has been
 entrusted, from him much will be
 required; and where much has been
 deposited with any one, they will demand
 more from him.

The Effect of the Mark of Christ.

"I came to throw fire upon the 49
 earth; and how I wish it were already
 kindled! But I have a baptism to be 50
 baptized with; and how oppressed I
 feel until it be effected!

"Do you imagine that I have come 51
 to give peace to the earth? Not at
 all; I tell you, on the contrary, con-
 52 tention. For from now there will be
 five contending in a single house;

three against two, and two against
53 three. Father will contend against
son, and son against father; mother
against daughter, and daughter against
mother; mother-in-law against her
daughter-in-law, and daughter-in-law
against her mother-in-law."

Premonitory Signs.

54 He then said to the crowd:
"When you see a cloud rising from
the west, you say at once, 'A shower
will come'; and so it does come.
55 And when the south wind blows, you
say that 'A hot wind is upon us';
56 and so it comes. You play-actors!
you know how to read the phenomena
of the earth and of the sky—then why
57 can you not read this period? But
why, from your own selves, do you
58 not judge correctly? so that while
you accompany your prosecutor to
the magistrate, you may use every
effort to be free of him; or fear he
should commit you to the judge, and
the judge hand you over to the jailor,
59 and the jailor in turn throw you into
prison? I tell you that you will not
get liberated from there until you have
repaid the very last fraction."

Pilate and the Galileans.

18 There arrived at that very moment
some who informed Him about the
Galileans, whose blood Pilate had
mixed with that of their sacrifices.
2 "Do you think," said Jesus in
reply to them, "that those Galileans
were the greatest sinners in all Galilee,
because they were subjected to such
3 usage? By no means, I tell you;
but unless you repent, you will all
be lost in the same way. Or those
4 Siloan fell, and killed them—do you
think that they were the greatest
sinners of all the inhabitants of
5 Jerusalem? Not at all; but unless you
change your minds, the whole of you
will be destroyed in the same way."

The Unfruitful Fig-Tree.

6 He also related this parable to them:
"There was a man who had a fig-
tree planted in his garden; and he
came looking for fruit upon it, but
7 found none. He then said to the
gardener, 'This is the third year I
have come looking for fruit upon this
fig-tree, and have found none; cut
it down: why should it exhaust the
8 ground?' 'Let it alone, sir, for one
year longer,' he answered him, 'until

I dig about it, and manure it: when, or
perhaps, it may produce fruit; but if
not, you can afterwards cut it down."

Suffering and Sabbatarianism.

While He was teaching in one of 10
the synagogues on the Sabbath, a 11
woman was present, who, for eighteen
years, was held fast by a spirit of
infirmity; and she was so bent, that
she could not at any time straighten
herself. But when Jesus saw her, He 12
called her, and said to her, "Woman,
you are freed from your weakness."
And, placing His hands upon her, she 13
was at once cured, and praised God.

The chief of the synagogue, mad 14
with rage because Jesus had performed
a cure on the Sabbath, exclaimed to
the people, "There are six days
during which work should be done;
come, therefore, on those days to be
cured, and not on the Day of Rest."

"You hypocrites!" the Master an- 15
swered; "does not each one of you
loose his ox or his ass from the stall,
on the Rest-Day, and lead it to drink?
And this woman, who is a daughter of 16
Abraham, whom his enemy has bound
for eighteen years, ought she not to be
loosed from this bond on the Day of
Rest?"

And when He said this, all His op- 17
ponents were ashamed; and the whole
assembly rejoiced on account of the
glorious deeds which were done by
Him.

The Kingdom of God Illustrated.

"To what is the Kingdom of God 18
like?" He now asked; "and to what
shall I compare it? It is like a grain of 19
mustard-seed, which a man took, and
sowed in his own garden; and, grow-
ing, it became a large shrub, under
the branches of which the birds of the
sky came and took shelter."

Again He said, "To what shall I 20
 liken the Kingdom of God? It is 21
like yeast, which a woman took, and
mixed in three measures of flour, until
the whole was fermented."

The Narrow Gateway.

He was travelling now through the 22
towns and villages, teaching, and
making His way towards Jerusalem,
when some one asked Him, "Master, 23
will only a few be saved?"

"Force yourselves through that 24
narrow gateway," He answered them;
"for many, I assure you, will en-
deavour to enter in, whose strength

25 will not be equal to it. When once the Master of the house has arisen, and locked the door, and you, standing outside, begin to knock at the door, and call out, 'Master, open for us!' He will answer you, 'I do not know where you come from!' Then you will begin to say, 'We have eaten and drunk in Your company, and You have taught in our streets.' But He will reply to you, 'I do not know where you come from; begone from Me, all you doers of iniquity.' There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, as well as all the prophets, admitted to the Kingdom of God, but yourselves excluded. And they shall come from the east, the west, the north, and the south, and recline in the Kingdom of God. For those last shall be first; and these first shall be last."

A Message to Herod Antipas.

31 At that time, some Pharisees approached Him, saying, "Go out, and depart from here! for Herod intends to murder You."
 32 He answered them, "Go and tell that vixen,¹ 'Look! I will expel demons and effect cures to-day and to-morrow, and on the third day I shall complete My work. I must travel, however, to-day and to-morrow, as well as the following day; because it cannot be expected that a prophet should be murdered outside Jerusalem!'"
 34 "O Jerusalem! Jerusalem! who murdered the prophets, and stoned those sent to you! how often have I longed to collect your children as a hen gathers her brood under her wings; but you would not! Alas! your house is now left to yourselves alone; for I tell you that you shall not see Me again until the time comes when you shall say, BLESS HIM WHO COMES IN THE NAME OF THE LORD!"²

The Pharisaic Plot.

14 It occurred on one occasion, when He entered the house of one of the rulers of the Pharisees on a Sabbath, that they were watching Him; and one man in His presence was suffering from dropsy. So Jesus, addressing the lawyers and Pharisees, asked,

¹ "Vixen," literal version of the Greek; not 'fox.'

² Isa. cxviii. 26.

"Is it allowable to cure on the Day of Rest?" But they kept silent. 4

So taking hold of the man, He cured him, and dismissed him. He now asked them, "Who among you, if his ass or his ox fall into a pit on the Day of Rest, would not at once get hold of it, and pull it out?" And 6 to this question they were unable to give Him a reply.

Admonition to Humility.

Then observing how the invited 7 guests were selecting for themselves the places of honour, He addressed a parable to them, saying:

"When you are invited by any one 8 to a wedding, you should not recline upon the places of honour; for fear one should be invited more distinguished than yourself, and the one 9 who issued the invitations should come to you, saying, 'Make way for this man.' In shame you would then retire to a lower position. When, 10 however, you are invited, take for yourself the lowest position; so that when the host makes his appearance, he may say to you, 'Friend, go up higher!' You will thus be distinguished in the presence of the 11 whole company. Because every one who exalts himself shall be humiliated; and whoever humbles himself shall be exalted."

God-like Generosity.

Then addressing His host, He said: 12
 "Whenever you provide a luncheon or a supper, do not invite merely your friends, your brothers, your relations, nor your rich neighbours; for fear they should also invite you in return, and thus reward you. But, on the 13 contrary, when you provide an entertainment, invite the poor, the crippled, the lame, the blind, and you will be 14 happy; because they have nothing with which to repay you. You will be repaid, however, at the resurrection of the just."

The Parable of the Great Supper.

One of the guests, on hearing 15 this, said to Him, "Happy will he be, however, who shall eat bread in the Kingdom of God!"

But to him He said: 16

"A man provided a great supper, and invited many; and he sent his 17 servant to inform the guests of the supper hour; 'Come then,' said he,

- 18 'when all will be ready.' But they all one by one began to make excuse. The first answered him, 'I have just bought a farm; and, of course, I must of necessity go and see it. Excuse me, I pray you.' Another said, 'I have bought five teams of bullocks; and I am going to examine them.
- 20 Excuse me, I pray you.' And another said, 'I have married a wife; and owing to this, I am unable to attend.'
- 21 "The servant accordingly returned, and reported this to his master.
- "Then the master of the house, being infuriated, said to his servant, 'Go out at once into the streets and lanes of the town, and bring in here the poor, the crippled, the lame, and the blind.'
- 22 The servant returning, said, 'What you ordered, sir, has been done; but still there is room to spare.'
- 23 "The master therefore said to his servant, 'Go out into the roads and by-paths, and persuade them to come in; so that my house may be filled.' For to you I declare that none of those who were invited shall taste of my supper."

Counting the Cost.

- 25 Once when great crowds were travelling with Him, He turned round to them, and said:
- 26 "Whoever comes to Me, and lessens not his regard for his own father, his mother, his wife, his children—yes, and his own life as well—he cannot be My disciple. And whoever will not carry his cross, and become My follower, cannot be My disciple.
- 28 "For who among you, wishing to build a castle, would not first sit down and calculate the cost; so as to ascertain whether he has enough for its completion? For fear that, after having laid the foundation, he should be unable to finish it; and all seeing it should begin to ridicule him, exclaiming, 'This fellow began to build, and could not finish.' Or again, what king, going to encounter another king in battle, does not first sit down and consult whether he can with ten thousand men attack the enemy who is advancing against him with twenty thousand? And if he cannot, he may, while the other is yet at a distance, send an embassy to sue for peace.
- 32 "Thus, therefore, every one of you who does not bid adieu to all

his possessions, cannot be My disciple. Salt is, however, good; but if ³⁴ the salt becomes saltless, with what can it be itself seasoned? Being ³⁵ useless both for the soil and the manure-heap, they throw it away. He who has ears with which to hear, let him listen."

The Lost Sheep.

And all the tax-farmers and the ¹⁶ sinners were drawing near to listen to Him; but the Pharisees and professors were grumbling loudly, saying, "This fellow admits sinners, and eats with them." He accordingly addressed ³ this parable to them:

"What man among you, possessing ⁴ a hundred sheep, and losing one of them, would not leave the ninety-nine in the pasture, and go in search of the lost one until he has found it? And ⁵ having found it, he places it with delight upon his own shoulders; and ⁶ arriving at home, he calls upon his friends and neighbours to share his joy, saying, 'Rejoice with me, for I have-found my lost sheep!' In the ⁷ same way, I tell you, there will be more gladness in heaven over a converted sinner than over ninety-nine righteous persons who have no need of conversion.

The Lost Drachma.

"Or again, what woman, possess- ⁸ ing ten drachmas,¹ if she should lose one, would not light a lamp, sweep up the house, and search carefully until she has found it? And having found ⁹ it, does she not assemble her friends and neighbours, saying?—'Rejoice with me, for I have found the coin which I lost!' Thus I tell you, joy ¹⁰ comes in the presence of the angels of God over a single converted sinner.

The Prodigal Son.

He then said: "There was a man ¹¹ who had two sons; and the younger ¹² of them said to his father, 'Father, let me have the portion of the property to which I am entitled.' And he divided the estate between them. Not many ¹³ days after, however, the younger son collected the whole, and went off to a distant country; and there he squandered his wealth in a life of debauchery. And when he had spent ¹⁴ all, the country was visited by a fearful

¹ Drachma, a Greek coin, equal in value to about a florin.

15 famine; and he began to starve. So having wandered away, he hired himself to one of the citizens of that country; who sent him upon his farm as a swineherd. And he longed to fill his stomach with the carob-pods, upon which the swine were feeding; but no one gave him any.

17 "At length, on coming to himself, he said: 'How many servants of my father have bread, aye, and more than enough, while here I am dying of hunger! I will arise, and go to my father, and will say to him, Father, I have sinned against heaven, and in your own presence. I am no longer fit to be recognised as your son; engage me as one of your servants.'

20 Arising then, he returned to his father, but while he was a still a long way off, his father saw him, and was filled with pity; and running to meet him, he fell upon his neck, and affectionately kissed him.

21 "'Father,' said the son, 'I have sinned against heaven, and in your own presence; I am no longer fit to be recognised as your son; engage me as one of your servants!'

22 "But his father said to his servants, 'Bring out the best robes and clothe him; and put a ring upon his finger, and get shoes for his feet; and bring the fat calf here, and sacrifice it, so that we may feast and be merry. For this man, my son, was dead, and he now lives again; he was lost, and is found.' They accordingly began to enjoy themselves.

25 "Now the elder son was on the farm; and coming near the house as he returned, he heard music and dancing. So he hailed one of the slaves, and asked, 'What does all this mean?' 'Your brother has returned,' was the answer; 'and the fat calf has been sacrificed by your father, because he has come back safely.' He therefore flew into a rage, and refused to go in. His father, however, came out and implored him. But he, answering his father, said, 'Look here! I have slaved for you all these years, and never at any time have I disobeyed your orders; yet you have never so much as given me a kid, so that I might entertain my friends. But immediately on the return of this son of yours, who has squandered your estate with harlots, you have actually sacrificed the fat calf for him!'

31 "'Child,' he replied, 'you are

always with me, and all that I have is your own. It was but right that we should rejoice and be merry; because this brother of yours was dead, and he lives again; he was lost, and is found."

The Defrauding Steward.

He also told His disciples that 16 "There was once a rich man who had a steward, who was accused to him of embezzling his estate. So 2 having called him, he asked, 'What is this I hear about you? Render me an account of your management; for you shall no longer be my steward.'

"'Now what shall I do?' said the 3 steward to himself: 'for my master will take the stewardship from me. I am not strong enough to dig; I am ashamed to beg. I know what I will 4 do; so that when I am dismissed from my position, some may receive me into their houses.'

"Then inviting separately the whole 5 of his master's tenants, he asked the first, 'How much rent do you owe to my master?' 'A hundred baths¹ 6 of oil,' was his reply. 'Take your lease,' said the steward; 'sit down quickly, and write fifty.' He then 7 asked another, 'And how much is your rent?' 'A hundred kors² of wheat,' was his reply. 'Take your lease,' said the other, 'and write four-score.'

"And his master admired the ras- 8 cality of the steward, because he had acted reflectively; for the sons of this world are for their own generation more reflectively than the sons of the light.

"But I say to you make for your- 9 selves friends beyond the world of villainy, so that when it departs they may receive you into everlasting dwellings. The faithful in a very 10 little will also be the same in much; and whoever is unjust in little will also be unjust in much. It you are therefore dishonest with the 11 unstable wealth, who will entrust to you that which is real? And if you have 12 not been trustworthy in regard to what belongs to another, who will entrust you with anything for yourselves?

"No servant can serve two masters; 13 for either he will disregard the one, and cling to the other; or, he will respect the one, and despise the other.

¹ About 730 gallons.

² About 1200 bushels.

You cannot serve both God and mammon."

Address to Money-Worshippers.

- 14 The Pharisees, who were lovers of money, sneered at Him, however, when they heard all these remarks.
- 15 To them he said: 'As for you, you palm yourselves off as just in the presence of men; but God knows your hearts; for what is held up to human admiration is abhorred by God.
- 16 "You had the law and the prophets until the coming of John; from then the good news of the Kingdom of God has been preached, and all press
- 17 into it. It is easier, however, for the heaven and the earth to pass away, then for a single hairstroke of the law to be repealed.

The Rich Man and Lazarus.

- 19 "There was once a man who was rich, and arrayed himself in purple and fine linen, and who every day
- 20 lived in pleasure and luxury. And there was a beggar, named Lazarus, who, covered over with sores, was
- 21 laid before his gate; and he longed to be fed with the broken pieces which were thrown from the rich man's table; but, instead, the dogs came and licked his sores. By-and-by, however, the beggar died; and he was
- 22 conveyed by the angels to Abraham's bosom. The rich man also died, and
- 23 was buried. And, in the spirit land, being in torment, he looked up, and saw Abraham afar off, and Lazarus
- 24 in his bosom. And, shrieking out, he said, 'Father Abraham, have pity upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in torture in this flame!'
- 25 "'Child,' said Abraham, in reply, 'remember that you exhausted your pleasures during your lifetime; and Lazarus in the same way his sufferings; but now here he is comforted,
- 26 while you are agonized. Beside all this, a huge chasm lies between us and you; so that those who might

NOTE.—V. 18 has evidently been misplaced by some old copyist, for the subject of the address was against the sins of avarice and selfish luxury, and NOT upon the law of marriage.

- 18 [{"Every one dismissing his own wife and marrying another commits adultery; and any man marrying a woman who has been dismissed by her husband, commits adultery."}]

desire to go from here towards you cannot do so; neither can any come to us from where you are.'

"Then I beg of you, father,' replied the other, 'to send him to my father's house: for I have five brothers; that he may entreat them; so that they also may not come into this place of torment.'

"They have Moses and the prophets,' replied Abraham; 'let them listen to them.'

"Not so, father Abraham,' was his answer; 'but if some one would go to them from the dead, they would change their minds.'

"If they will not listen to Moses and the prophets,' was his reply, 'neither will they be persuaded even if one were to rise from among the dead.'"

Stumbling-Blocks.

He then said to His disciples: "It is impossible for stumbling-blocks to be avoided; but alas for him by means of whom they come!"

"Take care of yourselves. If your brother sins, remonstrate with him; and if he change his mind, forgive him. And even if he should sin against you seven times a day, and come again to you, saying, 'I mean to do better,' you must forgive him."

Urn and Gully.

The apostle then said to the Master, "Increase our faith!"

"If you possessed a faith like but a grain of mustard-seed," replied the Master, "you could say to this mulberry-tree, 'Be instantly up-rooted, and planted in the sea'; and it would obey you!"

"But who is there among you, having a servant ploughing or shepherding, would say to him on his return from the field?—'Come at once, and have your dinner.' On the contrary, will he not say?—'Get something ready for my dinner; also tidy yourself and wait upon me while I eat and drink; and after that you can yourself eat and drink.' Does he feel indebted to his servant for thus carrying out his instructions? I think not. In the same way, you, too, when you have discharged everything entrusted to you, should say, 'We are worthless servants, who have done what it was our duty to do.'"

1 For v. 2, c. xviii., sec. xviii. v. 17, in correcting an old transcriber's misplacement.—F. F.

The Ungrateful Tapers.

- 11 As He was journeying on the way to
 12 Jerusalem, He passed through the
 13 confines of Samaria and Galilee; and
 when about to enter one village, He
 14 was met by ten leprous men, who,
 standing at a distance, shouted with
 loud voices, "Jesus, Master, have
 pity upon us!"
- 14 When looking upon them, He said,
 "Go, show yourselves to the priests."
 And it came about that as they were
 going, they were cured.
- 15 And one of them, perceiving that he
 was cured, turned back, praising God
 16 with a loud voice; and, prostrating
 himself at the feet of Jesus, he re-
 turned Him thanks. This man was
 a Samaritan.
- 17 "Were not the ten cured?" asked
 Jesus; "but the nine, where are they?"
 18 Have none been found returning to
 thank God, except this foreigner?"
- 19 He then said to the man, "Arise and
 depart; your faith has saved you?"

Concerning the Kingdom.

- 20 Being now further questioned by the
 Pharisees respecting the time when
 the Kingdom of God would come, He
 told them in reply: "The Kingdom
 of God will not come in the way you
 21 imagine; neither can they say, 'Look
 here!' or 'There!'; for see! the King-
 dom of God exists within yourselves."

Premonitory Signs.

- 22 And to His disciples He said:
 "The time will come when you shall
 long to see one of the days of the Son
 of Man; and you shall not see it. And
 they shall shout to you, 'Look here!'
 23 'Look yonder!' Neither go, however,
 nor follow after; for just as the
 lightning flashes from the high heaven
 to the high heaven, so will the Son of
 25 Man be in His own day. But, in the
 first place, He has much to endure;
 yes, to be rejected, by this generation.
- 26 And, as it happened in the time of
 Noah, even so will it also be in the
 27 period of the Son of Man. They were
 eating, they were drinking, they were
 marrying, they were being betrothed,
 until the day arrived for Noah to enter
 the Ark; then the Deluge came, and
 28 destroyed them all. So likewise was it
 in the days of Lot: they were eating,
 they were drinking, they were buying,
 they were selling, they were planting,
 29 they were building; but when the day
 came for Lot to depart from Sodom,
 fire and brimstone rained from the

sky, and destroyed them all. So will
 30 it be upon the day in which the Son
 of Man is revealed. In that day, 31
 whoever may be upon the balcony,
 let him not descend into his house to
 clear out his furniture; and let not
 the one who is in the field return
 home. Remember Lot's wife!

"Whoever attempts to preserve his
 32 life shall lose it; but whoever does lose
 it shall preserve it. In that night, let
 34 Me tell you, there shall be two men in
 one bed; the one will be taken, and the
 other left. Two women will be grind-
 35 ing together; the one will be taken, and
 the other left. Two may be in the field;
 36 the one will be taken and the other
 left."

Then, in reply to Him, they asked, 37
 "Where, Master?"

"Where the carcass is," He an-
 38 swered them, "there too the vultures
 will be found assembled."

The Unjust Judge.

He also showed them, by means of a 18
 parable, that they ought to persist in
 prayer, without becoming weary.

"There was in a town," He said, 2
 "a judge, who neither feared God,
 nor respected man. And in the same 3
 town there was a widow, who kept
 coming to Him, pleading, 'Give me
 justice against my adversary.' He re- 4
 fused, however, for some time. But
 afterwards he argued thus with him-
 self: Although I neither fear God,
 nor care for man, yet, because this 5
 widow gives me trouble, I will grant
 her justice; for if I do not, she will
 distract me at last by her coming."

"Mark, now," said the Master, 6
 "what the unjust judge determined.
 And will not God grant justice to His 7
 chosen, who cry to Him day and
 night, and have pity upon them? He 8
 will, I tell you, grant them justice
 very quickly. When the Son of Man
 comes, however, will He find this
 faith upon the earth?"

**The Pharisee and the Tax-farmer
at Prayer.**

He then addressed this parable to 9
 some who were confident of their own
 righteousness, and despised the rest:
 10 "Two men went up to the temple
 to pray; the one a Pharisee, and the
 other a tax-farmer. The Pharisee, 11
 standing by himself, prayed thus:
 'O God, I thank Thee that I am not
 like the rest of mankind—greedy,
 unjust, profligate; nor even like this

- 12 tax-farmer. I fast twice a week; I
 13 tithe all that I possess! But the
 tax-farmer, standing at a distance,
 did not dare even to raise his eyes to
 heaven; but merely struck his breast,
 exclaiming, 'O God, be merciful to
 me, the sinner!'
- 14 "This man, I tell you, returned
 home more righteous than the other;
 for everyone exalting himself shall be
 humbled, but the one who humbles
 himself shall be exalted."

Jesus and Little Children.

- 15 And they were also bringing to Him
 their babes, in order that He might
 touch them; but the disciples on see-
 16 ing it, prevented them. But Jesus
 hailed them to Him, saying, "Allow
 the little children to come to Me, and
 hinder them not; for of such consists
 17 the Kingdom of God. I tell you in-
 deed, that if anyone does not accept
 the Kingdom of God like a little child,
 he can by no means enter it. It
 would be better for him to have an
 upper millstone fastened round his
 neck, and be flung into the sea, rather
 than that he should cause a single one
 of these little ones to fall."¹

The Barrier of Wealth.

- 18 One of the nobles then asked Him,
 "Beneficent Teacher, what shall I do
 in order to secure everlasting life?"
- 19 "Why do you call Me beneficent?"
 said Jesus in reply; "One alone is
 20 beneficent—God Himself. You know
 the commands: DO NOT COMMIT
 ADULTERY; DO NOT MURDER; DO
 NOT STEAL; DO NOT COMMIT PER-
 JURY; HONOUR YOUR FATHER AND
 YOUR MOTHER."²
- 21 "All these I have observed from my
 youth," was his answer.
- 22 Jesus, hearing this, said to him,
 "You are only deficient in one re-
 spect: sell all that you possess, and
 distribute to the poor; and you shall
 have wealth in heaven. Then return,
 and become My follower."
- 23 On hearing this, however, he be-
 came depressed; for he was exceed-
 24 ingly rich. And Jesus, observing him
 turning sad, remarked, "With what
 difficulty can those possessing wealth
 25 enter the Kingdom of God! It is
 easier, indeed, for a camel to pass
 through a needle's eye, than for a rich
 man to enter the Kingdom of God!"

¹ See note, p. 112. ² Exod. xx. 12-16.

"Who then can be saved?" asked 26
 the bystanders.

"The impossible with men," He 27
 replied, "is the possible with God."

"Why," observed Peter, "we have 28
 left everything, and followed You."

"I tell you indeed," was His reply, 29
 "there is not one who shall have for-
 saken home, or parents, or brothers,
 or wife, or children, on account of the
 Kingdom of God, who will not receive 30
 in return much more in the present
 time, and in the age to come everlast-
 ing life."

Jesus Foretells His Death and Resurrection.

Then conversing aside with the 31
 twelve, He said to them: "We are
 now going up to Jerusalem; and all
 that has been written through the
 prophets concerning the Son of Man
 will be accomplished. For He will 32
 be handed over to the heathen, and
 will be ridiculed, assaulted, spit upon;
 and having flogged, they will murder 33
 Him; but upon the third day He will
 rise again."

They understood nothing of this, 34
 however; for the thought was hidden
 from them, and they did not compre-
 hend its meaning.

The Blind Beggar.

As He was approaching Jericho, a 35
 blind man who sat at the roadside
 begging, on hearing the passing crowd, 36
 inquired what it meant. They accord- 37
 ingly told him that Jesus the Nazarene
 was passing by; upon which he at 38
 once shouted out, exclaiming, "Jesus,
 Son of David, pity me!"

And those going on before ordered 39
 him to keep silent; but he merely
 shouted out the louder, "Jesus, Son
 of David, pity me!"

Then Jesus, stopping, commanded 40
 the man to be brought to Him; and
 when he came near, He asked him,
 "What do you wish Me to do for you?" 41

"Master, was his reply, "that I
 may recover my eyesight!"

"Recover your eyesight," said 42
 Jesus to him; "your faith has saved
 you." And regaining his eyesight 43
 immediately, he followed Him, prais-
 ing God. And all the people, on
 seeing it, gave thanks to God.

Zacchæus, the Tax-farmer.

Then when He had entered and 19
 was passing through Jericho, a man, 2

- Zacchæus** by name, who was the chief tax-farmer, and was rich, endeavoured to see what sort of person Jesus was; but he could not for the crowd, because he was short of stature.
- Running ahead, however, he climbed a sycamore tree, in order that he might see Him when He passed by. When Jesus came to the spot, He looked up; and, seeing him, said, "Zacchæus, be quick and come down; for to-day I must stay at your house."
- He accordingly descended with all speed, and received Him with delight.
- On seeing it, however, they all grumbled, exclaiming, "Why, He is going to be entertained by a wicked man!"
- Zacchæus then presenting himself before the Master, said: "See, Sir, I give the half of my possessions to the poor; and if ever I have defrauded any one by means of false information, I will restore it fourfold."
- Jesus said to him: "Salvation has to-day come to this family; for this man is certainly a son of Abraham.
- For the Son of Man came to search out and save the lost."

Trustworthiness:

Parable of the Talents.

- As the people were attentive, He proceeded to relate a parable, because He neared Jerusalem, and they supposed that the Kingdom of God would immediately commence. He therefore said: "Once a nobleman went to a distant country, to procure for himself a kingdom, and then to return. So, calling ten of his own servants, he handed to them ten minahs,¹ and said to them, 'Carry on your business until I return.' His countrymen, however, hated him, and sent an embassy to follow him, saying, 'We will not have this fellow to reign over us.'
- "But, on his return, after having received the kingdom, he summoned before him those servants to whom he had entrusted the money, in order that he might ascertain what each had earned by trading. The first appeared, saying, 'Sir, your minah has earned ten minahs additional.'
- "'Well done, good servant,' was the reply, 'because you have been faithful with a very little, you shall have the governorship of ten towns.'
- "The second came, saying, 'Sir,

your minah has gained five minahs.' And to him also he said, 'You can be the governor of five towns.'

"And another came, saying, 'Here, sir, is your minah which I have kept wrapped up in a handkerchief; for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow.'

"He said to him: 'Out of your own mouth will I condemn you, you worthless servant. Let it be that I am a hard master, exacting what I did not give, and reaping what I did not sow; why then did you not place my money in a bank, so that upon my return I might have received it with interest? Take that minah from him,' he said to his attendants, 'and give it to the one who has the ten minahs.'

"'Why, he has ten minahs, sir,' was their reply.

"'I tell you,' replied he, 'that to all who possess shall be given; but from the one who possesses nothing, even what he holds shall be taken from him. Then, as to those enemies of mine, who did not want me to reign over them, bring them here and execute them in my presence.'"

The Triumphal Entry.

Having then said this, He journeyed on, going up to Jerusalem.

And when He approached Bethphage and Bethany, near the Mount called Olivet, He sent forward two of His disciples, saying, "Go to the opposite village; on entering which you will find a colt tied up, upon which no man has ever been seated; unfasten, and bring him here. And if any one asks you, 'Why do you unfasten him?' tell him, 'The Master has need of him.'"

The messengers accordingly went away, and found everything as He had told them. And as they were untying the colt, the owner asked them, "Why are you untying that colt?" "The Master has need of him," was their answer. So they brought him to Jesus; and, covering the colt with their cloaks, they placed Jesus upon its back. And as they went, they flung their garments upon the road.

Then, as they reached the descent of the Mount of Olivet, the whole crowd of disciples began to exult and praise God in loud acclaim for all the powers they had witnessed, saying,

¹ Equivalent to about £70.

"BLESS THE KING COMING IN THE NAME OF THE LORD;"¹

Peace from heaven,
And majesty in the heights!"

39 Some of the Pharisees, however, from the crowd said to Him, "Teacher, reprimand Your disciples."

40 "I tell you," was His reply, "that even if they were to be silent, the stones would shout out!"

41 Then, as He approached, seeing the city, He wept on account of it; exclaiming, "Oh that you had known, even at last, in this your day, what would bring you peace! But now it is hidden from your eyes; because the days shall come upon you, when your enemies shall rear a rampart about you, hem you in upon every side, and raze you to the ground, and your children within you; and they will not leave in you one stone upon another, because you would not recognise the time for your preservation."

Jesus Purifying the Temple.

45 Then entering the temple, He began to drive out the dealers, saying to them, "It is written, MY HOUSE IS A HOUSE OF PRAYER;² but you have made it a DEN OF THIEVES."³

47 And in the temple He continued to teach daily. The chief priests, professors, and leading men, however, sought to murder Him; but they could not find an opportunity of effecting it; because all the people hung upon Him with the greatest attention.

The Sceptics Purged.

20 One of those days, while He was teaching and evangelising the people in the temple, the chief priests and professors came to Him with the elders, and questioning Him, they asked, "Tell us by what kind of authority You act; and who gave You that authority?"

3 "I Myself will ask you one question," He said, in reply; "and you can answer Me: 'The baptism of John—was it from heaven, or from men?'"

5 They accordingly discussed privately among themselves, saying, "If we say 'from heaven,' He will ask, 'Why then did you not believe in him?'"
6 But if we should say, 'from men,'

all the people will stone us; for they are firmly convinced that John was a prophet." They accordingly replied⁷ that they did not know from where,

"Neither will I tell you," Jesus answered them, "by what authority I act."

Parable of the Vineyard.

He also began to relate this parable⁹ to the people: "There was once a man who planted a vineyard, let it out to farmers, and went abroad for a long time. At the proper season, he¹⁰ sent a servant to the tenants, so that they might pay him the rent of the vineyard; but the farmers flogged him, and sent him back with nothing. He then proceeded to send another¹¹ servant; and him they also flogged, assaulted him disgracefully, and sent him back with nothing. And a third¹² one being sent, they wounded him, and kicked him out!

"Then the owner of the vineyard,¹³ upon reflection, said, 'What shall I do? I will send my own dear son; perhaps, on seeing him, they will respect him.' But the tenants, seeing¹⁴ him, consulted among themselves, saying, 'This is the heir; come on, let us murder him, so that the estate may become our own.' Flinging him¹⁵ accordingly out of the vineyard, they murdered him!

"What therefore," He asked, "will the owner of the vineyard do to them?"

"He will come and execute those¹⁶ tenants, and will give the vineyard to others."

On hearing this, some said, "Never let it happen." But gazing fixedly¹⁷ at them, He said, "What then is this which is written?—

THE STONE WHICH THE BUILDERS REJECTED,
HAS BEEN CHOSEN FOR THE CHIEF KEYSTONE.¹

"Every one falling over that Stone¹⁸ will be bruised; but upon whoever it may fall, it will crush him to dust."

Plotting Frustrated.

The professors and the chief priests¹⁹ then attempted to seize Him at that very moment; for they perceived that He had related this parable against themselves, yet they dreaded the people.

Then plotting, they sent spies, who²⁰

¹ Psa. cxviii. 26. ² Isa. lvi. 7.

³ Jer. vii. 11.

¹ Psa. cxviii. 22.

personated themselves to be good men, so that they might entrap Him by His speech; with the object of handing Him over to the magistracy, and to the jurisdiction of the Governor.

21 They accordingly said to Him, "Teacher, we know that You speak and teach rightly, and You are not bound by appearances; and on the contrary, You teach the way of God in truth: 'Is it legal for us to pay tribute to the Emperor, or not?'"

23 But perceiving their rascality, He answered them, "Show me a denarius.¹ Whose portrait and motto has it?"

"Cæsar's," was their reply.

25 "Give then," He told them, "Cæsar's own property to Cæsar; and to God what belongs to God."

26 So they were not able to entrap Him by His speech in the presence of the people; and wondering at His answer, they were silent.

Discomfiture of the Sadducees.

27 Afterwards some of the Sadducees, who deny a resurrection, came to Him with the question: "Teacher, Moses wrote for us, that if a brother of any one dies, leaving a wife who may be childless, the brother surviving shall marry the widow, and procure issue for his brother.² Now there were seven brothers, the first of whom, having taken a wife, died childless. The second married the widow, and also died childless; the third married her, as likewise did the others; all the seven dying without leaving issue. Last of all, the woman also died. In the resurrection, therefore, to which of them will she belong? for she was married to all the seven."

34 "The children of this age marry and are married," said Jesus, in reply to them; "but those considered worthy to attain to that period, and share the resurrection from the dead, neither marry nor are given in marriage. For neither can they die again; because they are equal to the angels, and are sons of God, being sons by means of the resurrection. But that the dead are raised, even Moses reminded you at the bush, as he named the LORD, the God of Abraham, the God of Isaac, and the God of Jacob.³ He is not, however, a God

of the dead, but of the living; for they are all living with Him."

"Teacher, You have answered admirably!" exclaimed some of the professors. But none of them dared to question Him further.

David's Lord.

He then asked them, "How is it they say that the Messiah will be a Son of David? when David himself says in the Book of Psalms:

THE LORD SAID TO MY LORD,
BE SEATED AT MY RIGHT
UNTIL I MAKE YOUR ENEMIES A STOOL FOR YOUR FEET.¹

"David, therefore, calls Him 'Lord'; how then is He his son?"

Warning against Hypocrisy.

Then, when all the people were listening, He said to His disciples: "Guard yourselves from the professors, who like to march out in flowing robes, court recognition in the market-places; secure the principal seats in the synagogues, and the places of distinction at banquets; who devour the families of widows, and for a disguise offer up long prayers. Such will receive the severest punishment."

The Widow's Offering.

Looking round then, He saw the wealthy people throwing their gifts into the treasury; and He also observed one poor widow throwing in two lepta.³ And He remarked, "I tell you most certainly, that this poor widow has thrown in more than all. For all the others, out of their superfluity, have contributed to the gifts for God; but she, out of her poverty, has contributed all she had to live upon."

The Destruction of the Temple Foretold.

Now when some were speaking about the temple, remarking how it was adorned with beautiful stones, and consecrated gifts, He said: "You see these upon which you are gazing: the days will come in which there will not be left one stone upon another, which has not been thrown down."

"When, Teacher, will this be?" they then asked Him; "and what will be the sign of the accomplishment of these events?"

¹ Equivalent to about half-a-crown.

² Deut. xxv. 5.

³ Exod. xiii. 6.

¹ Psa. cx. i.

² About a halfpenny,

Signs of the End.

- 8 "Take care that you are not led into error," was His reply; "for many will come in My Name, declaring that 'I AM'; and that 'The crisis has approached': do not you however follow them. And when you hear of wars and insurrections, do not be terrified; for all these must come first: but the end is not immediately."
- 9
- 10 Continuing, He said: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in many places famines and plagues; as well as terrifying signs from heaven. But before all these, they will apprehend and persecute you, handing you over to the synagogues and prisons, dragging you before kings and governors, on account of My name. The result, however, will be as an evidence in your favour. Resolve in your hearts, therefore, not to premeditate a defence; for I will Myself give you eloquence and wisdom, which none of your opponents will be able to refute or withstand. You will, however, be betrayed by parents, brothers, relatives, and friends; while some among you will be murdered: and you will be universally hated because of My name. Not a hair of your heads, however, shall be lost. By your patience you shall preserve your lives.

The Destruction of Jerusalem.

- 20 "But when you shall see Jerusalem encompassed with armies, reflect that her desolation is near. Then let those in Judea take flight to the hills; let those within her make their escape; and let not those in the neighbourhood enter therein: because these will be the days of her punishment, when all the recorded denunciations will be accomplished.
- 21
- 22 "Alas to those with child, and to nursing mothers in those days! for there will be great distress upon the land, and fury against the people.
- 23 And they shall fall by the edge of the sword, and be led captive into every nation; while Jerusalem shall be trodden down by the heathen, until the times of the heathen are completed.
- 24
- 25 "And there shall be signs in the sun, and moon, and stars; and upon the earth nations in despair, as when

in terror of the roaring and raging sea: men expiring from fear, and apprehension of what is coming upon the world; for the powers of the heavens shall be shaken. And then shall they witness the Son of Man coming in a cloud, with transcendent power and majesty.

"But when these begin to appear, stand up and raise your heads; because your redemption then draws near.

The Sign of the Fig-Tree.

He now related this parable to them:

"Observe the fig-tree, and all the trees; when they first sprout, looking upon them, you yourselves know that the summer is approaching. In like manner you, too, when you witness these events, understand that the Kingdom of God is near. I tell you indeed, that this generation shall not pass away, until all will begin. The heavens and the earth may pass away; but My statements will not pass away. But take care of yourselves, for fear your hearts should be loaded with debauchery, and drunkenness, and business cares, and that day come swiftly upon you like a snare; for thus it will come upon all dwelling upon the face of the earth. Watch, therefore, at every season, offering prayer; so that you may be prepared to escape all the coming calamities, and take your stand in the presence of the Son of Man."

Closing Days of the Son of Man.

During the days He was teaching in the temple; and during the nights He went out and lodged in the hill known as Mount Olivet. And in the early morning, all the people rushed to the temple to listen to Him.

The Approaching Passover.

The festival of unfermented bread, known as the Passover, was now drawing near. And the chief priests and professors were seeking an opportunity to assassinate Him; but they were afraid of the people.

The Plot of Judas.

Satan then entered Judas, surnamed the Iscariot, who was numbered among the twelve. And he proceeded to converse with the chief priests and officers, as to how he could hand Him

5 over to them. And they were delighted, and bargained to give him 6 money. He accordingly consented, and awaited an opportunity to betray Him to them, away from the crowd.

Preparation for the Passover.

- 7 When the time arrived for the unfermented bread, when the Passover 8 ought to be offered, He sent Peter and John, saying, "Go and prepare the Passover for us, in order that we may eat it."
9 "Where do You wish us to prepare it?" they asked.
10 "When you enter the city," He told them, "a man carrying a pitcher of water will meet you; follow him into 11 the house which he enters. Then say to the master of the house, 'The Teacher says to you, Where is the 12 assembly-room, where I can eat the Passover with My disciples?' And he will show you a large upper chamber, furnished; make ready there."
13 So they went; and finding everything as He had told them, they prepared for the Passover.

Institution of the Lord's Supper.

- 14 And when the hour arrived, He reclined, and the twelve apostles were with Him. And He said to them: "I have longingly desired to eat this Passover with you before My 15 suffering; however, I tell you that I shall not eat of it, until it can be administered in the Kingdom of God."
16 Then taking the cup, and giving thanks, He said: "Take this, and 17 divide it among yourselves; for I tell you that I will not drink of the produce of the vine, until the Kingdom of God has come."
18 He then took the bread, and giving thanks, He broke it, and handed it to them, saying, "This is My body, 19 [[which is delivered up for you; do this in remembrance of Me." And He did the same also with the after-dinner cup, saying, "This Cup is a New Settlement in My blood, which is 20 poured out for your sakes.]] But nevertheless the hand of My betrayer 21 is with My own upon the table: for the Son of Man is indeed going away, as has been determined; but alas for that man by means of whom He is betrayed!"
22 They then began to inquire among themselves who it could be that was about to do this.

The Question of Precedency.

A warm discussion now took place 21 among them, as to which of them should be considered the greatest.

"The kings of the heathen," He 25 observed to them, "exercise dominion over them; and their oppressors are styled 'benefactors': but you must 26 not do so. On the contrary, let the greater among you become as the younger; and the chief like a servant. For who is the greater—the guest? 27 the servant? Is not the guest? but I am among you as a Servant. But you 28 are accompanying Me in My trials; and I will grant you a Kingdom, such as 29 My Father has granted to Me: so that 30 you may eat and drink at My table, in My Kingdom, and sit upon thrones, judging the twelve tribes of Israel."

Peter's Denial Predicted.

The Master then added, "Simon, 31 Simon, see, Satan has demanded you, to sift you like wheat; but I have made 32 supplication for you, that your faith may not fail. And when you have recovered yourself, strengthen your brothers."

"Master," was his reply, "I am 33 ready to go with You to prison—yes, even to death!"

"Let Me tell you, Peter," He said, 34 "the bugle¹ will not sound to-day, until you have thrice denied that you know Me."

Then He asked them, "When I 35 sent you without purse, bag, or shoes, did you want anything?"

"Nothing," was their reply.

He answered them, "But now, 36 whoever has a purse, let him take it, and likewise a bag; and he that has no sword, let him sell his cloak and buy one. For I tell you, that which 37 was written must be completed in Me: THAT HE WAS ALSO RANKED AMONG THE OUTLAWS;² for indeed, what has been written about Me will have fulfilment."

"Master, see!" said they, "there 38 are two swords here."

"That will do," was His reply.

The Agony of the Son of Man.

Then going out, He retired, according to His custom, to the Mount of

¹ The Roman bugle, called in Latin, "Gallus," i. e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

² Isa. liii. 12.

Olivet; and the disciples also followed Him.

- 40 When He arrived at the place, He said to them, "Pray, for fear trial should overtake you." And tearing Himself away from them, as far as a stone's throw, He knelt down, and
- 42 prayed; saying, "Father, if it be Your will, remove this cup from Me; yet not My will, but Yours be done!"
- 43 [[An angel from heaven then appeared to Him, strengthening Him.
- 44 And being in an agony of grief, He prayed all the more fervently; and the sweat fell from Him to the ground like drops of blood.]]
- 45 And rising up from His prayer, He came toward the disciples, and found them sleeping, overcome with grief;
- 46 and said to them, "Why do you sleep? rise up and pray, so that trial may not come upon you."

The Arrest.

- 47 While He was still speaking, a crowd made its appearance, headed by him who was called Judas, one of the twelve; and he came up to Jesus
- 48 to kiss Him. "Judas," exclaimed Jesus, "do you betray the Son of Man with a kiss?"
- 49 Now those about Him, foreseeing what would happen, asked Him, "Master, shall we strike with a
- 50 sword?" And one of them struck the servant of the High Priest, cutting off his right ear.
- 51 But Jesus, addressing him, said, "Here let the matter rest"; and, touching the ear, He cured it.
- 52 Jesus then asked those who came against Him from the chief priests, the officers of the temple-guard, and the elders, "Are you come out with swords and staves, as if you were in pursuit
- 53 of a robber? While I was daily with you in the temple, you did not attempt to arrest Me. But this hour, and that of the power of darkness, is yours."
- 54 Then arresting Him, they took Him to the house of the High Priest, Peter following at a distance. And when they had lit a fire in the middle of the court, and were standing around it, Peter seated himself among them.

Peter's Denial.

- 56 A maid-servant then noticing him sitting in the light, looked at him, remarking, "Why, this fellow was with Him!"

But he denied it, saying, "I do not 57 know Him, woman!"

A short time after, another saw him, 58 and said, "You, too, belong to them!"

"Man, I do not," was Peter's reply.

And about an hour afterwards, 59 another declared the same thing, saying, "By my oath, this fellow was also with Him; for he is a Galilean."

But Peter responded, "I do not 60 know, man, what you are talking about!" And immediately a bugle sounded while he was speaking.

Then the Master, turning round, 61 looked upon Peter; and Peter called to mind the word of his Master, how He had told him, "Before the bugle sounds you will have thrice denied Me." And, rushing out, he wept 62 bitterly.

The Derision of the Son of Man.

Now, those who had Jesus in charge 63 ridiculed and assaulted Him; and, 64 blindfolding Him, they struck Him in the face, and asked Him, saying, "Guess who it is that strikes You?" And many other insults they uttered 65 against Him.

The Judean Mock-Trial.

As soon as it was day, the represen- 66 tatives of the people, chief priests, and professors assembled; and they led Him into their senate, saying, "If 67 You are the Messiah, tell us."

"If I were to tell you," he answered 68 them, "you would not believe; and if I were to argue, you would neither discuss the matter nor discharge Me. From now, however, the Son of Man 69 will be seated at the right hand of the power of God."

"Are You the Son of God, then?" 70 they all exclaimed.

"You yourselves say that I am," He replied to them.

"What further need have we of 71 evidence?" they then shouted; "we ourselves have heard enough from His own mouth."

Before Pilate.

The whole assembly of them then 23 arose, and conducted Him before Pilate; where they began to accuse 2 Him, asserting, "We have found this fellow misleading the nation, and forbidding the payment of tribute to the emperor, asserting Himself to be an anointed king!"

- 3 Pilate then questioned Him, asking, "Are You the King of the Judeans?" "You say so," was His answer.
- 4 Pilate, then addressing the chief priests as well as the crowd, said, "I can find nothing criminal about this Man."
- 5 But they became more vehement, adding, "He raised sedition among the people by His teaching through the whole of Judea, from Galilee, where he started, even to this place."
- 6 The mention of Galilee then led Pilate to ask if the Man were a Galilean. And, learning that he belonged to the jurisdiction of Herod, he remanded Him to Herod, who was himself in Jerusalem at the time.
- 8 When Herod saw Jesus, he was exceeding glad; for he had for a long time been anxious to see Him, on account of what he had heard concerning Him; and he expected to see striking evidence come from Him.
- 9 He accordingly asked Him a great many questions; but He explained nothing to him.
- 10 The chief priests and the professors, however, accused Him savagely.
- 11 Then Herod despised Him, and with his guards ridiculed Him, and sent Him back to Pilate, wrapped in a splendid cloak. From that very day Pilate and Herod became friendly with one another; for before they had lived in enmity.
- 13 Pilate, then addressing the chief priests, the nobles, and the people, said to them, "You have brought this Man before me on a charge of disturbing the people. Yet, having examined Him in your presence, I can find no such crime in the man as you accuse Him of; neither, indeed, has Herod; for he has sent Him back to us; and even he has decided that nothing has been done by Him to deserve death. Therefore, having flogged Him, I shall discharge Him."¹
- 18 But they all yelled out in chorus, "Away with this fellow! and let Barabbas be liberated for us!" He was one who had been imprisoned for raising an insurrection in the city, and for murder.
- 20 Pilate, anxious to liberate Jesus,

¹ Some of the MSS. read ver. 17: "For it was necessary to liberate some one to them at every festival." The best critics, however, and earliest MSS., show it to be only an ancient editorial note.—F.F.

again expostulated; but they now yelled out, "Crucify! crucify Him!"

Speaking to them for the third time, he asked, "Why? what offence has this Man committed? I can find Him guilty of no capital offence; I will therefore flog Him, and discharge Him."

But they, uniting in a general roar, demanded that He should be crucified; and their voices prevailed. And Pilate chose to give way to their demand; so he released the man who had been imprisoned for riot and murder, whom they asked; but he handed Jesus over to their will.

The Daughters of Jerusalem.

And as they led Him away, they seized Simon, of Cyrene, who was coming in from the country; and laying upon him the cross, they made him carry it behind Jesus.

And a large crowd of the people followed Him, including women, who were beating their breasts, and lamenting Him. Jesus, however, turning towards them, said, "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your children. For now the days are coming, during which they shall say, 'Happy are the barren, happy the childless, and happy those who have never nursed.' Then they will begin to say to the mountains, 'Fall upon us'; and to the hills, 'Bury us';¹ because if they do this with the green tree, what must happen to the rotten one?"

And two others, who were criminals, were also led with Him for execution.

The Crucifixion.

And when they arrived at a spot known as Calvary (that is, Skull-cap), they there crucified Him; one of the criminals being on the right, and the other on the left. And Jesus prayed, "Father, forgive them; for they know not what they do."

And casting lots, they divided His clothing among them.² And the people stood round as spectators; but they jeered, and the nobles also, exclaiming, "He saved others; let Him save Himself, if this fellow is the Messiah, the chosen One of God!"

The soldiers also ridiculed Him, coming and offering Him sour wine, and saying, "If You are the Judean King, save Yourself!"

¹ Hos. x. 8.

² Psa. cxvii. 18.

38 There was also an inscription placed over Him in the Greek, Latin, and Hebrew languages: THIS IS THE KING OF THE JUDEANS.

39 One of the criminals suspended also abused Him, saying, "Are You not the Messiah? Save Yourself and us!"

40 But the other reproached him, saying, "Should you not fear God, seeing you are yourself in the same punishment? And we indeed rightly: for we justly receive it for what we have done; but this Man has done nothing wrong." Then he said: "Jesus, remember me when You come into Your Kingdom."

43 When He replied to him: "I tell you truly, To-day you shall be with Me in Paradise."

The First Words of the Son of Man.

44 It was now about midday, and darkness enveloped the whole land until about three o'clock in the afternoon from the sun being obscured; and the curtain of the temple was torn in two. Then crying with a loud voice, Jesus said, "Father, into Your hands I resign My spirit"; having said which, He expired.

17 Then the captain seeing the event, praised God, exclaiming, "This was undoubtedly an innocent Man."

48 And all the crowds that collected to witness this spectacle, on seeing what had taken place, returned home, beating their breasts. But all His friends stood at a distance from Him; and the women who followed Him from Galilee saw these things.

The Entombment.

50 And a man named Joseph, of the Judean town of Arimathæa—a benevolent and just man, and a member of the senate, who had not concurred in the determination and crime of the others—who was himself also expecting the Kingdom of God, proceeded to Pilate, and asked for the body of Jesus. And taking it down, he wrapt it in linen, and placed it in a rock-hewn tomb, in which none had as yet been buried. That was a Preparation-day, and a Sabbath was approaching. And the women who had accompanied Him from Galilee having followed, observed the tomb, and how the body was placed. And returning, they prepared aromatics and myrrhs; but they rested upon

the actual Sabbath, in accordance with the command.

But at day-break upon the first day 24 following the Sabbaths, they proceeded to the tomb, carrying the aromatics which they had prepared.

The Resurrection of the Lord Jesus.

They found, however, the stone 2 rolled away from the tomb; but, 3 having entered, they did not find the body of the Lord Jesus. Now while 4 they were searching about for it, suddenly two men stood near them in robes of dazzling brightness. And in 5 their terror they bent their faces to the ground; but the others asked them, "Why are you searching for the living among the dead? He is not here, 6 but is risen; recollect what He told you while He was still in Galilee, saying, 'The Son of Man must be 7 delivered over to the hands of wicked men, and be crucified, and rise again the third day.'"

They then remembered His state- 8 ment; and returning, they reported all 9 this to the eleven, as well as to all the others. It was Mary the Magdalene, 10 Joanna, Mary the mother of James, and the other women, together with their friends, who reported this to the apostles. But the statements appeared 11 to them to be nonsense; and they disregarded them. Peter, however, 12 jumping up, ran to the tomb; and, stooping down, he saw the winding sheet lying there alone. He accordingly returned home, musing in astonishment respecting what had taken place.

The Journey to Emmaus.

Now that very day two of them 13 were going to a village, named Emmaus, a distance of seven miles from Jerusalem. And they conversed 14 between themselves about all these occurrences. While they were con- 15 versing and discussing the matter, however, Jesus Himself approached, and proceeded with them. But their 16 eyes were held, so that they were prevented from recognising Him. And He asked them, "What are these 17 ideas which you throw out to each other as you walk along?" So they 18 stood still, gloomily.

Then one named Cleophas asked Him in reply, "Are You the only resident of Jerusalem who does not

know the events in it during these last few days?"

19 "What events?" He then asked them.

"Why, those concerning Jesus of Nazareth," was their reply; "He was a Prophet, powerful in act and word in the presence of God, and all the people; but the chief priests and nobles delivered Him to a sentence of death, and they have crucified Him. We had hoped, however, that He was coming to deliver Israel. But in addition to all this, to-day being the third since these events occurred, some women of our company have much surprised us; for having gone at day-break to the tomb, and not finding the body, they came and told us that they had seen a vision of angels, who said that He lives. So some of those with us proceeded to the tomb, and found it just as the women had stated; but they did not see Him."

25 "How senseless and slow your hearts are to believe all that the prophets have spoken," He remarked to them. "Ought not the Messiah to have suffered in this way, and taken possession of His majesty?" Beginning then with Moses, and going through all the prophets, he explained to them everything in the sacred writings which referred to Himself.

The Lord Jesus at Emmaus.

28 Arriving then at the village to which they were going, He made as if He would go further; but they pressed Him, saying, "Stay with us; for it is near evening, and the day declines." He accordingly went in to stay with them, and as they were reclining together at the table, He took the loaf, and He blessed and broke it, distributing it to them. Their eyes were then opened, and they recognised Him; but He withdrew from their presence.

32 And they said to one another, "Was not our heart burning within us while He spoke to us in the road, and explained the Scriptures to us?" 33 They then arose at once; and returning to Jerusalem, they there found the eleven assembled, with those who had reported that "The Master had risen indeed, and had appeared to Simon." 35 Then they themselves recounted what had occurred upon the road, and

how He had been known to them in breaking the bread.

The Manifestation of the Lord Jesus to the Apostles.

While they were discoursing in this way, Jesus Himself stood among them, and said, "Peace to you!" But they were surprised and terror-stricken, imagining that they were gazing upon a spirit.

"Why are you startled?" He asked them; "and for what reason do doubts arise in your hearts? Look at My hands and My feet; it is Myself: touch Me, and see; for a spirit has not flesh and bones, such as you perceive I possess." So saying, He showed them His hands and His feet. But while they still disbelieved from delight and astonishment, He asked them, "Have you anything eatable here?" They accordingly gave Him a piece of baked fish; and taking it, He ate it in their presence.

He then said to them, "Those were facts which I told you while I was with you: how all that is written concerning Me in the law of Moses, the prophets, and the psalms, must of necessity be fulfilled."

He then opened their minds, to enable them to understand the Scriptures; saying to them, "Thus it was written, that the Messiah must suffer, and rise again from the dead the third day; and that a change of mind, with pardon of sins, be proclaimed to all the heathen, beginning at Jerusalem. You are witnesses of these events. And remember that I will send the promise of My Father; but stay in the city until you are endowed with power from on high."

The Ascension.

He then led them out as far as Bethany; and raising His hands, He blessed them. And while He was blessing them, He was removed from them, being conveyed to heaven.

Then, having paid Him homage, they returned to Jerusalem with intense delight; and were continually in the temple praising God.

2 The Genealogy of Jesus.

[[Now Jesus Himself was about thirty years of age on beginning His work], being (as He was regarded) a

1 John xx. 22.

2 See Luke iii. 23.

24 son of Joseph, of Heli, of Matthat, of
 Levi, of Melchi, of Janna, of Joseph,
 25 of Mattathias, of Amos, of Nahum, of
 26 Esli, of Naggai, of Maath, of Matta-
 thias, of Semein, of Josech, of Joda,
 27 of Joanan, of Rhesa, of Zerubbabel,
 28 of Salathiel, of Neri, of Melchi, of
 Addi, of Cosam, of Elmadam, of Er,
 29 of Jesus, of Eliezer, of Jorim, of
 30 Matthat, of Levi, of Simeon, of Juda,
 31 of Joseph, of Jonam, of Eliakim, of
 Melea, of Menna, of Mattatha, of
 32 Nathan, of David, of Jesse, of Obed,
 33 of Boaz, of Salmon, of Naasson, of
 Aminadab, of Arni, of Hezron, of
 34 Pharez, of Judah, of Jacob, of Isaac,
 35 of Abraham, of Terah, of Nahor, of
 Serug, of Raga, of Peleg, of Eber,

of Salah, of Cainan, of Arphaxad, 36
 of Shem, of Noah, of Lamech, of 37
 Methuselah, of Enoch, of Jared, of
 Mahalaleel, of Cainan, of Enos, of 38
 Seth, of Adam, of God.]]

1 NOTE.—I remove the Genealogy, vvs. 23—
 38 of ch. iii., and place it at the end of this
 Gospel for the following reason: It is quite
 irreconcilable with the one of Joseph given by
 St. Matthew, which is capable of verification
 from the records of the Old Testament, while
 this interpolated one in St. Luke's Gospel
 cannot be so. It also breaks the continuity
 of the Text, in a manner that so accomplished
 a writer as that Evangelist would never have
 done. I am, therefore, perfectly satisfied that
 it is merely a note of some early editor, and
 never formed part of St. Luke's Gospel.—F. F.

ACTS OF THE APOSTLES.

Introduction.

1 **T**HE above narrative I compiled,
 Theophilus, concerning every-
 thing that Jesus began to do and
 2 teach, from the beginning until the day
 when, having equipped the apostles
 whom He had selected with Holy
 3 Spirit, He ascended: to whom He
 also presented Himself alive, with
 many proofs, after His suffering; ap-
 pearing to them during forty days,
 and speaking regarding the welfare of
 4 the Kingdom of God. And, being in
 their company, He enjoined them
 "not to remove from Jerusalem; but
 await the promise of the Father, con-
 cerning which you heard from Me.
 5 Because John indeed baptized with
 water; but you shall be baptized with
 Holy Spirit not many days from now."
 6 When they were together, however,
 they asked Him: "Master, will You
 at this time restore the kingdom to
 Israel?"
 7 "It is not for you," He answered
 them, "to know times or periods
 which the Father has reserved at His
 8 own absolute disposal. But you shall
 receive power from the Holy Spirit
 coming upon you; and you shall be
 My witnesses in Jerusalem, in all
 Judea and Samaria, and to the bounds
 of the earth."

The Ascension.

9 And saying this, even while they
 were looking, He ascended; and a

cloud carried Him up from their view.

And as they were gazing intently into
 the heaven at His departure, two men
 in white robes suddenly stood beside
 them; who also said: "Men of Gali-
 11 lee, why do you stand gazing up into
 heaven? This Jesus, Who has as-
 cended from you to the heaven, will
 even return in the same way as you
 have seen Him depart to the heaven."

They then returned to Jerusalem 12
 from the Mount called Olivet, which
 is near Jerusalem, a Sabbath day's
 journey. And when they had entered 13
 it, they ascended to the upper cham-
 ber, where they were staying; that is,
 Peter and John, James and Andrew,
 Philip and Thomas, Bartholomew and
 Matthew, James of Alphaeus and
 Simon the Zealous, and Judas of
 James. All these were waiting in 14
 full union in prayer together, with
 women, and Mary the mother of
 Jesus, and with His brothers.

Choosing a Successor to Judas.

On such an occasion, Peter standing 15
 up among the brethren (who included
 about one hundred and twenty
 names), said:

"Men, brothers! it was necessary 16
 that the Scripture should be fulfilled,
 which the Holy Spirit dictated through
 the mouth of David, concerning Judas,
 who became the guide to those who
 arrested Jesus; because he was enu- 17
 merated with us, and obtained a share
 in this service."

18 (He bought a farm, however, with the wages of that wickedness; and, falling there, face downwards, the body burst, and the whole of his viscera fell out. And this was known to all the inhabitants of Jerusalem; so that in their own language the farm was named, "Aceldama," that is, "Blood-Farm." For it is recorded in the book of Psalms:

LET HIS HOUSE BE DESERTED,
AND LET NONE BECOME ITS OCCUPANT;¹

and,

LET ANOTHER TAKE HIS OFFICE.²)

21 * It is therefore necessary that one of those men who have been included in our company during the whole of the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day in which He was taken up from us, should be one of those who will be a witness with us of His resurrection."

23 They accordingly chose two, Joseph, surnamed Barsabas, who was also called Justus, and Matthias. And, praying, they said: "Lord, You Knower of all hearts, indicate which one of these two You have chosen to receive the position of this ministry and apostleship, from which Judas went astray, so as to sink to his proper position." They then gave them their votes; and the vote fell on Matthias. He was accordingly elected to work with the eleven apostles.

Pentecost: The Holy Spirit.

2 During the celebration of the day of Pentecost, they were all harmoniously assembled in one place; when, suddenly, a sound was heard from the sky, similar to that of a very violent tempest-blast, filling the whole house in which they were seated.

3 And they saw distributed to themselves fiery tongues, which settled upon every one of them. And they were all filled with Holy Spirit; and began to speak in foreign languages, as the Spirit endowed them with clear expression.

5 There were then staying in Jerusalem devout Jews from every nation under heaven. And when this sound was heard, the crowd collected and were astonished, because each one heard them speaking his own peculiar dialect. And they were delighted, and wondered, saying, "Why, are not

all these speakers Galileans? How, 8 then, do we each hear our own peculiar dialect in which we were born? Parthians, Medes, Elamites, 9 the inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, 10 and the neighbourhood of Libya about Cyrene, as well as Roman visitors, both Jews and converts, Cretans and Arabs, we hear them 11 speaking in our own languages the marvellous acts of God." So they 12 were all enraptured and puzzled, asking one another: "What can this mean?" Others, however, scoffingly 13 declared: "They are simply drunk with sweet wine."

Peter's Discourse.

Peter, however, standing up with 14 the eleven, raised his voice and spoke out to them as follows:

"Judeans, and all men residing in Jerusalem, let this be known to you, and mark my assertions; for these 15 are not drunkards, as you imagine, seeing it is now but nine o'clock in the morning. But, on the contrary, this is what was said through the 16 prophet Joel:

AND IT SHALL BE IN THE LATTER 17
DAYS, GOD SAYS,

I WILL POUR OUT MY SPIRIT UPON
ALL FLESH;

AND YOUR SONS AND YOUR
DAUGHTERS WILL PREACH,

AND YOUR YOUTHS WILL SEE
VISIONS;

AND YOUR OLD MEN SHALL DREAM
DREAMS.

YES, INDEED, UPON MY SONS AND 18
DAUGHTERS IN THOSE DAYS

WILL I POUR OUT FROM MY
SPIRIT; AND THEY SHALL PROCLAIM IT.

AND I WILL SEND MARVELS FROM 19
THE SKY ABOVE,

AND SIGNS FROM THE EARTH BELOW;

BLOOD, AND FIRE, AND SMOKING
VAPOUR.

THE SUN SHALL BE TRANSFORMED 20
TO DARKNESS,

AND THE MOON TO BLOOD,
BEFORE THE COMING OF THE DAY
OF THE LORD,

THAT GREAT AND DAZZLING DAY;
AND THEN ALL CALLING ON THE 21

NAME OF THE LORD SHALL BE
SAVED.¹

¹ Psa. lxxix. 25.

² Psa. clix. 8.

¹ Joel ii. 28-32.

- 22 "Men of Israel! listen to these statements: Jesus the Nazarene, a Man pointed out as from God by powers, and wonders, and signs, which God did through Him amongst you, 23 as you yourselves know; having betrayed, you murdered Him by crucifixion through lawless hands, in accordance with the settled purpose and foreknowledge of God. God, 24 however, has raised Him up, having liberated from the grip of Death; because it was not possible that He should be mastered by him. For David said concerning Him:
- I HAVE AT ALL TIMES SEEN THE LORD IN MY PRESENCE;
FOR HE IS UPON MY RIGHT, SO THAT I MAY NOT STUMBLE;
- 26 MY HEART THEREFORE REJOICED, AND MY TONGUE EXULTED.
MY BODY, MOREOVER, RESTED IN HOPE;
- 27 BECAUSE YOU WILL NOT LEAVE MY SOUL IN THE LAND OF SPIRITS,
NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.
- 28 YOU HAVE INSTRUCTED ME IN THE PATHS OF LIFE;
YOU HAVE ENRAPTURED ME WITH YOUR OWN PRESENCE.¹
- 29 "Men, brothers! it is necessary to speak to you with freedom about the patriarch David; because he died, and was buried, and his tomb is among us until the present time. Being, however, a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his body One 30 should be seated upon his throne, he, foreseeing, spoke concerning the resurrection of the Messiah, that He was neither left in the land of spirits, nor did His body see corruption.
- 32 "God has raised Him, Jesus, of which we all are witnesses. Having also been exalted to the right hand of God, and having received the promised Holy Spirit from the Father, He has conferred this, which you now see and hear. For David has not ascended into the heavens; but he himself says:
- THE LORD SAID TO MY LORD,
BE SEATED AT MY RIGHT,
UNTIL I MAKE YOUR ENEMIES
A FOOTSTOOL FOR YOUR FEET.²
- 35 "Let the whole house of Israel therefore know most certainly, that

God has made this Jesus, Whom you crucified, both Lord and Messiah."

The Effect of the Discourse.

Now on hearing it, they were stung 37 to the heart, and said to Peter and the rest of the apostles, "Men, brothers, what shall we do?"

But Peter said to them: "Change 38 your minds and be baptized, every one of you, in the Name of Jesus Christ, for a release from your sins; and you shall receive the gift of the Holy Spirit. Because the promise is for you, and for your children, and to all afar off, whoever the Lord our God may call." And with many other reasons he persuaded, bore witness, and comforted them, saying: "Save yourselves from this perverse generation!"

Then those who accepted his statement were baptized; and that very day there were added about three thousand souls. And they attended 42 to the teaching of the apostles, and to the fellowship; to the breaking of the bread; and to the prayers.

Dread then took possession of every 43 soul, numerous wonders and signs being performed by means of the apostles. And all the believers were 44 united, and formed an organized community; and selling their estates and 45 possessions, they distributed to all, according to the needs of each. And 46 they assembled daily in harmony in the temple, taking, however, their meals at home; partaking of their food with gladness, combined with humility of heart; praising God, and enjoying 47 the respect of all the people. And the Lord united to them daily those who were for salvation.

Cure of a Lame Man.

Once Peter and John were going up 3 to the temple at the hour of prayer, three o'clock in the afternoon. And 2 a man, who had been lame from his birth, used to be carried, and placed daily at the door of the temple, called Beautiful, to ask charity from those who entered the temple; who seeing 3 Peter and John about to go into the temple, asked them to give him something. But Peter, with John, looking 4 intently upon him, said: "Look at us."

He accordingly paid attention to 5 them, expecting to receive something from them.

Peter, however, said, "Of silver and 6 gold I possess none; but what I have,

¹ *Psa. xvi. 8-11.*

² *Psa. cx. 1.*

7 that I will give you: in the Name of
 Jesus Christ of Nazareth, walk!" And
 seizing him by the right hand, he lifted
 him up; and his feet and legs were at
 once strengthened.

8 And rising up, he staggered, and
 began to walk; and entered the temple
 with them, walking, leaping, and prais-
 ing God.

9 And all the people saw him walking
 10 and praising God; and they recognised
 him to be the same person who had
 been accustomed to sit begging at the
 Beautiful Gate of the temple; and
 they were filled with astonishment
 mingled with ecstasy over what had
 happened to him.

Peter's Address to the People.

11 And while he kept fast hold of
 Peter and John, all the people, being
 greatly astonished, ran towards them
 in the portico known as Solomon's.
 12 Then Peter, seeing this, thus addressed
 the people:

"Men of Israel: Why are you sur-
 prised at this? or why do you stare at
 us, as if by our own individual power,
 or active piety, we had enabled this
 man to walk?"

13 "The God of Abraham, of Isaac, and
 of Jacob, the God of our forefathers,
 has magnified His Child Jesus; Whom,
 however, you betrayed and rejected in
 the presence of Pilate, when he had
 14 decided to discharge Him. But you
 refused the Pure and Righteous, and
 demanded a man, a murderer, to be
 15 granted to you; while you murdered
 the Prince of Life, Whom God has
 raised from the dead, of which we are
 16 witnesses. And by the faith in His
 Name, this man whom you see and
 know, His Name has strengthened;
 yes, the faith which is through Him,
 has given to him this perfect sound-
 ness in the presence of you all.

17 "And now, brothers, I know that
 you did it through ignorance, as did
 18 also your rulers; but what God fore-
 told through the mouth of all the
 prophets concerning His Suffering
 Messiah, has thus been accomplished.
 19 Change your minds, however, and turn
 back towards that which can blot out
 your sins: so that a period of refresh-
 ing may come from the presence of the
 20 Lord; and that He may send to you
 the pre-appointed Messiah, Jesus:
 21 Who must take possession of the
 heaven until the accomplishment of
 all that God has spoken through the

mouth of His holy prophets for ages
 past. Moses, indeed, said: YOUR 22
 LORD GOD WILL RAISE UP FOR YOU,
 FROM AMONG YOUR BROTHERS, A
 PROPHET LIKE ME; LISTEN TO HIM
 IN ALL THAT HE MAY SAY TO YOU.
 AND IT SHALL BE THAT EVERY SOUL 23
 THAT WILL NOT LISTEN TO THAT
 PROPHET, SHALL BE EXPELLED
 FROM AMONG THE PEOPLE.¹ And 24
 all the prophets, also, from Samuel,
 and those that succeeded, as many,
 indeed, as have spoken, have also
 promised these days. You are the 25
 sons of the prophets, and of the
 covenant which God executed with
 our forefathers, saying to Abraham:
 AND BY YOUR HEIR SHALL ALL THE
 FAMILIES OF THE EARTH BE
 BLESSED.² God, having raised up 26
 His Son, has first sent Him to you,
 benefiting you, with the object of
 turning you all from your wicked-
 ness."

The Apostles Arrested.

But while they were speaking to 4
 the people, the priests, and the com-
 mander of the temple, and the Sad-
 ducees, made their appearance; being 2
 very indignant because they were
 teaching the people, and announcing
 in Jesus the resurrection from the
 dead. They accordingly arrested 3
 them, and took them into custody
 until the following morning; for it
 was now evening. But many of the 4
 hearers believed the Message; and
 their number increased to about five
 thousand.

Then on the following day, they 5
 collected at Jerusalem their own
 magistrates, elders, and professors, 6
 and Annas the High Priest, and
 Caiaphas, and John, and Alexander,
 together with as many as were
 relatives of the High Priest; and 7
 placing them in the centre, they
 inquired: "By the authority of what
 power, or by the appointment of
 whose Name, have you done this?"

Peter's Address to the Council.

Then Peter, full of Holy Spirit, 8
 answered them:

"Princes of the people, and elders,
 since we are to-day examined con- 9
 cerning a benefit to a feeble man, by
 what means he has been cured, let it 10
 be known to you, and to all the people

¹ Deut. xviii. 15-19 ² Gen. xii. 3; xxii. 18.

- of Israel, that by the Name of Jesus Christ of Nazareth—Whom you crucified, Whom God raised from the dead—by means of Him, this man now stands quite well before you.
- 11 This Man is the Stone despised by you, the Builders, which has become the Chief Keystone.¹
- 12 And there is salvation by no other; for there is not another name under heaven given among men, by which we can be saved."
- 13 Perceiving then the unfettered eloquence of Peter and John, and understanding that they were common, illiterate men, they were much astonished; and recollected that they had been with Jesus. But seeing the man who had been cured standing with them, they could not contradict it. Ordering them, therefore, to leave the council, they debated among themselves, saying: "What shall we do to these men? for a strange affair has undoubtedly occurred through them, which is perfectly clear to all the inhabitants of Jerusalem; and we cannot deny it. But so that it spread no further through the nation, let us terrify them with threats to speak no more to any man in this Name."
- 18 Then summoning them into their presence, they imperatively forbade them either to converse in any way, or teach about the name of Jesus.
- 19 Peter and John, replying to them, however, said:
- "Decide whether it is right in the presence of God to listen to you rather than to God. Because we have no power to do otherwise than tell what we have seen and heard."
- 21 Accordingly, finding no means of securing a conviction against them, they threatened them further and discharged them, on account of the people, because all the people praised God for what had been done. For the man upon whom the evidence of curing had been effected was upwards of forty years of age.

The Apostles Rejoicing in Persecution.

- 23 Being then dismissed, they returned to their own company, and reported everything that the chief priest and elders had said to them. And when

they heard it, they sang in unison to God, and said:

"Almighty, You Who have made the heaven, the earth, and the sea, and all that is in them; Who by the Holy Spirit, through the mouth of our forefather David, Your servant, said:

WHY RAGE THE HEATHEN SO,
AND THE PEOPLE PLOT IN VAIN?
THE KINGS OF THE EARTH RANGE
THEMSELVES FOR ATTACK,
AND THE JUDGES ARE COMBINED
TOGETHER

AGAINST THE LORD, AND AGAINST
HIS MESSIAH.¹

For of a truth both Herod and Pilate plotted in this city against Your holy Son Jesus, Whom You had consecrated, inviting the heathen and people of Israel to effect what Your hand and counsel had decided should be done. And now, Lord, observe their threats; and grant Your servants full freedom to declare Your message; while You extend Your hand for restoring health, with signs and wonders to be done through the Name of Your holy Child Jesus!"

And while they prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke out the message of God with freedom.

Brotherly Love Exemplified.

But the crowd of the believers were one, heart and soul; and no one who possessed property claimed it as exclusively his own; but it was for the use of all. And the apostles, with much vigour, propagated the evidence of the resurrection of the Lord Jesus. And goodwill reigned supreme among them; because none among them were in poverty. For some who were possessors of lands or houses sold them; and, bringing the price of the sales, and presenting the same at the feet of the apostles, a distribution was made to each according to his need.

For Joseph, who was surnamed by the apostles Barnabas (which, when translated, means Son of Consolation), a Levite, and a native of Cyprus, possessing an estate of his own, sold it; and bringing the money, he placed it at the disposal of the apostles.

¹ Psa. cxviii. 22.

¹ Psa. li. 1, 2.

Ananias and Sapphira.

- 8 Then a man named Ananias, with
 2 his wife Sapphira, sold an estate, and
 he deducted part of the price, with
 the knowledge of his wife; and,
 bringing a part, presented it at the
 feet of the apostles.
- 3 But Peter said: "Ananias, why
 has Satan filled your heart, that you
 should attempt to deceive the Holy
 Spirit, and to deduct a part of the
 4 price of the farm? While still re-
 maining, was it not your own? and
 even when it was sold, was it not
 under your own control? Why then
 have you admitted this matter into
 your heart? You have not lied to
 men, but to God."
- 5 Ananias, on hearing these words,
 fell down and expired; and great fear
 took possession of all those who heard
 it. And the young men, getting up,
 6 swathed the body; and, carrying it
 out, they buried it.
- 7 Then, after an interval of about
 three hours, his wife, ignorant of what
 had occurred, came in. And Peter
 said to her: "Tell me now, did you
 sell the farm for so much?"
- "Yes, for so much," was her reply.
- 9 Peter then said to her, "How is it
 that you have conspired together to
 try the Spirit of the Lord? The feet
 of those who have been burying your
 husband are at the door, and they
 will carry you out."
- 10 And she immediately fell down at
 his feet, and expired; and the youths,
 on entering, found her dead; and,
 carrying her out, they buried her by
 her husband.
- 11 And great terror came upon the
 whole church, and upon all who
 heard these facts.

Healing by the Apostles.

- 12 But through the hands of the
 apostles numerous startling evidences
 were produced among the people. And
 they agreed to meet in Solomon's
 13 portico; but of the disreputable, none
 dared to join them. Yet the people
 14 exalted them; while additional crowds
 of believers, including both men and
 women, attached themselves to the
 15 Lord: so that they even carried the
 sick into the streets, laying them
 upon couches and rugs, in the hope
 that, as Peter passed, his shadow
 might at least fall upon some of them.
- 16 And a crowd collected from the

towns surrounding Jerusalem, also
 brought sick people, and those
 troubled with foul spirits, all of whom
 were cured.

Imprisonment of the Apostles.

So the High Priest, and all his 17
 supporters, who were of the heresy
 of the Sadducees, being mad with
 rage, arose, arrested the apostles, and 18
 put them in the common prison.

But a messenger of the Lord opened 19
 the prison doors during the night, and
 leading them out, said: "Go, take 20
 your stand in the temple, and declare
 to the people all the doctrines of this
 Life."

On hearing this, they accordingly 21
 went about daybreak into the temple,
 and taught. But the High Priest
 came, with his supporters, and as-
 sembling the senate, together with the
 full council of the sons of Israel, they
 sent to the prison to have them
 brought up. When, however, the 22
 officers arrived, they did not find them
 in the prison; and returning, they
 reported, saying, "We found the 23
 prison shut, and quite secure, with the
 guard stationed at the doors; but on
 opening, we found no one inside."

The Apostles and their Judges.

When the commander of the temple 24
 and the chief priests heard these
 facts, they were much perplexed
 concerning them, as to what they
 could mean.

A man, however, came to them 25
 reporting: "Why, the men whom
 you put in prison are standing in the
 temple teaching the people."

Then the commander going with the 26
 officers, brought them, but without
 violence; for they dreaded the people,
 fearing that they should be stoned.
 And when they had brought them, 27
 they placed them before the senate;
 and the High Priest examined them,
 saying: "We absolutely prohibited 28
 you from teaching about this Name;
 and yet you have filled Jerusalem with
 your doctrine, and you wish to bring
 upon us the blood of this Man."

A Bold Defence.

But Peter and the apostles, answer- 29
 ing, said:

"God ought to be obeyed rather
 than men. The God of our fore- 30
 fathers raised up Jesus, Whom you
 murdered by hanging upon a tree.

31 God has exalted Him to His own right hand, to be Prince and Saviour, to give a change of mind to Israel, and release from sins. And we are witnesses of these statements; also the Holy Spirit, Whom God has given to those obeying Him."

Gamaliel's Counsel.

33 When they heard this, however, they were infuriated, and were deciding to have them executed. But one member of the senate, named Gamaliel, a Pharisee, and a doctor of the law—who was held in high esteem among all the people—stood up and asked for the men to be sent out for a short time. He then addressed them: "Men of Israel, now take care of yourselves in regard to what you intend to do to these men. For before our time, Theudas rose up, asserting himself to be somebody; with whom a number of about four hundred allied themselves: who, however, were slaughtered, and all who listened to him were scattered, and brought to nothing. After this, Judas the Galilean rose up during the time of the census, and led people after him: he was destroyed; and as many as listened to him were dispersed. Now let me tell you, Refrain from these men, and release them. Because if this doctrine or this work should be from men, it will be wrecked; but if it is from God, you will not be able to crush it; and perhaps you may find yourselves the opponents of God."

The Apostles Flogged.

40 They were accordingly persuaded by him; and calling the apostles forward, they flogged them, and forbade them to speak about the name of Jesus, and allowed them to go.

41 They therefore took their departure from the presence of the senate, delighted that they were considered worthy to be exposed to infamy for the sake of that Name. Yet every day, both in the temple and at home, they never ceased teaching and declaring the good news that Jesus is the Messiah.

The Election of Deacons.

6 But about this time, when the number of the disciples kept increasing, a complaint came from the Hellenists (or Grecian Jews) against the Hebrews, because their widows were neglected

in the distribution of relief. The twelve then convened the body of the disciples, and said, "It is not desirable that we should have to neglect the Divine teaching, in order to attend to mere money matters; therefore, brothers, choose from 3 among yourselves seven men of attested character, full of spirit and wisdom, whom we may appoint to look after this business. But we will 4 ourselves constantly attend to prayer, and to the office of teaching."

And the suggestion pleased the 5 whole assembly; and they chose Stephen, a man full of faith and of holy spirit; Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a convert from Antioch, whom 6 they presented to the apostles; and having prayed, they laid their hands upon them.

And the message of God extended; 7 and in Jerusalem the number of disciples greatly increased; besides which, very many of the priests were subdued to the faith.

Arrest of Stephen.

Stephen, especially, full of active 8 benevolence, produced great and wonderful evidences for the people. Some 9 of those, however, belonging to the synagogue known as that of the Libertinites, as well as of the Cyrenians, Alexandrians, together with some from Cilicia and Asia Minor, debated with Stephen. But they 10 were not able to withstand the intelligence and the spirit with which he spoke. They accordingly bribed 11 men to say, "We have heard him utter slanderous statements against both Moses and God."

And they incited the people, the 12 elders, and the professors. And, coming upon him, they arrested him and brought him before the senate; 13 and produced false witnesses asserting, "This man never ceases making statements against this Sacred Place and the Law; for we have heard him 14 say that this Jesus the Nazarene will demolish this Place, and change the constitution which has been transmitted to us from Moses."

Then all who were seated in the 15 senate, looking intently upon him, saw that his face had the appearance of the face of an angel.

"Is this really so?" asked the High 7 Priest.

Stephen's Defence.

- 2 In reply, he said: "Men, brothers and fathers, listen! The God of Majesty appeared to our forefather Abraham, while he was in Mesopotamia, before he settled in Charran; and said to him, DEPART FROM YOUR OWN COUNTRY, AND FROM YOUR RELATIVES, AND COME INTO A COUNTRY WHICH I WILL SHOW YOU.¹
- 4 "Leaving, therefore, the land of the Chaldeans, he resided in Charran; and from there, after the death of his father, he removed into this country in which you are now dwelling. But He gave him no estate in it; no, not even the breadth of a foot; yet He had promised to give it into his possession, and to his descendants after him, although he was as yet childless.
- 6 God, however, spoke thus: That HIS RACE SHOULD LODGE IN A FOREIGN COUNTRY, AND THEY WILL ENSLAVE AND OPPRESS IT FOUR HUNDRED YEARS.² AND THE NATION BY WHICH THEY ARE ENSLAVED, said God, I WILL JUDGE; AND AFTER THAT THEY SHALL COME OUT AND WORSHIP ME IN THIS PLACE.³ And He gave him a covenant by circumcision. And Isaac being afterwards born, he circumcised him the eighth day; then Isaac, Jacob; and Jacob the twelve patriarchs. But the patriarchs, hating Joseph, sold him into Egypt: yet God was with him, and rescued him from all his troubles, and gave him favour and wisdom in the presence of Pharaoh, king of Egypt; and he appointed him prime minister over Egypt and all his household.
- 11 "But a famine came upon the whole land of Egypt and Canaan, and great distress; and our forefathers could find no food. But Jacob, on learning that there was wheat in Egypt, sent our forefathers there a first time. And during a second visit Joseph made himself known to his brothers; and Pharaoh then became acquainted with Joseph's race.
- 14 "Joseph then sent an invitation to his father Jacob, and to all his relatives, who were seventy-five persons. Jacob accordingly went down to Egypt, where he died, as well as our forefathers; and they removed him to Sychem, and placed in the tomb which Abraham had purchased for a sum of

money from the sons of Emmor of Sychem. But when the time approached which God had promised to Abraham, the people increased and multiplied in Egypt, until the time that a FOREIGN KING CONQUERED EGYPT, WHO KNEW NOTHING OF JOSEPH.¹ This man's policy was to exterminate our race. He outraged our fathers, by making them cast out their infants, with the object that our race might not be reproduced.

"Then it was that Moses was born, and was divinely fair. For three months he was nursed in his father's house; and on being thrown out, the daughter of Pharaoh took him, and adopted him as her own son. Moses was thus educated in all the philosophy of the Egyptians; and he was powerful in his speech and actions. But when he had attained the age of forty years, it came into his heart to interest himself in his brothers, the sons of Israel. And seeing one assaulted, he defended him, striking the Egyptian assailant by way of punishment; because he concluded that his brothers would understand that God would grant them deliverance by means of his hand; but they did not understand it. Some time after, he saw them quarrelling, and attempted to bring them to peace, remarking, MEN, YOU ARE BROTHERS! WHY DO YOU INJURE EACH OTHER? But the aggressor of his neighbour retorted, WHO APPOINTED YOU A GOVERNOR AND A JUDGE OVER US? DO YOU MEAN TO MURDER ME, IN THE WAY YOU KILLED THE EGYPTIAN THE OTHER DAY?² At this remark Moses took to flight, and became a resident in the land of Midian, where two sons were born to him. Then when forty years had elapsed, an angel appeared to him in the desert of Sinai, in the flame of a burning bush. When Moses saw the appearance, he wondered at the sight; and as he approached to examine it, there came a commanding voice, I AM THE GOD OF YOUR FOREFATHERS, THE GOD OF ABRAHAM, OF ISAAC, AND OF JACOB.³ Then Moses, becoming terrified, dare not examine it. But the Lord said to him, UNFASTEN THE SHOES FROM YOUR FEET; FOR THE SPOT UPON WHICH YOU STAND

¹ Gen. xii. 1. ² Gen. xv. 13. ³ Exod. iii. 12.

¹ Exod. i. 8. ² Exod. ii. 13, 14. ³ Exod. iii. 6.

- 34 IS HOLY GROUND. HAVING LOOKED, I HAVE SEEN THE OPPRESSION OF MY PEOPLE NOW IN EGYPT; AND HAVING HEARD THEIR GROANING, I HAVE COME DOWN TO LEAD THEM OUT. AND NOW COME, I WILL SEND YOU TO EGYPT.¹
- 35 "This very Moses, whom they rejected—saying, WHO CONSTITUTED YOU A GOVERNOR AND JUDGE?—God sent him as a governor and deliverer by the hand of the angel who appeared to him in the bush.
- 36 This man led them out, having produced terrors and evidences in the land of Egypt, and in the Red Sea, and in the desert for forty years.
- 37 "This is the Moses who said to the sons of Israel, GOD WILL RAISE UP A PROPHET FROM AMONG YOUR
- 38 BROTHERS, LIKE MYSELF.² He was the ambassador to the congregation in the desert, with the angel who spoke to him, and to our ancestors at the Mount Sinai, who received living
- 39 messages to transmit to us. Our forefathers, however, were unwilling to be obedient to him; on the contrary, they revolted, and in their
- 40 hearts turned back to Egypt, saying to Aaron, MAKE FOR US GODS TO PRECEDE US; FOR AS FOR THIS FELLOW MOSES, WHO BROUGHT US FROM THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAS BECOME OF
- 41 HIM!³ And in those days they made a calf; and bringing out sacrifice to this idol, they rejoiced over their own
- 42 handiwork. But God turned Himself from them, abandoning them to worship the army of the sky; as it is written in the book of the prophets:
- DID YOU OFFER TO ME VICTIMS AND SACRIFICES
FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
- 43 YES, AND YOU ERECTED THE TENT OF MOLOCH,
AND OF YOUR GOD, THE STAR REMPHAN—
THOSE IMAGES WHICH YOU MADE FOR YOURSELVES TO WORSHIP:
THEREFORE I WILL TRANSPORT YOU BEYOND DAMASCUS.⁴
- 44 "The tent of the witness, however, was with our forefathers in the desert, just as He Who spoke to Moses directed it to be made according to
- 45 the model which he had seen; which

also our forefathers, in their turn, brought in with Joshua, on the defeat of the heathen, whom God drove out from the presence of our forefathers, until the time of David; who found 45 favour before God, and prayed to find a dwelling for the God of Jacob. 47 Solomon, however, built a house for Him; although the Highest dwells 48 not in hand-made structures; as indeed the prophet says:

THE HEAVEN IS MY THRONE, 49
AND THE EARTH A REST FOR MY FEET:

WHAT HOUSE CAN YOU BUILD FOR ME? SAYS THE LORD,
OR WHAT IS THE PLACE OF MY REST?

HAS NOT MY OWN HAND MADE 50
ALL THESE?¹

"You stiff-necked and uncircum- 51 cised heathen in heart and ears! you are always in opposition to the Holy Spirit! As your forefathers were, so are you. Which of the prophets have 52 not your forefathers persecuted? and they murdered those who foretold the coming of the Just One: of Whom you have now yourselves become the betrayers and murderers; even you, 53 who received the law by means of the agency of angels, and have not observed it"—

The Murder of Stephen.

Now, on hearing this, which they were cut 54 to the heart, and they ground their teeth at him. But, possessing fulness 55 of Holy Spirit, looking up into the heaven, he saw a Divine Majesty, with Jesus standing at the right of God; and said, "Look! I see the heavens 56 open, and the Son of Man standing at the right of God!"

Then, shrieking out with a great 57 voice, they stopped their ears, and rushed in a mass upon him; and, 58 casting him out of the city, they stoned him. And the witnesses deposited their clothes at the feet of a Noble named Saul. And they stoned 59 Stephen, who prayed, saying, "Lord Jesus, accept my spirit!" Then, 60 kneeling, he cried aloud, "Lord, weigh not this sin to them." And so saying, he fell asleep. And Saul 8 concurred in his murder.

The First Missionaries.

Just then a violent persecution broke out against the assembly which

¹ Exod. iii. 5, 7, 10.

² Deut. xviii. 15.

³ Exod. xxxii. 1.

⁴ Amos v. 25-27.

¹ Isa. lvi. 1, 2.

existed at Jerusalem; and, with the exception of the apostles, they were all scattered through the villages of 2 Judea and Samaria. But some pious men took up the body of Stephen, and the mourning over him was great. 3 Saul, however, played havoc with the church; searching house by house he dragged out both men and 4 women, and imprisoned them. Those, therefore, who were scattered, went about preaching the good news of the Message.

Philip in Samaria.

5 Philip, arriving thus at a town of the Samaritans, proclaimed the 6 Messiah to them. Now the crowd, unanimously relying upon the things spoken by Philip, united with him, when they heard them and saw the evidences which he produced. For 7 from many of those possessed he expelled foul spirits, yelling with a loud voice; and many who were paralyzed 8 and lame were made well. And there was great rejoicing in that town.

Simon the Magician.

9 But a man named Simon had been professing magic in the town, and startled the people of Samaria, holding himself out to be something 10 extraordinary: to whom they all paid regard, from the least to the greatest, remarking, "This man is the power of God Who is called the Great." 11 And they relied upon him, owing to the length of time he had charmed them with his sciences. 12 But when they believed Philip, announcing the good news concerning the Kingdom of God, and of the name of Jesus Christ, both men and women 13 were baptized—even Simon himself also believed; and, having been baptized, he became an attendant on Philip, and was in ecstasy on seeing the powerful evidences which were produced. 14 When the apostles who were at Jerusalem learned that the Samaritans had accepted the message of God, they sent to them Peter and 15 John: who, going down, prayed for them, in order that they might receive 16 Holy Spirit; for as yet He had alighted upon none of them; they had only been baptized into the name 17 of the Lord Jesus. They then placed their hands upon them, and they received Holy Spirit.

And when Simon observed that 18 the Spirit was transmitted through the agency of the imposition of the hands of the apostles, he proffered them money, saying, "Grant this 19 power also to me, so that if I place my hands upon any one, he may receive Holy Spirit."

But Peter replying to him, said: 20 "May your wealth go with you to perdition, because you have imagined that the gift of God can be bought with money. There is no part nor 21 lot in this message for you; for your heart is not upright in the presence of God. Change your mind, therefore, 22 from this wickedness; and pray the Lord, if, perhaps, He will remove from you the intention of your heart. For I 23 see that you are in the gall of bitterness, and the bonds of iniquity!"

"Pray you to the Lord for me," 24 said Simon in reply, "so that nothing of what you have stated may come upon me."

Then when they had given evidence, and delivered the message of the Lord, they returned towards Jerusalem, preaching the good news in many of the Samaritan villages.

The Ethiopian Chamberlain.

But an angel of the Lord spoke to 26 Philip, saying, "Rise up, and go towards the south, upon the road descending from Jerusalem to Gaza; which is deserted." And, having 27 arisen, he went, and there met a man, an Ethiopian, a chamberlain of influence under Candacē, the queen of Ethiopia, who was also chancellor of her treasury: who had come to worship at Jerusalem, and was returning, 28 seated in his carriage, reading out the prophet Isaiah.

The Spirit then said to Philip, "Go 29 forward, and join yourself to this man's carriage." Philip accordingly 30 running up heard him reading Isaiah the prophet; and asked, "Do you at all understand what you are reading?"

But he said, "How is it possible 31 that I should, unless some one can explain it to me?" And he requested Philip to come up and sit with him.

Now the passage of Scripture which 32 he was reading was this:

HE WAS LED LIKE A SHEEP TO
SLAUGHTER;
AND AS A LAMB BEFORE ITS
SHEARERS IS DUMB,
SO HE OPENED NOT HIS MOUTH |

33 IN HIS GENTLENESS HE WAS DEPRIVED OF HIS TRIAL; WHO CAN EXPLAIN HIS GENERATION?

BECAUSE IT CUT HIM OFF FROM THE LAND OF THE LIVING.¹

34 Addressing Philip, the chamberlain then said, "I wish you would tell me about whom the prophet says this: about himself, or about some one else?"

35 Philip then opened his mouth, and beginning from that Scripture, told him the good news concerning Jesus.

36 And as they went along the road, they came to a brook; when the chamberlain observed, "See, water! what hinders me from being baptized?"

38 He then ordered the carriage to be stopped: and both Philip and the chamberlain stepped down into the water; and he baptized him. When they came up out of the brook, the Spirit of the Lord snatched Philip suddenly away; and the chamberlain saw him no more, for he proceeded on his way rejoicing.

40 Philip, however, was found at Azotus; and travelling through all the towns, he evangelized until he arrived at Caesarea.

The Conversion of Saul.

9 Meanwhile, Saul, still breathing threatenings and murder against the disciples of the Lord, applying to the

2 High Priest, demanded from him letters addressed to the synagogues of Damascus, ordering that if any should be found of the Way,² whether men or women, he should bring them under arrest to Jerusalem. But while he travelled, arriving near Damascus, a light from heaven suddenly flashed around him; and falling upon the ground, he heard a voice asking him, "Saul! Saul! why do you persecute Me?"

5 And he replied: "Who are you, Sir?"

"I am Jesus, Whom you persecute," was the response; "but rise up, and go into the town, and it shall be told you what you must do."

7 The men accompanying him, however, were stunned, hearing the voice

indeed, but seeing no one. Saul then arose from the ground; but on opening his eyes, he could see nothing. They accordingly, leading him, entered into Damascus. And for three days he was without sight, and did neither eat nor drink.

The Vision of Ananias.

There was a disciple at Damascus, 10 named Ananias; and the Lord said to him in a vision, "Ananias!"

"I am here, Lord," was his reply.

The Lord then said to him, "Rise 11 up, and go into the street called Straight, and inquire at the house of Judah for a man named Saul, a Tarsian; for he is now praying. And in 12 a vision he has seen a man named Ananias entering and laying hands upon him, in order that he may recover his eyesight."

Ananias answered, "Lord, I have 13 heard from many people about this man, how much injury he has done to Your holy ones at Jerusalem; and 14 here he is commissioned by the chief priests to apprehend all calling upon Your Name."

The Lord said to him, "Go, because 15 this man is an instrument specially chosen by Myself, to bear My Name in the presence of both the heathen and kings, as well as the sons of Israel; for I will show him what he 16 must endure for the sake of My Name."

Ananias accordingly went; and entering the house, he placed his hands upon him, and said, "Brother Saul, the Lord Jesus, Who appeared to you during your journey, has sent me, so that you may recover your eyesight, and be endowed with Holy Spirit." And something like scales falling from 18 his eyes, he immediately saw again. Then getting up, he was baptized; and partaking of food, he was 19 strengthened.

Saul at Damascus.

And for some time afterwards he remained with the disciples in Damascus; and at once in the synagogues 20 he proclaimed Jesus, that He is the Son of God. But all who heard him were astonished, and exclaimed, "Is not this the very man who devastated 21 those who called upon this Name in Jerusalem; and who came here specially for the purpose of apprehending them, and bringing them before the chief priests?"

¹ Isa. llii. 7, 8.

² NOTE.—"The Way" was the first name by which the Christian Faith was distinguished, and St. Paul so calls it even in his latest epistles.—F. F.

22 But Saul the more energetically overpowered and refuted the Judeans inhabiting Damascus, proving that He was the Messiah.

Judeans Conspire to Murder Saul.

23 After a considerable time had elapsed, however, the Judeans conspired to murder him; but their plot was made known to Saul. They even watched the gates day and night, to murder him. But his disciples, conveying him by night, lowered him from the wall in a hamper.

26 Afterwards, when he visited Jerusalem, he tried to associate himself with the disciples; but they were all afraid of him, not believing that he was himself a disciple. Barnabas, however, accepting him, introduced him to the apostles, and explained to them how he had seen the Lord during the journey; and how He had spoken to him; and how at Damascus he had spoken boldly for the Name of Jesus. And he went about in their company in Jerusalem, and spoke eloquently in the Name of the Lord. He also spoke and debated with the Grecian Jews; but they conspired to murder him. When, however, the brethren became aware of it, they took him down to Cæsarea, and sent him off to Tarsus.

31 The church through the whole of Judea, Galilee, and Samaria, accordingly had rest, being built up; and, progressing in the reverence of the Lord, they were being increased through the consolation of the Holy Spirit.

Peter at Lydda.

32 It now occurred that Peter, journeying through all, also came down to the holy residing at Lydda; and there he found a man, named Æneas, who, on account of paralysis, had been bedridden for eight years. And Peter, addressing him, said, "Æneas, Jesus the Messiah cures you! Rise up and straighten yourself." And he stood up straight. And all the inhabitants of Lydda and Sharon knew him, and turned to the Lord.

Peter at Joppa.

36 There was at Joppa a female disciple, named Tabitha,¹ which, when translated, means Dorcas; and she

¹ This is a Hebrew name, the Greek form of which is Dorcas; or in English, Gazelle.

was conspicuous for her works of goodness and benevolence which she did. But it happened about that time that she fell sick, and died; and having washed the body, they placed it in an upper chamber. Lydda being near to Joppa, however, the disciples, learning that Peter was there, dispatched two men to him, with the message, "Come to us without delay."

Peter accordingly arose, and accompanied them. And on arrival, they took him to the upper chamber, where the widows stood round weeping; and showed him the jackets and cloaks which Dorcas had made while she was with them. Peter, however, put them all out; and having knelt, he prayed, and turning to the body, he said, "Tabitha, rise up!"

And she opened her eyes; but seeing Peter, she fell backwards. But giving her a hand, he assisted her up; and calling the holy ones and widows, he presented her to them alive. And it became known through the whole of Joppa; and many believed on the Lord. He afterwards remained in Joppa for a considerable time with Simon, a tanner.

Peter and Cornelius.

At Cæsarea there was a man named Cornelius, a captain of the detachment called the Italian, who was pious and God-fearing with all his household, giving many gifts to many people, and in all things seeking God. He saw distinctly in a vision about three o'clock in the afternoon, an angel of God coming towards him, and addressing him, "Cornelius!"

Gazing at him earnestly, and becoming terrified, he asked, "What is it, Sir?"

"Your prayers and your acts of charity have ascended as a memorial to the presence of God," was the reply; "so now send men to Joppa, and bring back Simon, who is surnamed Peter; he lodges with Simon, a tanner, whose house is by the sea-side."

Accordingly, as soon as the angel who had spoken to him had taken his departure, he summoned two of the domestics as well as a pious soldier from among his officers; and having explained everything to them, he dispatched them to Joppa.

Now on the following day, while they were travelling and approaching the town, Peter ascended the balcony

10 for prayer, about noon; and he became very hungry, and longed to taste something. While they were preparing, however, he fell into an ecstatic reverie; and he saw the sky open, and something descending from it, resembling a large sheet, supported at the four corners, and lowered to the ground; in which were all kinds of quadrupeds, reptiles, and birds of the sky. And a voice came to him, "Arise, Peter, sacrifice and eat."
 14 "By no means, Sir," replied Peter, "for I have never eaten anything vile and unclean."
 15 A voice addressed him a second time, "What God has purified, never treat as defiled!"
 16 This occurred three times; and the article was then taken up into the sky.
 17 While Peter was pondering in himself what the vision which he had seen might mean, the men sent by Cornelius, having found out the house of Simon, then stood at the gate; and, calling, they inquired whether Simon, surnamed Peter, lodged there.
 19 Then while Peter was reflecting about the vision, the Spirit said to him, "Three men are now inquiring for you; but rise up, descend, and accompany them unhesitatingly; because I have sent them."
 21 Peter accordingly went down to the men, and said, "I am the man you want; what is the object of your coming?"
 22 They answered, "Cornelius, a captain, a righteous and God-fearing man, whose character is attested by the whole of the Jewish people, has been instructed by a holy angel to bring you into his house, and to listen to instructions from you."
 23 He accordingly invited them in, and entertained them. Then, on the following morning, arising, he went with them, accompanied by some of the disciples from Joppa; and the day after they arrived at Cæsarea. And Cornelius, awaiting them, had collected his relatives and more intimate friends.
 25 Then as Peter was entering, Cornelius met him, and showed him respect by bowing at his feet. Peter raised him, however, saying, "Stand up; I am a man like yourself." And, conversing with him, he went in and found a considerable assemblage; and

he said to them: "You know quite well how unusual it is for a Jewish man to join or associate with a foreigner. God has taught me, however, to regard no man as common or defiled. And therefore I have come without scruple on being sent for; I may now be allowed to ask for what reason you have brought me?"

"Four days ago from this time," replied Cornelius, "I was observing the hour of prayer, at three o'clock in the afternoon, in my house; when suddenly a man in lustrous robes stood before me, and said, 'Cornelius, your prayers have been heard, and your almsgivings are remembered in the presence of God. Send, therefore, to Joppa, and invite here Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the seaside.' This is the reason why I sent for you; and you have been very kind in coming. Now we are all here present before God, to learn from you all that has been entrusted to you by the Lord."

Peter then opened his mouth and said: "Of a truth I perceive that God is not a flatterer; but, on the contrary, in every nation, whoever reverences Him and practises righteousness, is acceptable to Him. The message which He sent to the sons of Israel—promising them the good news of peace through Jesus Christ, Who is Lord of all. You know the message of Jesus from Nazareth, which came through all Judea, beginning from Galilee, after the baptism which was proclaimed by John—when God had endowed Him with Holy Spirit and with power. He went about doing good, and curing all who were overpowered by the Devil; because God was with Him. And we are witnesses of all that He did, both in the villages of the Judeans, and in Jerusalem; Whom, however, they murdered by hanging Him upon a tree. But God raised Him the third day, and granted Him to become visible—not indeed to all the people; but to witnesses previously appointed by God, to ourselves, who ate together and drank together with Him after His resurrection from the dead. And He commanded us to proclaim it to the people, and to testify that He is the One appointed under God, Judge of both living and dead. All the prophets are witnesses to this, that

every believer in Him shall receive release from sins through His Name."

- 44 Even while Peter was delivering these statements, the Holy Spirit fell upon all those who hearkened to the message; and the circumcised believers, who had accompanied Peter, were astonished that the gift of the Holy Spirit had also been poured out upon the Gentiles; for they heard them speaking languages, and exalting God.
- 47 Peter then asked, "Can any one prohibit the water for these to be baptized, since they have received the Holy Spirit as well as ourselves?"
- 48 He then ordered them to be baptized in the Name of Jesus Christ. And they asked him to stay with them for a few days.

Peter's Defence of Gentile Believers.

- 11 However, the apostles and brothers who were resident in Judea, learned that the heathen had received the message of God. And when Peter went up to Jerusalem, those from the circumcision criticised him, remarking, "Why do you associate with uncircumcised men, and even eat with them?"
- 4 But Peter began explaining it to them, step by step, saying, "I was in the town of Joppa praying; and entranced, I saw in a vision something like a large sheet carried by the four corners, descending from the sky, and coming near to myself. On which gazing, I looked carefully, and saw the quadrupeds of the earth, and the wild beasts, and the reptiles, and the birds of the sky. And then I heard a voice saying to me, 'Arise, Peter; sacrifice and eat!' But I replied, 'By no means, Sir; for never has anything common or impure entered my mouth.' A voice out of the sky then addressed me the second time, 'What God has purified is not defiled to you.' This occurred three times; and all were drawn up again into the sky. And at that moment, three men, sent to me from Cæsarea, approached the house where we were. The Spirit then instructed me to accompany them without the least hesitation. These six brothers also accompanied me; and entering the man's house, he related to us how he had seen the angel standing in his house, and saying, 'Send to Joppa,

and fetch Simon, surnamed Peter, who will explain to you the means by which you, as well as all your family, may be saved!' And just as I began to speak, the Holy Spirit fell upon them in the same way as upon us at the beginning. Then I remembered the declaration of the Lord, how He said, 'John indeed baptized with water; but you shall be baptized in Holy Spirit.'¹ If then God has granted the same gift also to them as to ourselves, when they believed upon the Lord Jesus Christ, who was I, that I should be able to hinder God?"

When they heard this, they were silent, and thanked God, remarking, "Then God has indeed also given to the Gentiles conversion into life."

Missionary Enterprise.

Meantime those dispersed by the distress that arose on account of Stephen, traversed as far as Phœnicia, Cyprus, and Antioch, delivering the message to none but Jews only. But there were some of them, men of Cyprus, and Cyrenians, who, arriving at Antioch, spoke also to the Greeks, proclaiming the good news of the Lord Jesus. And the hand of the Lord was with them; and a large number, having believed, turned to the Lord.

The Assembly at Antioch.

And the report concerning them reached the ears of the assembly in Jerusalem. And they commissioned Barnabas to proceed to Antioch; who, on arrival, was delighted to witness the gift of God, and consoled and encouraged all their hearts to adhere to the Lord; for he was a genial man, full of the Holy Spirit and faith; and a considerable number were added to the Lord. He then proceeded to Tarsus, to search for Saul; and having found him, he took him to Antioch. So it came about that they were working together in that assembly for a whole year, and instructed a large number of people; the disciples, too, at Antioch first called themselves Christians.

At this time, some preachers came down from Jerusalem to Antioch; and one of them, named Agabus, standing up, announced, through the influence of the Spirit, that a severe famine would come over

¹ Acts i. 5; Matt. iii. 11.

all the empire; which, indeed, did
 29 occur under Claudius. The disciples
 then determined, according to their
 individual ability, to send assistance
 30 to their brothers living in Judea; this
 they did, sending it to the elders by
 the hands of Barnabas and Saul

Martyrdom of James.

12 About that time king Herod¹ ar-
 rested some of those connected with
 2 the assembly, to maltreat them; and
 James the brother of John he killed
 with a sword.

Peter's Deliberation from Prison.

3 And seeing that this pleased the
 Judeans, he also set about the apprehension
 of Peter. And it was then
 4 the time of unfermented bread. So
 having arrested him, he placed him in
 prison with a guard of four bands of
 soldiers, intending after the Passover
 5 to bring him out to the people. Peter
 was therefore confined in prison; but
 incessant prayer was offered to God
 6 on his behalf by the assembly. When,
 however, Herod was about to produce
 him to the people, Peter was that
 very night sleeping in double chains
 between two soldiers, with a guard
 7 watching the prison door; when suddenly
 an angel of the Lord appeared
 beside him, and the cell was lit up.
 And touching Peter on the side, he
 roused him, saying, "Arise quickly";
 whereupon the chains fell from his
 8 hands. The angel then said, "Clothe
 yourself, and put on your shoes." Having
 done so, he further said to him, "Throw
 your cloak around you,
 9 and follow me." And going out, he
 followed. Yet he did not realize the
 actuality of what was done by the
 angel; but supposed that he had
 10 seen a vision. Then passing the
 first and second guard, they came to
 the iron gate leading to the city,
 which opened to them of its own
 accord; and going out, they passed
 along one street, when, of a sudden,
 the angel vanished from his presence.

11 Peter then coming to himself, re-
 marked, "Now I know of a certainty
 that the Lord has sent His angel,
 and has delivered me from the hand
 of Herod, as well as from all the
 expectation of the Judean people."

12 Then on reflection, he proceeded
 to the house of Mary, the Mother of
 John, surnamed Mark; where many
 13 were assembled, and were praying.

¹ Agrippa I.

And when he knocked at the hall
 door, a little girl named Rhoda came
 to listen. Recognising Peter's voice, 14
 however, she did not in her delight
 open the door; but running back,
 reported that Peter was standing at
 the gate.

"You are mad!" they exclaimed 15
 in reply to her; but she confidently
 asserted that it was so. They then
 said, "It is his angel." But Peter 16
 continued knocking; and when they
 had opened, they saw him, and were
 astonished.

Motioning to them with the hand 17
 to be silent, he explained to them
 how the Lord had rescued him from
 the prison, adding, "Report this to
 James, and to the brothers." And
 taking his departure, he went to
 another place.

And when the morning came, there 18
 was not a little consternation among
 the soldiers as to what had become
 of Peter. But Herod, when he had 19
 himself searched for him in vain,
 examined the guards, and ordered
 them to be led out to execution.
 Leaving Judea then, he went down
 to Cæsarea, where he resided.

The Death of Herod Agrippa.

And he was at that time highly 20
 incensed against the Tyrians and
 Sidonians; but they unanimously
 approached him. And having bribed
 Blastus, the King's chamberlain, they
 sued for reconciliation; because they
 were fed from the territories of the
 king. So upon an appointed day, 21
 Herod robed himself in a royal splen-
 dour, and seated upon the platform,
 delivered a popular oration to them.
 And the mob shouted out, "It is the 22
 voice of a god, and not of a man."

But an angel of the Lord imme- 23
 diately struck him, because he had
 not given up that honour to God; and
 being eaten by worms, he died. The 24
 message of God, however, extended
 and increased.

Barnabas and Saul, when they had 25
 completed their mission, then re-
 turned from Jerusalem, taking with
 them John, surnamed Mark.

The Dedication of Barnabas and Saul.

There were connected with the 13
 assembly at Antioch preachers and

Chap. 12, v. 17. NOTE.—The James Peter referred to was "James the Brother of Jesus, the Messiah."

teachers, particularly such as Barnabas, Simeon called Niger, Lucius the Cyrenian, and Manaen, the school-fellow of Herod the tetrarch and Saul. And while they were worshipping the Lord, and fasting, the Holy Spirit said, "You must set apart for Me Barnabas and Saul for the work which I have allotted them." Then fasting and praying, and laying their hands upon them, they dispatched them.

4 Under the guidance of the Holy Spirit, they accordingly went down to Seleucia; and from there they sailed to Cyprus. And arriving at Salamis, they proclaimed the message of God in the Jewish synagogues; and they also had John as a helper.

Elymas the Magician.

6 And going through the whole of the island as far as Paphos, they found a certain Judean, a magician and sham prophet, named Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of intelligence. He invited Barnabas and Saul, desiring to listen to the message of God. But Elymas the magician (for such is the name when translated), opposed them, attempting to divert the proconsul from the faith.

9 But Saul, who is also named Paul, full of Holy Spirit, looking at him sternly, said, "O you full of all deceit, and every villainy, you son of the Devil, you enemy of all righteousness, will you never cease to misrepresent the straight paths of the Lord? But even now the hand of the Lord is upon you; you shall be blind, and for a time you shall not see the sun." And immediately a mist and darkness came over him; and staggering, he groped for some one to lead him by the hand. The proconsul, on seeing what had happened, believed, being struck with the teaching of the Lord.

Paul's Sermon at Antioch.

13 Paul and his company now set sail from Paphos, and went to Perga, in Pamphylia; but John, separating from them, returned to Jerusalem.

14 Then, proceeding from Perga, they arrived at Antioch of Pisidia; and, entering the synagogue on the Sabbath day, they sat down. Then, after the reading of the law and the prophets, the leaders of the synagogue

sent to them, saying, "Men, brothers, if you have any comforting message for the people, speak it."

Paul accordingly stood up, and, waving his hand, said:

"Men of Israel, and those that reverence God, listen. The God of this people Israel chose our forefathers and raised up the nation during their residence in the land of Egypt, and with a high arm He led them out of it. And for the space of about forty years He endured their behaviour in the desert. Afterwards, when He had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country for about four hundred and fifty years; and, temporary with these events, He gave judges until the end of Samuel the prophet. And when they demanded a kingdom, then God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the period of forty years. And when He removed him, He raised up David for them into the kingdom; and, giving evidence about him, He said, DAVID THE SON OF JESSE I HAVE FOUND A MAN AFTER MY OWN HEART, WHO WILL EXECUTE ALL MY PURPOSES.¹ From his race God has, according to promise, brought to Israel a Saviour—Jesus; John, having to introduce His appearance, proclaimed beforehand a baptism for conversion to all the people of Israel. And as John was completing his mission, he said, 'What do you suppose me to be? Not I AM; but, on the contrary, there follows me One, the shoes of Whose feet I am not worthy to unfasten.'

"Men, brothers, sons of Abraham's race, and those among you who reverence God, to us the message of this salvation is sent; for the inhabitants of Jerusalem, and their rulers, ignoring this, and the voices of the prophets read every Sabbath, have fulfilled it by condemning Him; and of Pilate, who found no capital crime, they demanded that He should be executed. But when they had completed all that had been written about Him, taking Him down from the tree, they placed Him in a tomb. But God raised Him from the dead; and upon several days He appeared to those who accompanied Him from

¹ 1 Sam. xiii. 14.

- Galilee to Jerusalem—those who now are witnesses for Him to the nation.
- 32 And we are announcing to you the good news that God, having raised
- 33 up Jesus, by that event has fulfilled to us—their children—the promise made to our fathers; as also it is written in the second Psalm,
- YOU ARE MY SON,
TO-DAY I HAVE BEGOTTEN YOU.¹
- 34 "But further, having raised Him from the dead, He will no more return to dissolution; as He said, THAT I WILL GIVE TO YOU THE ASSURED
- 35 BLESSINGS OF DAVID.² And He also says elsewhere, YOU WILL NOT ALLOW YOUR GIFTED ONE TO SEE DISSOLUTION.³
- 36 "Now David, indeed, in his own generation, having laboured under the instruction of God, slept, and was added to his forefathers, and saw
- 37 dissolution; but this One Whom God raised up saw no dissolution. Therefore, be it known to you, men,
- 38 brothers, that through Him release from sins is announced to you; and from all those things from which you were not able to be acquitted by the law of Moses, every believer in Him will be acquitted.
- 40 "Take care therefore that you do not bring upon yourselves the declaration in the prophets:
- 41 ATTEND, YOU OPPONENTS! AND WONDER AND VANISH;
FOR I WILL DO A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NOT BELIEVE,
IF ONE SHOULD DISPLAY IT TO YOU!"⁴
- 42 When they went out, they were requested to have those matters related to them in the time intervening between the next Sabbath. But when
- 43 the assembly broke up, many of the Jews and pious proselytes followed Paul and Barnabas; who, addressing them, entreated them to adhere to the gift of God.
- The Jews Reject the Gospel.**
- 44 Then on the Sabbath following, nearly the whole town collected to hear the message of God. But the
- 45 Jews, seeing the crowds, were filled with rage, and sneeringly contradicted the statements of Paul.

¹ Psa. li. 7.² Isa. lv. 3.³ Psa. xvi. 10.⁴ Hab. i. 5.

Consequently speaking out with 46 perfect freedom, Paul and Barnabas said: "It was necessary that the message of God should first of all be delivered to you; but since you reject it, and do not consider yourselves worthy of that eternal life, we will now turn to the Gentiles; for thus 47 the Lord commanded us:

I HAVE PLACED YOU AS A LIGHT FOR THE HEATHEN,
THAT YOU SHOULD CARRY SALVATION TO THE BOUNDS OF THE EARTH."¹

When the Gentiles heard this, they 48 were glad, and praised the message of God; and whoever were disciplined for eternal life believed. The message of the Lord then spread throughout the whole of the district. But the 49 Jews incensed the pious women of rank, as well as the principal men of the town; and raising a persecution against Paul and Barnabas, they expelled them from their boundaries. So, shaking the dust off their feet 51 against them, they proceeded to Iconium. And the disciples were 52 filled with delight and with the Holy Spirit.

At Iconium.

Arriving then at Iconium, they entered 14 together the Jewish synagogue, and spoke in such a manner, that a considerable number both of Jews and of Greeks believed. But the 2 unbelieving Judeans excited and embittered the spirits of the heathen against the brethren. However, they 3 stayed there for some time, speaking with freedom for the Lord, Who gave evidence to the message of His gift, by granting signs and wonders to be effected through their hands. But 4 the crowd of the town was divided; some holding with the Jews, and others with the apostles. But when 5 there came a conspiracy both on the part of the heathen and the Jews, with their rulers, to assault and stone them, becoming aware of it, they 6 fled to the towns of Lycaonia, Lystra, and Derbē, and that neighbourhood; and were evangelizing there. 7

In Lycaonia: The Cripple Cured.

Now at Lystra there was sitting a 8 man, powerless in his feet, lame from birth, having never walked. This man 9

¹ Isa. xlix. 6.

- heard Paul speaking; who, looking fixedly at him, perceiving that he had
 10 faith to be cured, said with a loud voice, "Stand upright on your feet! " And he jumped up and walked.
- 11 But when the crowd observed what Paul had done, they raised a shout, saying in the Lycaonian dialect, "The gods have come down to us in the likeness of men!" And they called Barnabas Zeus;¹ and Paul Hermes,² because he was the principal speaker.
- 13 And the priest of Zeus, whose shrine stood at the entrance of the town, brought garlanded bulls to the gates, intending, with the crowds, to offer a sacrifice.
- 14 When the apostles, Barnabas and Paul, heard it, however, they tore their cloaks, and rushed out among the crowd, shouting and exclaiming, "Men, why do you this? We are only men like yourselves, declaring to you the good news, to turn away from these follies to a Living God, WHO CREATED THE HEAVEN, THE EARTH, AND THE SEA, AND ALL
 16 THAT IS IN THEM;³ Who, in former generations, allowed all the heathen to follow their own ways. Although He left not Himself without evidence, doing good, showering heavenly rain upon you, and fruitful seasons, filling your hearts with food and gladness."
 17 Even after speaking in this way, however, it was with difficulty that they restrained the people from sacrificing to them.

Paul Stoned.

- 19 But Judeans came there from Antioch and Iconium; and having won over the mob, and stoned Paul, they dragged him out of the town, under the supposition that he was dead.
 20 But the disciples having surrounded him, he rose up, and returned to the town; and the next day he departed, with Barnabas, to Derbe.

Conclusion of the First Missionary Journey.

- 21 After having evangelized that town, and secured a goodly number of disciples, they returned through Lystra,
 22 to Iconium, and Antioch; strengthening the spirits of the disciples, encouraging them to stand by the faith, and showing that it is necessary to endure many sufferings in

order to enter the Kingdom of God. Then having elected for them elders 23 in every assembly, praying with fasting, they entrusted them to the Lord, on Whom they had believed.

And passing through Pisidia, they 24 came to Pamphylia; and having delivered the message in Perga, they went down to Attalia; from there 26 sailing to Antioch, where they had been dedicated by the blessing of God for the work which they had accomplished. Then when they had called 27 together the assembly after their arrival, they reported what God had done with them, and how He had opened a door of faith to the nations. And they spent a considerable time 28 with the disciples.

Controversy regarding Circumcision.

But some of those coming down 16 from Judea taught the brethren, "Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved."

The question accordingly having 2 created no small amount of discussion and debate between them and Paul and Barnabas, they resolved that Paul and Barnabas, together with some others of their number, should go up to the apostles and elders at Jerusalem in reference to the question. Having therefore been dispatched by 3 the assembly, they proceeded through both Phœnicia and Samaria, relating the conversion of the heathen; and they produced unbounded delight in all the brethren.

On their arrival at Jerusalem, they 4 were welcomed by the assembly, and the apostles and elders; to whom they related what God had done with them. But some believers belonging 5 to the Pharisaic party started up, declaring, "It is necessary to circumcise them, and enjoin them to observe the law of Moses."

The apostles and the elders accordingly met together for the consideration of this particular question. Then much discussion having occurred, Peter, arising, said to them:

"Men, brothers, you understand that some time ago, God, among you, decided that through my mouth the heathen should listen to the message of the gospel, and believe it. And 8 the heart-knowing God gave an evidence for them, granting to them the Holy Spirit, in the same way as to

¹ Jupiter. ² Mercury.

³ Psa. cxlvi. 6.

- 9 ourselves; and He made no distinction between us and them, having purified their hearts by the faith.
- 10 Now, therefore, why do you try God, by placing a yoke upon the neck of the disciples, which neither our forefathers nor ourselves are strong enough to bear? On the contrary, we believe we are to be saved through the gift of the Lord Jesus; and they do the same."
- 12 Then all the assembly kept silence whilst they listened to Barnabas and Paul, relating how God had produced through them evidences and deep impressions among the nations.
- 13 But after they had finished speaking, James arose, and said:
- 14 "Men, brothers, listen to me. Symeon has been relating how God first turned to choose from among the heathen a people for His own name: and this accords with the statements of the prophets; as it has been written:
- 16 AFTER THIS I WILL RETURN,
AND RE-ERECT THE FALLEN TENT
OF DAVID;
AND I WILL RELAY ITS FOUNDATIONS,
AND REBUILD IT;
- 17 SO THAT THE REST OF MANKIND
MAY SEEK OUT THE LORD,
AND ALL THE HEATHEN MAY TAKE
MY NAME UPON THEM,
- 18 SAYS THE LORD, WHO EFFECTS
THESE EVENTS, KNOWN FROM
ETERNITY.¹
- 19 "I am therefore of opinion that we should not harass those converted to God from among the heathen; but that we send urging them to keep free from pollution by idols, from fornication, from that which is strangled, and blood. For Moses, from preceding generations, has had his preachers in every town, being read every Sabbath in the synagogues."
- 22 Then it seemed good to the apostles and elders, with the whole assembly, that men should be chosen from among themselves to send to Antioch with Paul and Barnabas—Judah, called Barsabas, and Silas, leading
- 23 men in the brotherhood—writing by their hand:
- "The apostles and elder brothers, to their brothers from among the heathen who live in Antioch, Syria, and Cilicia, greeting:

¹ Amos ix. 11.

"Since we have heard that some 24 from among us have disturbed you with statements, unsettling your minds—to whom we gave no instructions—it seemed right for us, being 25 assembled together, to select men and send them to you, together with our friends, Barnabas and Paul, men who 26 have delivered up their lives for the name of our Lord Jesus Christ. We 27 have therefore sent Judah and Silas, who themselves will also report to you the same facts by word of mouth. For it is the decision of the Holy 28 Spirit, and our own, to lay upon you no greater burden than is necessary; that is, to turn away from idol sacrifices, from blood, from that which 29 is strangled, and from fornication. Keeping yourselves free from these, you will do well. Farewell."

Having, therefore, been dispatched, 30 they went down to Antioch; and having convened the people, they delivered the letter. When they had 31 read it, they were pleased at its encouragement; and Judah and Silas 32 also, who were speakers, cheered the brethren by a long discourse, and strengthened them. After working 33 there for a time, they were released in peace from the brethren to those who had sent them.¹ Paul and 35 Barnabas, however, remained in Antioch, with several others, teaching and preaching the message of the Lord.

Paul's Second Missionary Journey.

Then, after some time, Paul said to 36 Barnabas, "Let us now pay a return visit to our brothers in every town in which we have preached the good news of the message of the Lord, and see how they are proceeding."

But Barnabas was inclined to take 37 John, surnamed Mark, with them. Paul, however, considered it inad- 38 visible to take him with them, as he had deserted them at Pamphylia, and did not accompany them in that work.

A dispute consequently occurred, 39 which led them to separate from each other. And Barnabas, taking Mark with him, sailed to Cyprus; while Paul, choosing Silas, took his 40

¹ Some old MSS. here insert ver. 34 in language to the following effect, but each reading differently: "But Silas made up his mind to stay where he was." It has been suggested that the clause has been placed here to explain ver. 40.—F. F.

departure, having been entrusted by the brethren to the blessing of the Lord. He accordingly travelled through Syria and Cilicia, strengthening the assemblies.

Paul and Timothy.

16 And he descended to Derbe and Lystra. And there was a disciple there, named Timothy, the son of a woman, a believing Jewess, but of a Grecian father, who was well recommended by the brothers who were at Lystra and Iconium. Paul, being anxious that he should accompany him, took and circumcised him out of respect to the Jews resident in these places; because they all knew that his father was a Greek.

4 And as they travelled through the towns they delivered into their custody the decrees which had been agreed upon by the apostles and the elders who were in Jerusalem. The assemblies were accordingly strengthened in the faith, and the number daily increased.

6 They next went through the districts of Phrygia and Galatia, having been forbidden by the Holy Spirit to deliver the message in Asia Minor.

7 Coming down to Mysia, however, they attempted to proceed to Bithynia; but the Spirit of Jesus did not allow them.

8 Then, having passed by Mysia, they went down to Troas. And during the night, a vision appeared to Paul, that of a man, a Macedonian, who stood imploring him, saying, "Come over to Macedonia, and help us!"

Paul Visits Europe.

10 Accordingly, having seen this vision, we at once attempted to proceed to Macedonia, concluding that God had called us forward to evangelize them.

The Conversion of Lydia.

11 Setting sail therefore from Troas, we steered straight to Samothracia, and the day following to Neapolis; and from there to Philippi, which is a capital of that part of Macedonia, a colony. And we rested for some days in the town itself. On the Sabbath day, however, we went outside the gate, along a river side, where we were informed prayer was to be; and having sat down, we spoke to the women who were assembled.

Chap. 16, v. 10. NOTE.—Here I believe the united mission of Paul and his cousin, and physician, Luke, begins.

And a woman named Lydia, a dealer in purple cloth, of the town of Thyatira, and a worshipper of God, was a listener; the heart of whom the Lord opened to attend to what was said by Paul. Then when she had been baptized as well as her family, she invited us, saying, "If you consider me to be faithful to the Lord, come and stay at my house." And she prevailed upon us.

The Slave Girl and her Masters.

And it happened, as we were proceeding to the place for prayer, that a girl who was possessed by a spirit of divination met us, who procured considerable profit for her masters by fortune-telling; and following Paul and us, she shrieked out, exclaiming, "These men are servants of the highest God, who proclaim to you a path of salvation." And she did this on many occasions.

Paul accordingly being annoyed by it, turning round, he said to the spirit, "By the power of Jesus Christ, I order you to come out of her." And it left her that very hour.

Paul and Silas Scourged and Imprisoned.

But her masters, seeing that they had lost the hope of their profits, arresting Paul and Silas, dragged them off to the market-place before the authorities; and bringing them to the Generals, they said, "These men, being Jews, greatly disturb our town, and proclaim a religion which it is illegal for us, being Romans, to accept, or to practise."

And the mob siding with them, the Generals tore off their robes, and ordered them to be flogged. Then, after lashing them severely, they flung them into prison, instructing the jailor to keep them securely; who, having received such an order, threw them into the inner dungeon, and secured their feet in the stocks.

Conversion of the Jailor.

About midnight, however, Paul and Silas were praying and singing hymns to God; and the prisoners were listening to them. When suddenly there was a violent earthquake, so that the foundations of the prison were shaken; and all the doors at once flew open, while every one was freed from his bonds. The warder being accordingly roused from his sleep, and seeing the

prison doors open, seized his sword, and was about to kill himself, concluding that the prisoners had made their escape.

- 28 But Paul shouted, saying, "Do yourself no harm; for we are all here!"
 29 Demanding then a light, he rushed in, and seized with a tremor, he fell before Paul and Silas, and conducting them out, he asked, "O sirs, what must I do so that I may save myself?"
 31 And they replied, "Believe on the Lord Jesus, and you and your family shall be saved." And they delivered the message of the Lord to him, with all those in his family. Taking them out then at that hour of the night, he washed their wounds; and was himself baptized without delay, as well as all his family. He also took them to his house, and spread a table before them; and, believing in God together with all his family, he was transported with joy.

Released from Prison.

- 35 When the day dawned, however, the Generals sent instructions to the officers to "Liberate these men."
 36 The warder accordingly reported these words to Paul, saying: "The Generals have ordered you to be liberated; therefore come out, and depart quietly."
 37 But Paul replied to them, "Having flogged us—who are Roman citizens—publicly, and without trial, and having thrown us into prison, would they now send us away privately? Certainly not! But instead let them come themselves, and conduct us out."
 38 The Sergeants accordingly reported these words to the Generals, who on learning that they were Romans, became terrified. So they came apologizing; and conducting them out, requested them to leave the town.
 40 Being thus liberated from custody, they entered the house of Lydia; and having seen the brethren, they consoled them, and departed.

Persecution at Thessalonica.

- 17 Travelling then through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. And Paul, as was his custom, went in among them, and for three Sabbaths discussed with them from the Scriptures, illustrating and proving that the Messiah must suffer, and rise again from the dead; "and that this

Jesus, whom I proclaim to you, is the Messiah."

Some of them accordingly believed, 4 and associated themselves with Paul and Silas; in addition to a considerable number of pious Greeks, and not a few of the women of rank.

But the Judeans becoming furious, 5 secured the assistance of a number of ruffians from the markets, and collecting a mob, they made a riot in the town; and attacking the house of Jason, they endeavoured to drag them out to the mob. Failing to find them, 6 however, they dragged Jason, as well as some of the brothers, before the town councillors,¹ shouting out: "These fellows who have turned the empire upside down, have also appeared here. Jason has privately protected 7 them; and these fellows, ignoring the decrees of the Emperor, actually assert that there is another king, Jesus."

Then the crowd and the town coun- 8 cillors, on hearing this, cried out in alarm; and taking bail from Jason 9 and the others, they discharged them.

Journey to Athens.

So the brethren at once sent both 10 Paul and Silas off to Berea during the night; and arriving there, they entered the Jewish synagogue. Now 11 these people were better disposed than the Thessalonians; they accepted the message with hearty good-will, examining the Scriptures daily, so as to verify the statements. Many from 12 among them therefore believed; including Grecian women of rank, as well as not a few of the men.

But when the Judeans of Thessa- 13 lonica learned that the message of God was also proclaimed by Paul in Berea, they also came there, inciting and annoying the people. The brethren 14 accordingly sent Paul immediately off in the direction of the sea; while Silas and Timothy continued there. But 15 Paul's guides conveyed him as far as Athens; and dispatching a message to Silas and Timothy, that they should come to him as soon as possible they returned.

Paul Preaches the Living God at Athens.

While Paul waited for them at 16 Athens, he was grieved in his spirit to see the city devoted to idols. He ac- 17 cordingly discussed in the synagogue

¹ Literally, politarachs, or city fathers.

with the Judeans, and with the pious people, as well as every day with those who frequented the market-place.

18 Some of the Epicurean and Stoic philosophers also debated with him; and some said, "What would this Thought-sower wish to say?" And others, "He seems to be an introducer of foreign divinities"; because he told them the good news of Jesus and the resurrection.

19 They accordingly took him, and conducted him to the Hill of Ares (the High Court), saying, "Would it be possible for us to get to know what this new thing, this teaching of which you speak, might be? For you have brought some foreign ideas to our ears—we wish therefore to know what is the intention of these?" For all the Athenians and the foreign residents spent the whole of their leisure in telling and listening to something new.

20 Paul accordingly taking his stand in the centre of the High Court, said:

21 "Men of Athens, I perceive beyond everything how deeply religious you are, for, going about and studying your objects of worship, I even found an altar upon which had been inscribed,

TO AN UNKNOWN GOD.

22 "What, therefore, you unknowingly worship, I proclaim to you. The God, Who made the Universe and all in it, Who, being Himself Lord of heaven and earth, resides not in temples made by hands, nor is served by the hauds of men, as though needing anything: Himself giving to every one life and breath and all things; because He made by One every race of men to dwell upon the whole face of the earth, having provided proper methods and guides for their research in seeking God—if only they would feel for and find Him—and yet He is certainly not far from every one of us; for from Him we live, and move, and exist; as also some among your own poets have said,

23 "That we originate from Him." Therefore, possessing an origin from God, we ought not to imagine the Divine Nature to be like gold, or silver, or stone, carved by human skill and genius. God, however, overlooking those periods of ignorance, now calls to all men everywhere to change their mind; because He has appointed a day in which He will judge the world with justice by a

Man Whom He has provided, having given the strongest evidence by raising Him from among the dead." * * * 1

The mention of the resurrection of the dead provoked sneering on the part of some; but others said, "We will hear you again about this." Thus Paul went out from among them. Some people, however, believed, and followed him; among whom were Dionysius, the Judge of the High Court, a woman named Damaris, and others with them.

The Offence of the Cross at Corinth.

Paul, afterwards taking his departure from Athens, came to Corinth. And finding a Jew, named Aquila, a Pontian by birth, lately come from Italy with his wife Priscilla—because Claudius had ordered all the Jews to be expelled from Rome—he went to them. And as he was of the same profession, he stayed with them, employing himself; for by profession they were landscape painters. But he debated every Sabbath in the synagogue, persuading both Jews and Greeks.

When Silas and Timothy came down from Macedonia, however, Paul was engaged in earnest discussion, demonstrating to the Jews that Jesus was the Messiah. Then setting themselves in opposition to him, and abusing him, he shook out his robe, and said to them, "Your blood be upon your own heads; I am guiltless: from now I will go to the heathen."

He accordingly took his departure, and went to the house of a God-fearing man, named Titus Justus, whose house was close to the synagogue. But Crispus, the chief of the synagogue, believed in the Lord with all his family; and many of the Corinthians having heard, believed, and were baptized.

Then during a vision in the night, the Lord said to Paul, "Fear not, but speak out, and do not keep silence; because I am with you, and no one shall attack to injure you; for many people in this city belong to Me." He accordingly remained there a year.

1 NOTE.—The Apostle was not allowed to finish his argument, owing to the contentions of his audience, as he when sitting as judge upon Stephen had interrupted that martyr of the truth, and ordered him to execution. It is remarkable, however, that St. Stephen was the instrument of Paul's conversion, and that St. Paul converted his judge also by this unfinished strain of sublime reasoning.—F. F.

and six months, teaching the message of God among them.

12 But when Gallio was proconsul of Achaia, the Jews unanimously made an assault upon Paul, and took him before the Court, asserting, "This fellow misleads men, to worship God contrary to the law."

14 Then when Paul was about to speak out in his defence, Gallio said to the Jews, "Now, if this were some act of injustice, or some atrocious crime, you Jews, it would be reasonable to listen to you; but if it is a dispute about language and names, and about your own law, why, just look to it yourselves; I am not disposed to be a judge of such matters." And he drove them from the Court.

17 The whole of them then throwing themselves upon Sosthenes, the chief of the synagogue, assaulted him in the presence of the Court. But Gallio cared nothing about such things.

Conclusion of the

Second Missionary Journey.

18 But Paul still stayed a considerable time organising the brotherhood, then took his leave of them, sailing for Syria—Priscilla and Aquila accompanying him—shaving his head at Cenchrea, for he had taken a vow. And on arriving at Ephesus, he left them. He, however, entered the synagogue by himself, and debated with the Jews.

20 Yet when they asked him to stay with them a little longer, he would not consent; but took leave of them and said, "God willing, I will return to you again."

22 Sailing then from Ephesus, and landing at Cæsarea, he went up and visited the Assembly (at Jerusalem).¹

23 Then he descended to Antioch. And spending some time there, he proceeded on his way; visiting in a regular manner the districts of Galatia and Phrygia, encouraging all the disciples.

The Evangelist Apollos.

24 A Judean, named Apollos, an Alexandrian by birth, a man of education, powerful in the Scriptures, met him at Ephesus. He had been instructed in the path of the Lord; and being fervent in his spirit, he spoke and taught about Jesus clearly, understanding only the

¹ NOTE Ch. 18, v. 22.—The words "at Jerusalem" seem clearly to have been accidentally dropped out of the text by some early transcriber, for Paul came from Corinth especially to visit Jerusalem to fulfil a vow at the Temple; see v. 18 of this Chapter.—F. F.

baptism of John. And he began to 26 speak out with confidence in the synagogue; when Priscilla and Aquila, hearing of him, took him and explained to him the way of God more accurately.

And as he was inclined to proceed 27 to Achaia, the brethren encouraged him, and wrote to the disciples to welcome him. And on his arrival, he was, by means of his gift, of considerable assistance to the believers; for 28 in public he eloquently demonstrated to the Judeans, proving by means of the Scriptures that Jesus was the Messiah.

Paul at Ephesus.

It occurred while Apollos was at 19 Corinth, that Paul passed through the highland district on the way to Ephesus. And finding some disciples, 2 he asked them, "Did you receive the Holy Spirit on becoming believers?"

But they answered him, "On the contrary; we have never heard that there is a Holy Spirit."

"Into what, then, were you bap- 3 tized?" he asked them.

"Into the baptism of John," was their reply.

Paul then said, "John baptized a 4 baptism for conversion, telling the people that they must believe on the One Who followed him, that is Jesus." Hearing this, they were accordingly 5 baptized in the name of the Lord Jesus.

And Paul having laid his hands 6 upon them, the Holy Spirit came upon them; and they spoke languages and preached. And all the 7 men were about twelve.

Then entering the synagogue, he 8 spoke eloquently, for three months, discussing and persuading concerning the Kingdom of God. When, however, 9 some obstinately resisted and disbelieved, defaming the Way before the mob, turning from them, he removed the disciples, discussing daily in the lecture-room of Tyrannus. And this 10 continued for two years; so that all the residents in Asia-Minor, both Judeans and Greeks, heard the message of the Lord. God also produced unusual 11 powers by means of the hands of Paul; so that handkerchiefs or sashes, on 12 being taken from his clothing and applied to the sick, their mental diseases and the evil spirits were expelled from them.

The Seven Sons of Skebs.

Some of the travelling Jewish exor- 13 cists, however, presumed to name the

- name of the Lord Jesus over those possessed by foul spirits, saying: "I imprecate you by Jesus, Whom Paul proclaims!" And among those who did this, there were seven sons of Skeva, a Judean chief priest. But the evil spirit answering, said to them, "I recognise Jesus, and Paul I know well; but who are you?"
- And the man in whom the evil spirit was, sprang upon them; overpowered them, and defeated them; and they fled stripped and wounded from that house.
- And this became known to all the inhabitants of Ephesus, both Judeans and Greeks; and terror fell upon all of them, and they exalted the name of the Lord Jesus. Many of the believers also, frankly acknowledging it, came forward, and renounced their practices. Numbers also of the professors of magic rites, having collected their books, burned them in public; and their value being calculated, it was found to amount to about fifty thousand pieces of silver.¹ Thus the message of the Lord increased and excelled in power.
- After the accomplishment of these events, Paul decided in his mind that, passing through Macedonia and Achaia, he would proceed to Jerusalem; remarking: "After I have been there, I must see Rome."
- So having sent to Macedonia two of those who were serving with him, namely, Timothy and Erastus, he himself stayed for some time in Asia-Minor.

The Ephesian Riot.

- About this time, however, there occurred no small disturbance about the Way; because a man named Demetrius, a silversmith, who made shrines of Artemis, excited his operatives in the trade not a little. Who having assembled together with those making similar things, he addressed them:
- "You know, men, that our wealth depends upon this trade; and you see and hear that not only in Ephesus, but indeed almost throughout the whole of Asia-Minor, this Paul has persuaded a great crowd to secede, saying, 'that they are not gods that are made by hand.' And further than that, there is danger not only that this trade of ours should come

into disrepute; but also that the temple of the great goddess Artemis will be considered nothing, and that her magnificence will be swept away, which all Asia and the civilized world worship."

Fired with fury on hearing this, they shouted out, exclaiming: "Great Artemis of the Ephesians!" And the whole city being roused to riot, the crowd rushed in a mass to the theatre, dragging with them Gaius and Aristarchus, of Macedonia, assistants of Paul.

When Paul, however, was anxious to go into the mob, the disciples would not allow him. Several also of the leading men among the Asiatics who were friends to him, sent advising him not to present himself in the theatre. Some therefore shouted one thing, some another; for the meeting was in an uproar: and the greater part of the people did not even know for what purpose they had assembled. Then some of the Judeans from the crowd, seizing Alexander, thrust him forward. But when Alexander advanced, stretching out his hand to defend himself before the mob, recognising that he was a Jew, all of them began with one voice, for about two hours, to shout, "Great Artemis of the Ephesians!"

But the mayor, having quieted the crowd, said:

"Men, Ephesians! what man, indeed, is there who does not know that the city of the Ephesians is the guardian of the great Artemis, and of the fallen god? Seeing then that these facts are incontestable, it becomes you to preserve order, and do nothing rashly. You have dragged these men here, however, who are neither temple-robbers nor libellers of our goddess. If Demetrius, therefore, and the artisans who are with him have a ground of complaint against any one, the courts are open, and there are proconsuls in attendance—let them prosecute each other. But if you desire anything respecting other matters, it should be settled in a legal assembly. For, indeed, we are in danger of being called to account respecting the disturbance of to-day; for we can neither advance a reason, nor say anything in justification of this gathering."

And having said this, he dismissed the meeting.

¹ A piece of silver, worth from half-a-crown to three shillings.

Through Macedonia to Troas.

- 20 After the disturbance had been quieted, Paul, calling the disciples together, comforted them and took leave, and went out to proceed into Macedonia. And, having passed through those parts, and encouraged them with sound reason, he went into Hellas.
- 3 But after he had been there three months, a plot having been laid against him by the Judeans when he was about to embark for Syria, he considered it advisable to return through Macedonia. And there accompanied him Sopater Pyrrhus, the Berean; as well as Aristarchus and Secundus of Thessalonica; Gaius of Derbē, and Timothy; with Tychicus and Trophimus, Asiatics. These, however, having preceded us, were awaiting our arrival at Troas.
- 6 After the days of unfermented bread, we accordingly sailed from Philippi, and five days later came to them at Troas, where we spent seven days.

At Troas—A Christian Sabbath.

- 7 On the first of the Sabbaths, when we assembled to break bread, Paul, intending to leave on the following day, addressed them, and prolonged his speech until midnight.
- 8 There were a number of lamps in the upper chamber in which we were assembled. And a youth, named Eutyclus, sitting in the window-sill, fell into a deep slumber; and as Paul continued his address for a considerable time, he became so overpowered with sleep that he fell down from the third story, and was picked up insensible.
- 10 Paul, hastening down, however, stooped over him, and, taking him in his arms, said, "Do not agitate yourselves, for his life is in him."
- 11 Then, going up again, and having broken the bread and tasted, he conversed with them for a considerable time, even until daybreak, when he departed. They then took the boy away alive, and were greatly consoled.
- At Miletus—Address to the Ephesian Elders.
- 13 Embarking, then, in the vessel, we made for Assos, where we intended to take up Paul; because he had him-

self decided to make the journey by land. Accordingly, picking him up 14 when we arrived at Assos, we next came to Mitylene. And, sailing from 15 there, we arrived opposite Chios on the following day; the next day we touched at Samos; and the day after that we landed at Miletus. For Paul 16 had decided to sail past Ephesus, so that he might not have to spend time in Asia-Minor; for he was hurrying on so that it might be possible for the day of Pentecost to come to him in Jerusalem.

Sending then to Ephesus from 17 Miletus, he summoned there the elders of the assembly. Then when 18 they were come to him, he said to them:

"You yourselves know from the first day that I set foot in Asia-Minor, how I have conducted myself with you all the time, serving the 19 Lord with all gentleness, amid the griefs and trials which befel me owing to the plots of the Judeans; how I never 20 shrank from declaring to you anything that was advantageous; teaching you publicly and privately; producing 21 evidence to both Jews and Greeks for conversion to God, and faith in our Lord Jesus Christ. And now, 22 impelled by the Spirit, I am going to Jerusalem in ignorance of what awaits me there; except that in every town 23 the Holy Spirit attests to me, saying that bonds and afflictions await me.

"But I do not account my life of 24 value to myself, except that I may complete my course, and the commission which I received from the Lord Jesus to bear witness to the good news of the gift of God. And now I know 25 that all you among whom I have gone about proclaiming the Kingdom, may never see my presence again. I am 26 consequently anxious this very day to prove to you that I am clear from the blood of all men; because I never hesi- 27 tated in declaring to you the whole purpose of God. Guard yourselves, as 28 well as the whole of the fold in which the Holy Spirit has appointed you shepherds, to nourish the church of God, which He has purchased with the blood of His own Son. I know that 29 after my departure ferocious wolves shall come in among you, not sparing the little flock; yes, from among you 30 own selves men will spring up, speaking pervertingly, in order to draw followers after themselves. Because of 31

this, be on your guard ; remembering that for the space of three years I never failed to warn every one night and day with tears. And now I entrust you to God, and to His given WORD,¹ Who has power to build up and to give you the inheritance with all the holy. I have desired from none of you silver, gold, nor clothing. You yourselves know that my own necessities, as well as of those accompanying me, have been supplied by these hands. In everything I have given you an example, so that, labouring in this way, you ought to assist the infirm, remembering also the words of the Lord Jesus, how He Himself said, 'It is more blessed to give than to receive.'²

And having thus spoken, he knelt down and prayed with them all. And the whole of them being much overcome with emotion, they leaned upon Paul's neck, and fervently kissed him ; grieving especially on account of the remark which he made, that they might see his face no more. They then accompanied him to the ship.

Journey to Cæsarea.

As soon, however, as we had torn ourselves away from them, we set sail, and came with a straight run to Coös ; on the following day to Rhodes, and from there to Patara ; and finding a vessel bound for Phœnicia, we embarked and departed. Then sighting Cyprus, and leaving it on the left, we sailed to Syria, and landed at Tyre ; for there the ship was to discharge her cargo. But finding some disciples there, we stayed with them seven days. Some of them advised Paul through the Spirit not to go up to Jerusalem.

But when we had completed those days, we departed and proceeded on our journey ; all of them, with women and children, accompanying us until outside the town. And bending our knees upon the sand, we prayed, and wished each other good-bye, and embarked in the vessel ; but they returned to their homes.

But we, completing the voyage from Tyre, arrived at Ptolemais ; and greeting the brethren, we remained with

¹ See John i. 1.

² NOTE.—This quotation of an utterance of Christ which is nowhere else recorded in the Scriptures, proves that St. Paul had been personally acquainted with Him, and I might add references to other parts of this Apostle's writings to confirm the fact, as well as to passages in the Gospels.—F. F.

them for one day. On the following morning we took our departure, and came to Cæsarea ; and entering the house of Philip the evangelist, who was of the seven, we stayed with him. Now this man had four maiden daughters, who preached.

And as we remained several days, there came down from Judea a preacher of the name of Agabus. And coming to us, he took Paul's belt, fastened his own feet and hands, and said : " Thus says the Holy Spirit, ' In like manner shall the Jews at Jerusalem bind the man who owns this belt, and shall deliver him over to heathen hands.' "

Then when we heard this, both we and the residents of that place pleaded with him not to go up to Jerusalem. Paul, however, replied, " What do you mean by weeping and breaking my heart ? For I am ready not only to be arrested, but also to die at Jerusalem, for the sake of the name of the Lord Jesus ! "

Then when he would not be persuaded, we were silent, saying, " The will of the Lord be done ! "

Paul at Jerusalem.

After these days, having put our baggage in order, we ascended to Jerusalem ; and some of the disciples from Cæsarea also accompanied us, by whom we were introduced to Mnason of Cyprus, a disciple from the first. When we arrived at Jerusalem, the brethren welcomed us with gladness.

And on the following morning, Paul accompanied us to James, where all the elders assembled. After greeting them, he gave them a detailed account of what God, through his own ministry, had done among the heathen.

When they heard it, they thanked God, and remarked to him : " You see, brother, how many tens of thousands of believers there are among the Judeans ; and they are all enthusiastic for the law. They have been sedulously informed respecting you, however, that you instruct all the Jews who are among the heathen to apostatize from Moses ; advising them not to circumcise their children, nor pay any attention to the customs. What is it, then ? The crowd will certainly assemble ; for they will learn that you have arrived.

" Suppose you do what we advise 23

- you: there are four men with us who have taken a vow on themselves; 24 joining, be purified with them, and share the expenses with them, when they shave their heads. Then all will know that there is no truth in the reports concerning you; but that, on the contrary, you yourself keep the 25 directions of the law. But as for the believing heathen, we have published our decision, that they should keep themselves free from idol-offerings, from blood, from strangulation, and from fornication."
- 26 Then Paul, taking those men on the following day, having purified himself with them, entered into the temple, to give notice when they would complete the days of their purification; upon which would be offered the sacrifice for each one of them.

Paul Arrested.

- 27 When the seven days were nearly completed, some of the Asiatic Judeans, observing him in the temple, incited the whole of the rabble, and they threw their hands upon him, 28 shouting out, "Men! Israelites! help! This is the man who everywhere teaches against the people, and the law, and this place! and he has actually brought Greeks into the temple, and has polluted this holy spot." 29 (Because they had previously seen in his company in the city Trophimus the Ephesian, whom they concluded Paul had brought into the temple.) 30 The whole city was agitated, and a mob of people collected; and seizing Paul, they dragged him outside the temple, and immediately they shut the gates. Then trying to murder him, information was sent up to the commandant of the garrison that the whole of Jerusalem was in a state of riot. He immediately ordered out soldiers and captains, charging down upon them; and when they saw the General and the troops, they desisted maltreating Paul. 33 The Commandant, then approaching, picked him up, and ordered him to be secured with two chains; inquiring as to who he was, and what he had done. Some among the crowd yelled out one thing, some another; and failing to ascertain the cause of the uproar, he ordered him to be conveyed to the fortress. But when 35 he reached the stairs, it was necessary for him to be protected by the

soldiers, owing to the violence of the mob; because the mass of the people followed yelling out, "Kill him!"

Then as they were about to enter the fortress, Paul asked the Commandant, "May I be allowed to say something to you?"

"Can you speak Greek?" he asked in reply. "You are not then the Egyptian, who some time ago revolted, and led those four thousand assassins out into the desert?"

Paul replied, "I am indeed a Judean, a man of Tarsus of Cilicia; a citizen of no inglorious city; and I beg of you to grant me permission to address the people."

Having accordingly given him permission, Paul taking his stand upon the stairs, waved his hand to the people; when a great silence ensuing, he addressed them as follows in the Hebrew dialect;

Paul's Speech to the Crowd.

"Men, brothers, and fathers! listen to me while I now defend myself before you."

When they heard that he addressed them in the Hebrew dialect, they became still more attentive. So he proceeded:

"I am a Jew, born in Tarsus of Cilicia, but educated at the feet of Gamaliel in this city, disciplined very strictly in the law of our forefathers. I was an enthusiast for God, as you yourselves all are to-day. I persecuted this Way to the death, apprehending and imprisoning both men and women. Of this the High Priest could also witness to me, as well as the whole body of the senate, from whom also I received dispatches to the brethren in Damascus. Proceeding to it, I intended to bring those living there in chains to Jerusalem, so that they might be punished. But while I was marching and approaching to Damascus, it occurred about mid-day that suddenly a great light shone around me from the sky; when I fell down to the ground, and I heard a voice saying to me: 'Saul! Saul! why do you persecute Me?'"

"But I answered, 'Who are You, Sir?' And He said to me, 'I am Jesus the Nazarene, Whom you are persecuting.'

"Those accompanying me saw the light indeed, but they did not hear the voice of Him speaking to me.

- 10 "I then asked, 'What shall I do, Sir?' But the Lord answered me, 'Arise, march into Damascus; and there you shall be told about all that I have arranged for you to do.'
- 11 "Being unable, however, to see, owing to the brightness of that light, I proceeded to Damascus, led by the
- 12 hand of my companions. There one Ananias, a pious man according to the law, of good repute among all the
- 13 Jewish inhabitants, coming and standing by my side, said to me, 'Brother Saul, see again'; and I at that moment looked upon him.
- 14 "He then said, 'The God of our forefathers has prepared you to understand His intention, and to look upon the Righteous One, and to listen to
- 15 language from His mouth; so that you may be a witness for Him before all men respecting what you have seen
- 16 and heard. And why do you now delay? Arise, be baptized, and wash away your sins, calling upon His name.'
- 17 "But it so happened to me on revisiting Jerusalem, that, while I was praying in the temple, I fell into an
- 18 ecstasy; and saw Him, saying to me, 'Haste, and go out from Jerusalem quickly, for they will not accept your evidence concerning Me.'
- 19 "I replied, 'They themselves well know, Lord, that I was imprisoning and flogging in every synagogue those
- 20 believing upon You. Yes, and when the blood of Your martyr Stephen was poured out, I myself was then Chief Justice, and gave the Decision, and guarded the garments of his
- 21 murderers.' He then said, 'Go: for I will send you far away to the heathen.'" * * *
- 22 They listened attentively until he came to this expression, when, raising their voices, they exclaimed, "Take this fellow from the earth, for he is not fit to live!"
- 23 And as they yelled, and tore off their cloaks, and threw dust in the
- 24 air, the Commandant ordered him to be taken into the fortress, directing him to be examined by flogging; so that he might ascertain for what reason they roared against him.
- 25 But when they had fastened him with the straps, Paul asked the

captain, who stood near, "Is it legal for you to flog a Roman citizen, and without a trial?"

On hearing that, the captain went 26 to report to the Commandant: "What do you intend to do? for this man is a Roman."

The Commandant, coming, then 27 asked him, "Tell me, are you a Roman?"

"Yes," was his reply.

When the Commandant answered, 28 "I myself acquired that citizenship at an immense price."

"But I was one by birth," rejoined Paul.

Then those who were about to torture him immediately stood back; 29 and the Commandant himself was also terrified on discovering that he was a Roman; and because he had ordered him to be bound.¹

On the following morning, however, 30 desiring to ascertain the actual accusation of the Judeans, he freed him; and, summoning the chief priests and the whole of the senate to assemble, he conducted Paul down, and placed him before them.

Paul before the Senate.

Paul, then, looking fixedly at the 23 senate, said, "Men, brothers! I have done my duty with a clear conscience in the presence of God until this very day * * *"

The High Priest, Ananias, interposing, ordered the officers standing near him to strike him on the mouth.

"God will strike you, you white- 3 washed wall!" exclaimed Paul, in reply to him. "Do you sit to try me in accordance with the law, and in defiance of the law order me to be struck?"

The attendants, standing by, ex- 4 claimed, "How dare you abuse the High Priest of God?"

"I do not know, brothers, that he 5 is High Priest: for it is written, YOU SHALL NOT SPEAK ILL OF THE PRINCE OF YOUR PEOPLE."² Paul, 6 perceiving, however, that one part were Sadducees, and the other Pharisees, shouted out to the senate:

"Men! Brothers! I am myself a Pharisee! a son of Pharisees! it is concerning a hope and resurrection from the dead that I am indicted!"

¹ NOTE.—It was death under the old Roman Law for any one to bind up or flog a Roman citizen, except by order of the Emperor, or his Lieutenant, after trial.—F. F. ² Exod. xiii. 28.

Chap. 22 v. 20. NOTE.—The Greek word used by Paul to indicate his position at that trial is a Titular one, Ἐπίτροπος, (Ephestos), which in English would be "Chief Justice." He was, in fact, President of the Ecclesiastical Court of Jerusalem.—F. F.

- 7 So when he had said this, a split occurred between the Pharisees and Sadducees; and the assembly was 8 divided. For the Sadducees hold that there is no rising again, neither is there angel or spirit; but the Pharisees, on the other hand, acknowledge both. Consequently a great uproar ensued; and some of the professors, who were Pharisees, stood up in opposition and declared, "We can find nothing wrong against this man; but if a spirit has spoken to him, or an angel * * *
- 10 Then a great disturbance arose, and the Commandant being afraid that Paul would be torn to pieces by them, ordered the troops to go down and forcibly take him from among them, and conduct him into the fortress.

A Divine Promise to Paul.

- 11 During the following night, however, the Lord stood beside him, and said, "Take courage! for as you have given evidence concerning Me at Jerusalem, so you must also bear witness at Rome."

Conspiracy to Murder Paul.

- 12 But when day came, the Jews conspired, invoking a curse upon themselves, declaring that they would neither eat nor drink until they had murdered Paul. And there were more than forty who made this conspiracy. These, coming to the chief priests and senators, said:
- "Cursing, we have invoked a curse upon ourselves, to taste nothing until we have assassinated Paul. Now, therefore, you yourselves, with the senate, intimate to the Commandant to bring him down to you, as if you desired to examine his case with greater accuracy; for we are ready to kill him before his arrival."
- 16 But Paul's nephew, hearing of the conspiracy, went and entered the fortress, and reported it to Paul.
- 17 Paul accordingly spoke to one of the captains, and said, "Conduct this gentleman to the Commandant, for he has something to tell him."
- 18 He accordingly took him and conducted him to the Commandant, and said, "The prisoner Paul, having called me to him, desired me to bring this gentleman to you, as he has something to say to you."
- 19 The Commandant, then shaking his hand and taking him to his private apartment, inquired, "What is it that you have to report to me?"

When he said, "The Jews have 20 decided to ask you in the morning to bring down Paul to the senate, as wishing to inquire with greater accuracy something about him. But 21 do not be persuaded by them; for more than forty men of them lie in ambush, who have invoked a curse upon themselves to neither eat nor drink until they have murdered him; and they are even now ready, under the impression that they will receive a favourable reply from you."

The Commandant then dismissed 22 the young man, enjoining him to "Be sure and tell no one that you have reported these matters to me."

Summoning then two of the cap- 23 tains, he said, "Get ready two hundred soldiers, seventy cavalry, and two hundred spearmen, to proceed as far as Cæsarea, by nine o'clock to-night. Also provide animals upon 24 which Paul may be conducted in safety to Felix the governor."

Paul sent to Cæsarea.

He also wrote a dispatch running 25 in this form:

"Claudius Lysias, to His Excel- 26 lency Governor Felix, greeting:

"This man, having been assaulted 27 by the Jews, and almost assassinated by them, I rescued by appearing with the troops, understanding that he was a Roman. And desiring to 28 know the ground of their accusation against him, I took him down to their senate; when I discovered that the 29 charge had reference to disputed points of their own law; but he was charged with nothing deserving of death, nor even of imprisonment. Accordingly, on its coming to my 30 knowledge that they had organized a conspiracy against the man, I have immediately sent him to you; in- structing his prosecutors also to state their charge before you. Fare- well."

So the soldiers, in accordance with 31 their orders, took Paul, and conducted him during the night to Antipatris. But on the following day, they re- 32 turned to the garrison, leaving the cavalry to proceed with him. These, 33 on their arrival at Cæsarea, delivered the dispatch to the governor, and also presented Paul to him.

Then having read it, he asked to 34 what province he belonged; and learning that he came from Cilicia, he remarked, "I will hear your case as 35

soon as your prosecutors make their appearance." He also ordered him to be entertained in the palace of Herod.

Before Felix.

24 Five days later, the High Priest Ananias came down together with some senators, and one Tertullus, a barrister, and appeared before the governor against Paul. And on his being summoned, Tertullus opened for the prosecution, saying:

"Seeing that under you we enjoy much tranquillity, and that, through your foresight, this nation prospers always and everywhere, we accept it, most noble Felix, with hearty thankfulness. Without troubling you with further preface, however, I beg you to listen to us briefly with your usual kindness; because we have found this fellow a perfect pest, an organizer of insurrection among the whole of the Jews throughout the empire, as well as a ringleader of the heresy of the Nazarenes: who, moreover, actually attempted to profane the temple. So we apprehended him; and we wished to try him according to our own law: but the General Lysias intervening with great violence, took him out of our hands, ordering his prosecutors to appear before you. Now, therefore, you will be able, by personally examining, to ascertain about all those things of which we accuse him." The Jews also corroborated the charges, affirming their accuracy.

Paul's First Defence.

10 On the Governor then motioning him to speak, Paul said:

"Knowing, as I do, that you have been a judge of this nation for many years, I answer all the more confidently for myself the charges which have been brought against me. It can be proved to you, that not more than twelve days have elapsed since I went up to Jerusalem to worship; and neither in the temple did they find me courting discussion with any one, nor creating a disturbance, either in the synagogues, or in the city. Neither are they able to prove to you what they now charge against me. But I do admit this to you, that according to the Way, which they term a heresy, I worship the God of my fathers; believing in everything written in the law and in the prophets; having this hope in God, which they them-

selves also expect, that there will be a resurrection both of the just and unjust. On this account I especially exert myself to have at all times a clear conscience toward God and man in everything. Now, after many years, I came bringing presents to the poor of my nation, as well as sacrifices; doing which there found me certain Asiatic Judeans, while I purified myself in the temple—not with a crowd, nor with commotion. Those ought to have been here to prosecute me before you—if indeed they had anything against me. Or let these now present declare what fault they found in me when brought up before the senate; unless it be this one exclamation, which, standing in their midst, I cried out, 'It is concerning the resurrection from the dead that I am accused this day before you.'"

Felix, knowing quite well about the doctrine, then adjourned the hearing, saying: "When General Lysias comes down, I will decide your case." He also directed the captain who attended to Paul, to allow him out on parole, and to prevent none of his friends from visiting him.

Paul's Interview with Felix and his Wife.

But after some days, Felix, at the request of his wife, Drusilla, who was a Jewess, sent for Paul, and listened to him concerning the faith in Christ Jesus. But when he discoursed about justice, self-control, and of the future judgment, Felix, becoming terrified, interrupted with: "Go away for the present; and when I have an opportunity I will send for you again."

He hoped as well that Paul would give him money; for which reason he also sent for him the more frequently to converse with him. After the lapse of two years, however, Felix was succeeded by Porcius Festus; and Felix, desiring to ingratiate himself with the Jews, left Paul a prisoner.

Paul before Festus.

He appeals to Cæsar.

Festus therefore having entered into the government of the province, three days afterwards went up to Jerusalem from Cæsaræa, when the chief priests and Jewish senators appeared before him against Paul; and appealed to him, asking as a favour, that he would send him back to Jerusalem—their-

4 selves plotting to murder him on the road. Festus, however, told them in reply, that Paul should be detained at Cæsarea; and that he was himself about to return there at an early date.

5 He also added, "Let those therefore who are in authority among you go down with me; and if there is anything against this man, they can then indict him."

6 When he had stayed among them not more than eight or ten days, he went down to Cæsarea; and taking his seat upon the bench on the following day, he ordered Paul to be brought. But when he was produced, the Jews who had come down from Jerusalem stood around him, bringing forward numerous as well as serious charges, which they were unable to prove. While Paul, in his defence, said, "Neither against the Jewish law, nor against the temple, nor against the Emperor, have I offended in any way."

9 Festus, however, anxious to ingratiate himself with the Jews, in answer, asked Paul, "Do you desire to go up to Jerusalem, there to be tried in respect of these matters before me?"

10 But Paul replied, "I am standing before the tribunal of the Emperor, where I ought to be tried. I have never injured Judeans, as also you have clearly ascertained. If, however, I have injured, or have committed anything deserving of death, I do not fear to die. But if there is nothing in what they charge me with, no man is able to dispose of me to gratify them. I appeal to the Emperor."

12 Then Festus, having conferred with his council, answered, "You have appealed to the Emperor; you shall go to the Emperor."

Festus and Agrippa.

13 When several days had intervened, King Agrippa and Bernicē arrived at Cæsarea, to congratulate Festus.

14 And as they remained there for some time, Festus submitted the case of Paul to the king, remarking, "There is a man here who was left a prisoner

15 by Felix, respecting whom, on my arrival in Jerusalem, the chief priests and Judean senators asked for sentence to be pronounced against him.

16 I told them in reply that it was not a custom with the Romans to surrender any man, before the accused had his prosecutors face to face, and an

opportunity afforded him of defending the charge brought against him. When therefore they were assembled here, I took my seat upon the bench without delay on the following day, and ordered the man to be produced. Against him, however, when the prosecutors appeared, they brought forward no criminal charge whatever, such as I had expected; but merely some disputes in reference to their own superstition, and about one Jesus, a dead person, whom Paul asserted to be alive. And being myself at a loss how to deal with such questions, I asked if he desired to go to Jerusalem, there to take his trial in regard to them. Paul himself appealing, however, for his case to be deferred for the decision of His Majesty, I accordingly ordered him to be detained until I could send him to the Emperor."

"I should myself also like to hear this man," remarked Agrippa to Festus.

"To-morrow, then, you shall hear him," was his reply.

So on the following day, Agrippa came, and Bernicē, with stately pomp. And entering the audience-chamber with the Generals and the principal men of the city, Paul, at the command of Festus, was also brought in.

Festus then said: "King Agrippa, and all other men now present with us, you see this man, about whom the whole mass of the Judeans both at Jerusalem and here have distracted me, roaring that he ought to live no longer. I found, however, that he had committed nothing deserving of death; and as he himself appealed to the Emperor, I decided to send him. But concerning him I have nothing of a definite character to write to my master. I have consequently brought him out before you all—and especially before you, King Agrippa—so that after full examination, I may have something to write for it seems to me absurd, when sending a prisoner, not to notify at the same time the nature of the charges against him."

Paul's Defence before Agrippa

Agrippa then said to Paul: "Permission is granted you to speak for yourself."

Paul, therefore, extending his hand, made his defence as follows:

2 "About everything in respect of which I am accused by the Judeans, King Agrippa, I consider myself happy in being able to defend myself
3 before you to-day; especially so, as you are fully conversant with all the customs as well as the disputes of the Judeans. I consequently beg you to listen to me patiently.
4 "My mode of life from my youth from my first coming into my nation at Jerusalem, all Judeans know; who knew me from the above time, if they would give evidence, that, according to the very strictest sect of our religion, I lived a Pharisee. And now, for that Hope, which came from God a promise to our fathers, I stand
5 trial; for which our twelve tribes constantly pray both night and day in confident expectation to secure—
6 for that Hope, King, I am accused as a criminal by the Judeans!
7 "What! would it seem incredible to you if God should raise the dead?
8 I indeed persuaded myself that I ought to do much in opposition to the report about Jesus of Nazareth: which I did in Jerusalem, where I shut up in prison many of the holy, having received authority from the chief priests; and when they were being condemned to death, I voted against
9 them. And throughout all the synagogues, I frequently forced them, by torturing, to blaspheme; and furiously
10 and against them, I persecuted them also in distant cities. For which purpose, proceeding to Damascus, holding an office and a commission equal to
11 that of the chief priests, at mid-day upon the road, King, I saw a light from heaven, eclipsing the splendour of the sun, shining around me and those travelling with me. And when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew dialect, 'Saul! Saul! why do you persecute Me? It is hard for you to kick against the pricks.'
12 "Who are you, Sir?' I asked.
13 "But the Lord replied, 'I am Jesus Whom you persecute. Rise up, however, and stand upon your feet; for I have appeared to you to appoint you to be a minister and witness, both of what you learnt from Me, and also of what I will reveal to you. Having educated you among My people, as well as among the heathen, to whom
14 I send you, to open their eyes, and turn them from darkness to light, and

from the power of Satan to that of God; so that they may receive release from sins, and a participation with the purified by faith in Me.'

"After that, King Agrippa, I was 19 not apathetic to the heavenly vision; but first to those in Damascus, and 20 then in Jerusalem, as well as throughout the whole district of Judea, and also among the heathen, I have announced a change of mind and return to God, leading a life of noble works, since that change. On account of these, some Judeans, seizing me in the temple, attempted to overpower me. However, having obtained protection—even the protection from God—until this day I have stood bearing witness to both small and great; asserting nothing but what the prophets, as well as Moses, declared should come to pass—that the 21 Suffering Messiah should, in the first place, by means of a resurrection from among the dead, proclaim light both to the people and to the heathen."

As he was thus proceeding with his 24 defence, Festus exclaimed with a loud voice, "Paul! you are mad! your great learning has turned to madness!"

But Paul replied, "I am not mad, 25 most noble Festus. On the contrary, I am uttering thoughts of truth and sanity: for the king understands about 26 them, before whom also I speak with perfect frankness; because I am certain that none of these matters have escaped him: for this event was not done in a corner. King Agrippa! 27 do you believe the prophets? I know you believe that * * *!"

Then Agrippa said to Paul, "You 28 almost persuade me to be made a Christian."

But Paul replied, "I wish to God 29 that not only almost, but altogether—not only you, but all who listen to me to-day—might become in every respect such as I am, except these bonds * * *!"

Then the king arose, as well as the 30 Governor, and Bernicē, and the others sitting with them; and withdrawing, 31 they discussed the case among themselves, remarking, "This man has done nothing deserving of death, nor even imprisonment."

Agrippa also said to Festus, "This 32 man might have been set at liberty, if he had not appealed to the Emperor,"

The Voyage to Rome.

- 27 Then, as it was decided that we should sail for Italy, they delivered Paul, as well as some other prisoners, to a Captain named Julius, of the 2 Augustan regiment. And embarking in an Adramyttium vessel, which was about to sail to some ports along the coast of Asia-Minor, we weighed anchor, taking with us Aristarchus, a 3 Macedonian of Thessalonica. We accordingly arrived at Sidon upon the following day, when Julius, treating Paul with much consideration, granted him permission to visit his friends to enjoy their attentions.
- 4 Proceeding then from there, we sailed, on account of the adverse 5 winds, under the lee of Cyprus. And steering across the open sea towards Cilicia and Pamphylia, we arrived at 6 Myra of Lycia, where the Captain found an Alexandrian vessel sailing for Italy; and to her he transferred 7 us. For several days, however, we made but little progress, and with difficulty fetching Cuidus, the wind not favouring us, we tacked under the 8 lee of Crete, towards Salmonē; and, coasting along it with difficulty, we came to a port called the Fair Havens, near which was the town of Lasea.
- 9 After considerable delay there, and the voyage having become dangerous, Paul, owing to the fact that the time of the festival was already past, said 10 to them, "Men, I perceive that the voyage is likely to be attended with disaster, and considerable loss, not only of the cargo of the vessel, but also to our lives."
- 11 The Captain, however, paid more attention to the pilot and the commander of the ship than he did to 12 what was said by Paul. As, moreover, the harbour was not commodious enough for wintering purposes, the officers, having held a consultation, decided to sail from there; so that, for wintering, they might attempt at all hazards to reach Phenicē, a harbour of Crete, facing towards the north-west of Libia.

The Storm and Shipwreck.

- 13 Under the impression, then, that they could accomplish their object, as the south wind was blowing gently, they coasted Crete, hugging 14 the shore. Not long after, however, they were overtaken by a typhoon

wind, called "Euroclydon," the north-east breaker. The vessel being thus 15 caught, and unable to face the wind, we gave way, and scudded. Running then under the shelter of an 16 island called Clauda, we were able to secure the boat with some difficulty; and when they had hoisted it, they 17 proceeded to strengthen the ship by vam-braces. Afraid, also, that they would be caught in the Syrtis,¹ lowering the top-masts, they thus drifted along. And battling as they were with 18 the storm, they began on the following day to throw the cargo overboard; and on the third day, with their own 19 hands, they threw out the furniture from the ship. Then when neither 20 sun nor stars were to be seen for several days, and the storm still raged around with fury, we abandoned all hope of being saved. Being also upon 21 the verge of starvation, Paul, taking his stand among them, said:

"You ought, men, to have been persuaded by me, and not to have sailed from Crete, to incur this damage and misery. Still, on the other hand, I 22 even now advise you to take courage: for there will be no loss of life among you, but merely of the ship; because 23 an angel from that God, Whose I am, and Whom I serve, this very night stood beside me, saying, 'Do not be 24 afraid, Paul! It is necessary for you to appear before the Emperor; yes, and God has presented to you all those who sail with you.' Therefore, mates, 25 cheer up! because I believe God, that the result will be just as He has told me. It is necessary for us, however, 26 to be wrecked upon some island."

About midnight of the fourteenth 27 night, during which we had been tossed about in the Adria, the sailors imagined that they were approaching land of some kind; and sounding, they 28 found a depth of twenty fathoms. And sounding again a little later, they found fifteen fathoms. Afraid, then, 29 that we should be stranded upon rocks, they cast four anchors from the stern, and longed for day-break. Then, as the sailors were intending 30 to forsake the ship, and were in the act of lowering the boat into the sea, under the pretence of carrying anchors from the prow, Paul said to the Cap- 31 tain and to the soldiers, "Unless

¹ A dangerous range of quicksands off Tripoli, in North Africa.—F. F.

these remain in the ship, you cannot be saved."

32 The soldiers accordingly cut the ropes of the boat, allowing her to drift off. Then, until the day should come, Paul invited all of them to take some food, remarking, "This is to-day the fourteenth day you have been in anxiety without regular rations, none 34 having been served out. I invite you, therefore, to serve out food; because that will contribute to your safety; for not a single hair shall perish from one of your heads."

35 Having said this, and taking a biscuit, he gave thanks to God in the presence of all, and breaking it, he began to eat. Their courage then reviving, they also provided a meal for themselves. And we were, all told, two hundred and seventy-six lives in the ship. Being then satisfied with the meal, they proceeded to lighten the ship by throwing the wheat overboard.

39 When the day dawned, however, they could not distinguish the land; but observing a bay with a sandy shore, they consulted whether it would be possible to beach the vessel upon it. So letting the anchors go in the sea, loosening at the same time the lashings of the rudders, and hoisting the foresail to the breeze, they made 41 for the shore. But, whirling into the breakers, the ship grounded; and the stem having bilged, stuck fast, while the stern was washed over by the breakers.

42 The soldiers then resolved to kill the prisoners, being afraid that they would escape by swimming. But the Captain, anxious to save Paul, prohibited their intention, and gave orders that those who were able to swim should first throw themselves overboard to reach the shore; and that the rest should follow, some on planks, and some on fragments from the ship. And thus all escaped safely to the land.

In Malta.

26 Having then escaped, we learned that the island was named Melita. 2 And the foreigners treated us with no ordinary kindness; for, lighting a fire, they attended to all of us in difficulty through the dreaching rain, and the cold. Paul then collected a bundle of sticks, and having heaped them upon the fire, a viper escaping from the heat, caught hold of his hand. 4 The foreigners then seeing the reptile

hanging from his hand, remarked to one another, "There is no doubt that this man is a murderer; who, although he has escaped the sea, still Justice will not allow him to live!"

Shaking off the reptile into the fire, 5 however, he took no harm. And expecting that he would swell up, or suddenly drop down dead, they waited in suspense for a considerable time; but observing nothing unusual happen to him, they then changed their minds, and declared him to be a god.

Now in the neighbourhood of that 7 spot was situated the estate of the chief of the island, a man named Publius, who welcomed us, and entertained us for three days with great kindness. And it so happened that 8 the father of Publius was lying prostrated with an attack of fever and dysentery. Paul accordingly went in to him, and praying, placed his hands upon him, and cured him. But when 9 this was done, the others in the island who were afflicted with diseases also came and were cured. They also honoured us in many ways; and on our departure, they provided for us on board everything that we needed.

Arrival at Rome.

Three months having elapsed, we 11 then embarked in an Alexandrian vessel, which had wintered in the island, the name of which was the Twin Brothers. Landing then at 12 Syracuse, we remained there for three days; but sailing round from there in 13 a contrary wind, we arrived at Rhegium. Lying there for one day, a southern wind sprang up; so sailing on the second day, we arrived at Puteoli. Here we found brethren, 14 who prevailed upon us to stay with them for seven days. We then proceeded to Rome. There, too, the 15 brethren, having heard about us, came out to meet us as far as the Market of Appius, and the Three Taverns; and Paul, having seen them, thanked God, and took heart.

But when we arrived in Rome, the 16 Captain delivered the prisoners to the Commander-in-chief; but Paul was permitted to live by himself, with the soldier attending him, outside the garrison.

An Interview with the Jews.

Three days afterwards, he invited 17 the principal men among the Jews;

and when they had assembled, he said to them :

- "Men, brothers, although I have done nothing in opposition to the people, or to the customs of our forefathers, I have nevertheless been committed as a prisoner from Jerusalem to the hands of the Romans; 18 who, after examination, desired to discharge me, because they found me 19 guilty of no capital crime. But when the Judeans opposed it, I was obliged to appeal to the Emperor; not, however, because I had any charge to 20 bring against my nation. This therefore is the reason why I have invited you to see me and converse together; because it is for the sake of the Hope of Israel that I am branded with this chain."
- 21 "We neither received from Judea letters concerning you," they answered him, "nor have any of the brethren arriving reported or spoken anything 22 bad about you. But we would like to hear from yourself what you really think; for, respecting this sect, we well know that it is everywhere condemned."
- 23 Having accordingly appointed a day with him, a good many of them visited him at his lodgings; to whom he explained the evidence of the Kingdom of God, and persuaded them about Jesus, both from the law of Moses and the prophets, from morning 24 until evening. And some, indeed, were persuaded by his reasoning, and 25 they believed; but others not in accord with one another went away; Paul uttering one remark :

"That the Holy Spirit certainly spoke well to your forefathers through Isaiah the prophet, saying : 26
 GO YOU TO THIS PEOPLE, AND SAY :
 HEARING, YOU SHALL LISTEN, AND SHALL NEVER UNDERSTAND ;
 AND SEEING, YOU SHALL SEE, AND NEVER PERCEIVE :
 FOR THE HEART OF THIS PEOPLE 27
 HAS BECOME CORRUPT ;
 THE HEARING OF THEIR EARS HAS BECOME DULL ;
 WHILE THEY HAVE SHUT THEIR EYES ;
 LEST THEY SHOULD PERCEIVE WITH THEIR EYES,
 HEAR WITH THEIR EARS,
 UNDERSTAND WITH THEIR HEART,
 AND SHOULD TURN BACK,
 AND I WOULD HEAL THEM.¹

"Let it therefore be known to you 28 that this salvation from God has been sent to the heathen; and they will 29 hear it."²

For two whole years afterwards he 30 remained in his own hired residence, welcoming all who went to him, proclaiming the Kingdom of God, and teaching concerning the Lord Jesus Christ with unlimited freedom. * * * *

¹ Isa. vi. 9, 10.

² All the most ancient MSS. omit verse 29.

³ NOTE.—This eloquent history of a part of St. Paul's life, written by his cousin and Physician, St. Luke, under his own supervision, was left unfinished, probably by his execution and martyrdom. By this we have lost the record of his Evangelization of Western Europe,—which would have been the most interesting part to us.—F. P.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

The Introduction.

1 **PAUL**, a servant of Jesus Christ,
appointed a special apostle of a
2 good promise of God; which He had
formerly announced in the sacred
3 writings of His prophets, respecting
His Son, Jesus Christ our Lord;
4 physically born from the line of
David, but powerfully defined a Son
of God, by a resurrection from the
dead, through a spirit of holiness.
5 From Whom we received a charge and
commission to subdue all nations to
6 faith in His Name; with all of whom,
7 you are included by Jesus Christ, and
all the holy chosen friends of God who
are in Rome;—love, and peace to you
from our Father God and Lord Jesus
Christ.

First Essay.

CHRISTIANITY FROM THE STANDPOINT OF PURE REASON AND HUMAN EXPERIENCE.

8 First, I will thank my God through
Jesus Christ for you all, because your
faith is celebrated in the whole world.
9 For that God is my witness, Whom I
serve with my spirit in the gospel of
His Son, how constantly I remember
10 you, continually inquiring in my
prayers when it may be granted to me
by the favour of God to come to you.
11 For I long to see you, so that I may
12 communicate with your spiritual gift,
to strengthen you. And that will be a
comfort to our mutual faith—yours
and mine.
13 Now I do not wish you to ignore,
brothers, that I have often intended
to visit you, but so far have been
prevented; for I wish to gather some
result from you as from the other
14 nations. I am indebted for tribute
from Greeks, foreigners, philosophers,
15 and illiterates; and therefore I incite
myself to evangelize you who are in
Rome.
16 For I am not ashamed of the gospel;
for it is a Divine power to save every
believer, Jew first, and then Greek.

for a Divine righteousness is displayed
in it from a faith to a faith; as
it is written, **THE RIGHTEOUS SHALL
LIVE BY FAITH.**¹ For it reveals a
18 Divine displeasure from heaven upon
all wickedness and iniquity of men
who pervert the true into the false;
19 although the knowledge of God is
clear within themselves, God having
revealed it to them. For from creat-
20 ing a Universe His unseen attributes,
power, and Divine nature might have
been clearly comprehended by means
of the created facts. Consequently
they are inexcusable. Because, know-
21 ing God, they did not joyfully honour
Him as God; but trifled in their
argumentations, and darkened their
senseless hearts. Professing to be
22 philosophers, they played the fool;
and transformed the majesty of the
23 imperishable God into an image of
perishable man, and of birds, and of
beasts, and of reptiles!

Therefore, God abandoned them in
24 the lusts of their hearts to filthiness,
to dishonour their own bodies to
themselves; because having changed
the truth of God into falsehood, they
25 honoured and used the Created
contrary to the intention of the Creator,
Who is truly blessed in all ages.
26 In consequence, God abandoned
them to shameful passion. For their
women perverted the natural use
to one contrary to nature; and in
27 the same way, the men, leaving the
natural use of the woman, were
inflamed in their lust for one another,
men with men acting scandalously,
and receiving in themselves the right
punishment of their crime.

And as they did not desire to have
28 God acknowledged, God abandoned
them to an uninquiring mind, to
practise what is loathsome. Filled
29 with all injustice, depravity, greed,
evil; crammed with envy, murder,

¹ Habakkuk ii. 4.

strife, deceit; foul-mannered, libel-
 30 lous, defamers; God-haters, spiteful,
 envious; impostors, inventors of vice;
 31 disobedient to parents; senseless,
 treacherous, unnatural, merciless;
 32 while acknowledging the decrees of
 God—that they who practise such
 deserve death—not only do them, but
 delight in those who practise.

2 Therefore, man, you are inexcusable
 in condemning any one; for by what
 you condemn in another you convict
 yourself, for you practise the self-same
 2 things that you reprove. And we know
 that the Divine reprobation is certainly
 3 upon those who practise them. But,
 man, do you fancy that by condemn-
 ing those who practise them, you will
 escape the reprobation of God, while
 4 you act in the same way? Or, do you
 mistake the wealth of His mercy, and
 the gentleness of His forbearance?—
 not reflecting that the mercy of God
 should lead you to change your mind?

5 But, instead, by your perverse and un-
 changing heart you store up for your-
 self fury against a day of fury and
 revelation of God's righteous decrees;
 6 Who will render to every one what he
 7 has done: to those who by patient
 well-doing seek rectification, honour,
 8 and incorruption—eternal life; but to
 the rebellious and disobedient to the
 True, who persuade to the False—
 9 fury and anger, suffering and punish-
 ment, on every human soul that does
 10 evil, whether Jew or Grecian; but
 praise, and honour, and peace, to all
 who do good, whether Jew or Greek;
 11 for THERE IS NO FLATTERY WITH
 12 GOD.¹ For whoever sins without a
 law shall perish without a law; and
 whoever sins under a law shall be
 13 condemned by a law; for the listeners
 to law are not righteous in the sight
 of God; but those who practise law
 will be righteous.

14 For when a nation not possessing
 the law practises the demands of the
 law naturally, they, not having a law,
 15 are a law to themselves; they furnish
 proof of the effect of the law recorded
 in their hearts, their conscience attest-
 ing, and their reflections condemning
 16 or approving mutually, in the day
 when God will judge the secrets of
 men, according to my good news
 through Jesus Christ.

17 But you may be entitled a Jew, and

¹ Deut. x. 17.

rely upon a Law, and boast about
 God, and know His will, and distin- 18
 guish the differences (being taught
 by the Law); and are confident your- 19
 self to be a guide to the blind, a light
 to those in darkness, an instructor of 20
 the foolish, a teacher of children;
 having in the Law the outline of the
 knowledge of the truth:—

You teacher of another—should you 21
 not teach yourself?

You preaching against theft—you
 are a thief!

You saying, "Commit not adul- 22
 tery"—you are an adulterer!

You loathing idols—you rob the
 Temple!

While boasting about the Law— 23
 through the violation of that Law you
 dishonour God!

For, as it is written, THROUGH YOU 24
 THE NAME OF GOD IS DEFAMED
 AMONG THE HEATHEN.¹

Circumcision certainly may benefit, 25
 if you act up to law; but if you are
 a violator of law, your circumcision
 becomes paganised. Therefore, if 26
 the uncircumcised should regard the
 decrees of the Law, would not his
 paganism be considered equivalent to
 circumcision? And then the physically 27
 uncircumcised will, by fulfilling the
 law, condemn you, who violate the
 Law in spite of instruction and cir-
 cumcision.

For the Jew is not in the appear- 28
 ance, nor the circumcision in a
 physical mark; but a Jew is internal, 29
 and by circumcision of heart, in spirit
 —not letter—the approbation of which
 is not from men, but from God.

(Jewish Opponent.) "Then what 3
 advantage has the Jew? or what is the
 benefit of the circumcision?"

(Paul.) "Great in all respects; for 2
 first, indeed, they were entrusted with
 the intentions of God."

(Jew.) "What for? If some were 3
 unfaithful, would not their unfaithful-
 ness destroy God's trust?"

(Paul.) "It would not. God must 4
 be true, although every man were
 false; as it is written:

SO THAT YOU MIGHT BE JUSTIFIED
 IN YOUR DESIGNS,
 AND TRIUMPHANT WHEN EXA-
 MINED."²

(Jew.) "But if our wickedness con- 5
 firms the righteousness of God, then

¹ 2 Samuel xii. 14.² Psa. li. 4.

should we not conclude that the anger-bearing God is unjust? I speak humanly."

- 6 (Paul.) "Never! for then how could
7 God judge the world? For if God
could by my falsehood be exalted to
His honour, how could I be con-
8 demned as a wrong-doer? And
should not we, as we are libelled,
and as certain people accuse us of
teaching, do evil that good might
come? Their reprobation is right."
9 (Jew.) "Well, then, we are the
superior?"

- (Paul.) "Not at all! For we have
all, both Jew and Greek, decided to
10 serve sin, as it is written:

THAT THERE IS NOT ONE RIGHT-
EOUS—NOT ONE.

- 11 NO ONE IS INTELLIGENT,
NONE IS SEEKING OUT GOD.
12 ALL HAVE LEFT THE RANKS; QUITE
INEFFICIENT;
NONE ARE OF USE—NOT EVEN
ONE.¹
13 THEIR THROAT IS A YAWNING
GRAVE;
THEY DECEIVE BY THEIR WORDS;²
A VIPER'S VENOM IS UNDER THEIR
LIPS;³
14 THEIR MOUTH IS FULL OF MIS-
CHIEF AND BITTERNESS.⁴
15 THEIR FEET SWIFT TO SHED
BLOOD;
16 DESTRUCTION AND MISERY ARE IN
THEIR WAYS;
17 AND THEY WILL NOT RECOGNISE A
PEACEFUL PATH.⁵
18 THERE IS NO FEAR OF GOD BEFORE
THEIR EYES.⁶

- 9 "And we know that what the Law
says, it says to those under the law;
so that every mouth may be stopped,
and the whole world may come under
20 judgment to God. Therefore by the
practice of a ritual, none can be made
righteous in His presence; yet, how-
ever, a recognition of sin comes by
means of law.

- 21 "But now, without a ritual, a Divine
righteousness is exhibited, attested by
22 the law and the prophets; a Divine
righteousness by means of a Faith
from Jesus Christ, to all believers;—
23 for there is no distinction; because all
sin, and are in need of rectification
24 from God. They are made righteous
freely by His gift through the redemp-

tion which is in Christ Jesus; Whom 25
God has set forward as a mercy-seat,
through faith in His blood, to show
His righteousness through the pardon
of past sins by the gentleness of God;
and to display His righteousness at 26
this present time, so that He might
be righteous Himself, and make the
believer in Jesus righteous as well."

- (Jew.) "Where then is our pride?" 27
(Paul.) "It is banished."
(Jew.) "By what law? By the
rituals?"

(Paul.) "No! but by a law of faith.
Therefore we have argued that a man 28
may be righteous by a faith distinct
from a law of rituals."

(Jew.) "He is the God of Jews 29
only, not of heathens."

(Paul.) "Yes, of heathens as well!
For it is the same God Who makes 30
circumcision righteous from a faith,
and paganism through the faith.
'Then,' you will say, 'we destroy 31
law for the sake of the faith?'
Never! On the contrary, we corro-
borate law."

(Jew.) "What shall we say, then, 4
that our ancestor Abraham attained
to in the course of his life. For if 2
Abraham were made righteous by
rituals, he had ground for boast-
ing."

(Paul.) "But not before God! For 3
what says the Scripture? ABRAHAM
TRUSTED TO GOD, AND IT WAS PAID
TO HIM IN RIGHTEOUSNESS.¹ But to 4
a labourer the wages are not paid as
a kindness, but as a debt; while to 5
him who practised no ritual, but con-
fided on Him Who makes the sinful
righteous, his faith was paid with
righteousness. As David, indeed, 6
also relates the happiness of the man
to whom God grants righteousness
apart from rituals:

THEY ARE HAPPY WHOSE VIOLA- 7
TIONS OF THE LAW ARE FOR-
GIVEN,
AND WHOSE SINS ARE OBLITER-
ATED;

HAPPY THE MAN WHOSE SINS 8
THE LORD WILL NOT REPAY.²

"This happiness, therefore, belongs 9
to the circumcised and the pagan; for
we argue that to Abraham his faith
was repaid with righteousness."

¹ Psa. xlv. 1-3. ² Psa. v. 9.
³ Psa. cxl. 3. ⁴ Psa. x. 7. ⁵ Isa. lxx. 7, 8
⁶ Psa. xxxvi. 1

¹ Geneals xv. 6.

² Psa. xxxi. 1, 2.

- 10 (Jew.) "But when was it repaid? Under circumcision, or while uncircumcised?"
- (Paul.) "Not in circumcision, but while uncircumcised; and he received a token by circumcision, an evidence of his faithful righteousness while not circumcised, so that he might be the father of all uncircumcised believers, to whom righteousness will also be granted; and a father of circumcision, not only to those simply circumcised, but to all arranging themselves in the path of the faith of our uncircumcised ancestor Abraham.
- 13 For the promise, that he should inherit the world, was not given through a ritual to Abraham or to his race; but through a righteous faith.
- 14 For if they inherited through a ritual, the faith would be nullified, and the promise abolished."
- 15 (Jew.) "However, the law abolished anger?"
- (Paul.) "Yet where there is no law, there is no transgression of it. Therefore it springs from faith, coinciding with a gift, so as to confirm the promise to all his race; not to those through the law only, but also to those of Abraham's faith, who is the father of us all. As it is recorded: I HAVE APPOINTED YOU A FATHER OF MANY NATIONS,¹ in the sight of God in Whom he trusted, Who restores the dead to life, and names the non-existent as if existent. Who trusted on hope against hope that he would be the father of many nations; according to the expression, THUS SHALL YOUR RACE BE.² And, not weak in faith, he regarded not his own body already deadened, when he was nearly a hundred years old, nor the barrenness of Sarah! Nor did he doubtfully criticise the promise of God; but was strong in faith, giving praise to God, and was perfectly satisfied that what He promised He could also perform: and therefore he was paid with righteousness. But it was not recorded for him only that it was so paid to him, but also for us to whom it will be granted; to us, the believers on Him Who raised Jesus our Lord from the dead, Who was betrayed through our sins, and raised through our righteousness.
- 5 "Therefore, having become righteous

from a faith, we have peace with God, through our Lord Jesus Christ; by Whom we have also the access by that faith unto this gift in which we stand, and we exult in hope of the rectification from God. And not only that: but we also exult in our afflictions, perceiving that the affliction produces patience, and patience inquiry, and inquiry hope, and not a hope that disgraces; because the love of God is poured into our hearts through a spirit of holiness, which He has given to us. For, at the very time when we were helpless, Christ died for the sake of the ungodly. For, while hardly any one would die for the sake of a righteous man—though for a benefactor some might perhaps hazard death—God established His love towards us by Christ dying for our sake when we were still sinners.

"How much more, then, having been made righteous in His blood, shall we be delivered from the madness of sin by Him! For if, while we were enemies, we were led back to God by means of the death of His Son; how much rather having been led back, shall we be saved by His life! Not only that, but we exult also in God because of our Lord Jesus Christ, through Whom we have now received that return.

"Because, as by one man sin entered the world, and through the sin the death, and thus death passed into all men, supposing indeed that all sin; for law was in the world before sin; for sin would not be charged if a law did not exist. However, death reigned from Adam to Moses, and over those who did not sin after the manner of the transgression of Adam, who was a type of the future.

"But the free gift, however, is not like the transgression. For if from the sin of this one the many died, much more the gift of God and the endowment with that gift of the other Man, Jesus Christ, will overflow to the many. And that gift is not as it would be with a single sinner; for out of the guilt of the one came condemnation; but by the gift from the other came rectification from many transgressions. For if, by the transgression of that one, death reigned through that one, how much rather will those receiving the abundant gift and endowment of righteousness reign in life through that other, Jesus Christ?

¹Genesis xvii. 5. ²Genesis xv. 5.

18 Since, therefore, by transgression of the one, condemnation came upon all men; thus also by righteousness of the other, righteousness of life is brought to all men. For as by the disobedience of that one man the many were made sinners, so by the obedience of the other the many will be constituted righteous.

20 "But a law intervened, so that the transgression might be obvious; yet, where the sin exceeded, the gift went far beyond it. So that as sin reigned with death, thus also the gift should reign through righteousness, to eternal life, by our Lord Jesus Christ."

6 (Jew.) "What shall we say then? Shall we continue in sin, so that the gift may exceed it?"

2 (Paul.) "Never! Since we died by sin, how can we still live in it? Can you forget that as many of us as were baptized into Christ Jesus were baptized into His death? Consequently, we were buried with Him, through the baptism into His death; so that as Christ was raised from the dead by the rectification from His Father, thus we also ought to conduct ourselves in a renewed life. For if we have been engrafted into the likeness of His death, then we shall also be into that of His resurrection; recognising this, that our old man has been crucified with Him, so that the personality of sin might be destroyed, for us no more to slave for sin; for the dead is liberated from sin.

8 "But if we have died with Christ, we believe that we shall equally live with Him; knowing that Christ, having risen from the dead, cannot again die. Death can no more dominate Him. For when He died, He died by sin once for all; but when He lived, He lived from God. Therefore you should consider yourselves to be dead indeed to sin, but alive with God in Christ Jesus. Consequently, do not allow sin to reign in your mortal body, to obey its lusts; neither present your organs to sin as instruments of wickedness; but offer yourselves to God as alive from the dead, and your organs as instruments of righteousness for God; because sin must not govern you now you are not under a law, but under a gift."

15 (Jew.) "What then—shall we sin because we are not under law, but under a gift?"

16 (Paul.) "Never! Know you not

that to whoever you present yourselves as obedient slaves, you are slaves to those you obey; whether of sin to death, or of obedience to righteousness? But, thank God, that although you were slaves of sin, now you heartily obey the rules of the discipline under which you enlisted; and, being liberated from sin, you are engaged by righteousness. I speak humanly, because of your natural weakness. For as you presented your organs slaves to impurity and unrestrained lawlessness, so now you should present your organs slaves to righteousness in holiness. For then you were slaves of sin, but now you are freemen of righteousness. What benefit had you then from those practices that now shame you? for their result is death. But now, having been freed from sin, and serving with God, you have the fruit of your consecration; the result is eternal life. For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord.

"Do you forget, brethren (for I speak to those who acknowledge law), that the law governs man during the whole time of his life? For the married woman is given by law for her husband's life; but if the husband should die, she is freed from that law of marriage. Therefore she will be regarded as an adulteress if she goes to another man during her husband's life; but if her husband should die, she is a woman freed from that law, and will not be an adulteress if she goes to another husband.

"In the same way, my brothers, you have died to the law through the body of Christ, for the purpose of devoting yourselves to another, to the One who was raised from the dead, so that you may produce fruit to God. For when we were in our sensuality, the passions of sinners against the law stimulated our organs to produce fruit to death. But now we are released from that law—that by which we were possessed, having died—so that we may serve in a renewed spirit, and not by an old letter."

(Jew.) "What then—shall we say the law was wrong?"

(Paul.) "No! on the contrary, I should not have comprehended the sin, except by means of a law; and I should not have known what the lust was, if the law had not said, YOU

8 SHALL NOT LUST.¹ But sin, having taken a basis of operations against that command, incited every lust in me. For, disconnected from law, sin is non-existent. But I lived then without a law; however, on the command arriving, again sin revived, but I died. And for me the command, which was intended for life, was found to be death. For sin, having taken a base of operations against the command, defeated me, and by itself slew me. Therefore the law is right, and its command holy, just, and good."

13 (Jew.) "The good became death to me, then?"

(Paul.) "Never! But sin, so that it might be manifest as sin, in spite of that good, effected my death; so that sin, by means of the command, might be beyond doubt excessively sinful.

14 For we know that the law is spiritual; but I am sensual, completely subject to sin. And what I shall do, I know not; for I do not practise what I wish, but I do what I hate. But if I practise what I wish not, I agree with the law that it is noble. And then it is no longer I myself who am doing it, but sin dwelling in me. For I know that no good resides in me—that is, in my sensuality—although the wish lies beside me; but where is the power to avail myself of its benefit? for I do not do the good that I wish, but practise the evil that I do not desire! Therefore, if I do that which I do not wish, it is not myself that does it, but sin dwelling in me. I consequently discover the law, by my desiring to do the right even while the wrong lies beside me. For from the internal man I delight in the law of God; but I perceive a foreign law in my faculties, contending against the law of my mind, and dragging me captive to the law of sin which is in possession of my organs. I am a wretched man! what can deliver me from this deadly carcass? The gift of God through our Lord Jesus Christ! So I myself certainly serve with my mind to a law of God; but by my sensuality to a law of sin."

9 Therefore, now there is no condemnation for those in Christ Jesus.

2 For the law of the Spirit of the life in Christ Jesus has freed me from the 3 law of sin and of death. For because

of the inability of the Law, which was weakened by the physical nature, God has sent His own Son in the likeness of a sinful body, and on account of sin, condemned the sin in the body; so that the decree of the Law might be accomplished by us, who conduct ourselves not in harmony with sensuality, but in harmony with spirituality. For those who are in harmony with sensuality meditate about the gratification of their sensuality; but those in harmony with spirit, what pertains to the spirit. For the desire of sensuality brings Death; but the desire of the spirit Life and peace. Because the desire of sensuality is hatred of God; for it neither can nor will be obedient to God's law; and indeed they who are sensual cannot please God.

However, you are not sensual, but spiritual, if indeed a Divine Spirit resides in you; and if any one has not a Christ-like spirit, he is not His. But if Christ is in you, then the body is dead in respect to sin; but the spirit lives through righteousness. But if the Spirit Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will revive your deadened bodies by His indwelling Spirit. Therefore, then, brothers, we are not bound to live wickedly according to the senses. For if you live according to the senses, you will die; but if spiritually you destroy the practices of sensuality, you will be living. For as many as are led by Divine Spirit, they are sons of God; since you have not received a slavish spirit to fear again; but you have received a filial spirit, in which we say, Abba, Father. Thus the Spirit witnesses to our own spirit that we are children of God. But if children, then heirs; heirs certainly of God, and co-heirs with Christ. If we suffer together, then we shall be rectified together.

For I conclude that the sufferings of the present time are nothing compared to the rectification that will be revealed through us; for the longing desire of the Creation expects the revealing of the sons of God. For the created shrinks back from futility, not desiring it, but has been subjected in hope; because even the Creation will be freed from the slavery of corruption into the glorious liberty of the sons of God. For we know that all the Creation groans and agonises

¹ Exodus xx. 17.

23 until now; and not alone: but also we, who possess the first-fruits of the Spirit, even we ourselves groan in ourselves, expecting the sonship—the redemption from our sensuality.

24 For we are saved by hope: but hope visible is not hope; for who hopes for what he already sees? But if we hope for what we see not, we shall receive it by patience. Therefore the Spirit supports our weakness; for we know not rightly what we should pray for: but our own spirit itself pleads with stammering sighings; and the Searcher of hearts sees the object of our spirit, when He intercedes with God for the saints.

25 And we know that to those loving God everything works together for good, to those who are set apart for His purposes. For He previously knew them, and appointed them to conformity with the image of His Son; so that He might be the firstborn among many brothers. But whom He prepared, those He also called; and whom He called, those He made righteous; yes, made them righteous and distinguished them.

26 What, then, shall we say about these? If God for us, who against us? If He did not retain His own Son, but parted with Him for us all, how much rather will He also give us everything with Him! Who can accuse God's chosen? God the Judge? Who will condemn? Christ the dead? nay, rather, the Risen from the dead, Who is upon the right hand of God, and Who also intercedes for us? What can drive us from the love of Christ? affliction? or oppression? or persecution? or famine? or nakedness? or danger? or sword? Just as it is written:

WE ARE KILLED ALL THE DAY ON ACCOUNT OF YOU!

WE ARE REGARDED AS SHEEP FOR SLAUGHTER.¹

27 But in all these we more than conquer through His having loved us.

28 For I am convinced that neither death, nor life, nor angels, nor authorities, nor present, nor future, nor power, nor height, nor depth, nor any other created thing, is able to separate us from the love of God in our Lord Christ Jesus!

¹ Psalm xlv. 24.

Second Essay.

CHRISTIANITY FROM THE STANDPOINT OF THE HEBREW REVELATION.

In Christ I speak the truth—I lie 9 not—my conscience with a holy spirit witnessing to me that I have a great 2 grief, and an indelible anguish at my heart. For I could wish myself to 3 be cut off from Christ, instead of my brothers, my kindred by race—who 4 are Israelites; from whom are the adoption and the renown, and the covenants and the law-giving; the Divine service and the promises; of 5 whom were the fathers, and from amongst whom the Messiah who is above all became incarnate, thank God, for ever.

The design of God has not failed, 6 however: for not all those from Israel are Israel; neither all Abraham's 7 children are heirs; but FROM ISAAC SHALL YOUR HEIR BE CALLED.¹ That 8 is, the children of his body are not the children of God; but the offspring of the promise shall be considered an heir. For the message of promise 9 was this: I WILL COME AT THAT TIME, AND THERE SHALL BE A SON TO SARAH.² And not that only: but 10 Rebecca having conceived from that one, our ancestor Isaac—before they 11 were born, neither having done good nor ill; so that the recorded purpose of God should continue, not through institutions, but from His calling—it 12 was said to her, THAT THE ELDER SHOULD SERVE THE YOUNGER;³ as it is written, I HAVE CHOSEN JACOB, AND REJECTED ESAU.⁴

(Jew.) "Well, then, must we not 14 say: 'There is injustice with God?'"

(Paul.) "No! For He said to 15 Moses: I WILL PITY THOSE I MAY PITY, AND I WILL COMPASSIONATE THOSE I MAY COMPASSIONATE.⁵ Therefore it comes not from him who 16 wills, nor from him who runs; but from the merciful God. For the Scripture 17 says to Pharaoh: I HAVE RAISED YOU FOR THIS VERY PURPOSE, SO THAT THROUGH YOU I MAY SHOW MY GOVERNMENT; AND THUS MY AUTHORITY BE PROCLAIMED OVER ALL 18 THE EARTH.⁶ With the same object

¹ Gen. xxi. 12.

² Gen. xviii. 10, etc.

³ Gen. xxv. 23.

⁴ Mal. i. 2, 3.

⁵ Exod. xxxiii. 19.

⁶ Exod. ix. 16.

- He pities whom He desires, and whom He wills He stupefies.
- 19 "You will then reply to me, 'Why does He still blame? for who has resisted His will?'
- 20 "Indeed, man, who are you to criticize God? Should the thing made say to the maker, Why have you made me thus? Has not the potter power over his clay, to make from his own clay one article for distinction, and another for common use? What if God, wishing to show His disposition, and to proclaim His authority, endured with great forbearance a perverse instrument determined on destruction?
- 22 and so that He might proclaim the wealth of His approbation upon the instrument of mercy which He had prepared for approval? and us, whom He has called not only from among Jews, but also from among heathen?
- 23 As He says in Hosea:
- I WILL CALL THOSE NOT MY PEOPLE, MY PEOPLE, AND THE UNBELOVED, BELOVED.¹
- 24 AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THEY SHALL BE CALLED THERE, 'SONS OF A LIVING GOD.'²
- 27 And Isaiah thunders over Israel:
- THOUGH THE NUMBER OF THE SONS OF ISRAEL SHOULD BE LIKE THE SAND OF THE SEA, THOSE STANDING OUTSIDE SHALL BE SAVED!³
- 28 FOR COMPLETING A DESIGN, AND COMPLETING IT RIGHTEOUSLY, THE LORD WILL PERFECT HIS INTENTION ON THE EARTH.
- 29 And as Isaiah foretold:
- IF THE LORD OF PEACE HAD NOT LEFT US AN HEIR, WE SHOULD HAVE BECOME AS SODOM, AND LIKE TO GOMORRAH.⁴
- 30 "From this what would we conclude?—That a people who did not pursue righteousness has attained to a righteousness, but that righteousness is from their faith. But Israel, pursuing a ritual for righteousness, has not entered into a righteous law. For what reason? Because they sought it not as from faith, but as if from rituals; they stumbled at the stumbling-stone, as it is written:

SEE, I PLACE A STUMBLING-STONE IN ZION, AND A DIFFICULT ROCK; BUT THE BELIEVER ON IT SHALL NOT BE ASHAMED."¹

Brothers, my heart's desire and en-10 treaty to God regarding them is for a salvation. For I witness to them that 2 they have a zeal for God, but not an intelligent one. For not reflecting 3 on the righteousness of God, and trying to establish their own, they have not ranged themselves under the Divine righteousness; although 4 the object of Christ's Law to all believers is righteousness. Indeed, 5 Moses describes the righteousness proceeding from the law: THAT A MAN PRACTISING IT SHALL LIVE IN IT.² But that the righteousness from 6 faith declares: SAY NOT IN YOUR HEART, WHO COULD ASCEND INTO THE HEAVEN? so as to bring Christ down; or, WHO COULD GO INTO THE 7 ABYSS?³ so as to bring Christ up from the dead again. But what does 8 he say? THE IDEAL IS NEAR YOU, IN YOUR MOUTH, AND IN YOUR HEART;⁴ and that is the ideal of the faith which we proclaim: That if you 9 should proclaim from your mouth the Ideal that Jesus is Lord, and believe in your heart that God raised Him from the dead, you can be saved. For with the heart it is believed to 10 righteousness; and by the mouth it is acknowledged to salvation. For 11 the Scripture says: WHOEVER TRUSTS IN HIM SHALL NOT BE ASHAMED.⁵ For there is no distinction between 12 Jew and Greek; for He Himself is Lord of all, enriching all who call upon Him; for, WHOEVER CALLS ON 13 THE LORD SHALL BE SAVED.⁶ (Jew.) "But how can they call 14 upon whom they have not believed? And how can they believe about what they have not heard? And how can they hear without a preacher? And 15 how can they preach unless they are sent? As it is written:

HOW BEAUTIFUL ARE THEIR FEET WHO PROCLAIM PEACE, WHO PREACH THE GOOD NEWS.⁷

"Yet all will not believe the good 16 news. For Isaiah says:

¹ Hosea II. 23.
² Isa. x. 22, 23.

³ Hosea I. 10.
⁴ Isa. I. 9.

¹ Isa. xxviii. 16.

² Lev. xviii. 5.

³ Deut. xxx. 12, 13.

⁴ Deut. xxx. 14.

⁵ Isa. xlix. 23.

⁶ Joel II. 32.

⁷ Isa. lili. 7.

LORD, WHO HAS BELIEVED OUR REPORT? ¹

- 17 "Therefore the faith comes from a report; but the report through the arrangement of God."
18 (Paul.) "But I ask, Have they not heard? Yes, indeed:

THEIR VOICE HAS GONE OUT TO ALL THE LAND,
AND THEIR DECLARATION TO THE BOUNDS OF THE EMPIRE.²

- 19 "I say further, Does not Israel recognise it? First Moses says:

I WILL MAKE YOU JEALOUS ABOUT AN UNRECOGNISED NATION;
I WILL INFURIATE YOU ABOUT AN UNINTELLIGIBLE NATION.³

- 20 "Then Isaiah becomes bold, and asserts:

I WAS FOUND BY THOSE NOT SEEKING ME;
I BECAME PLAIN TO THOSE WHO NEVER ENQUIRED FOR ME;⁴

- 21 "But regarding Israel he says:
I STRETCHED OUT MY HANDS ALL THE DAY TO A REBELLIOUS AND CONTRADICTORY PEOPLE!⁵

- 11 "Do I therefore say, 'God has rejected His people'? Never! because I am an Israelite, of Abraham's race, 2 from the tribe of Benjamin. God has not rejected His pre-ordained people. For do you not know what the Scripture says about Elijah, how he pleaded 3 with God against Israel?—LORD, THEY HAVE SLAIN YOUR PROPHETS AND THROWN DOWN YOUR ALTARS; AND I AM LEFT ALONE, AND THEY 4 WANT MY LIFE.⁶ But what was the Divine answer to him? THERE ARE LEFT TO ME SEVEN THOUSAND MEN WHO HAVE NOT BENT THE KNEE TO 5 BAAL.⁷ Thus therefore also, in the present time, a fragment has come 6 for enrolment with the Gift. But if by a gift, it cannot be from a ritual; or the gift would no longer be a gift."

- 7 (Jew.) "What then?"

(Paul.) "What Israel sought it has not met with; but the Enrolment has met, and the remainder are dazed.

- 8 As it was written:

GOD GAVE THEM A CONFUSED SPIRIT,
UNSEEING EYES, AND DEAF EARS,⁸

until the present day. And David 9 says:

LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND AN OFFENCE AND A STUMBLING TO THEM;
LET THEIR EYES BE BLIND NOT TO 10 SEE,
AND ALWAYS BOW DOWN THEIR BACK!¹

"Do I therefore say, 'They have 11 stumbled, so that they might fall'? Never! But that by their mistake the salvation has come to the heathen, so as to arouse themselves. But if their 12 mistake enriches the world, and their loss is wealth for nations, how much more will their prosperity be!

"For I speak to you heathen, because 13 I myself am an apostle of the heathen; I magnify my service, so that I may 14 excite my kindred, and save some from among them. For if their dis- 15 persion re-unites a world, what will their re-union be but life from death? And if the first-fruit is sound, so also 16 is the crop; and if the root is sound, so are the branches. But if some of 17 the branches were cut off, and you, a wild olive, were grafted into their place, and became a participator in the root and fatness of the olive, do 18 not exult over those branches; and if you should exult, the root bears you, not you the root.

"You may reply, however: 'The 19 branches were cut off so that I might be grafted in.' Quite right. They 20 were cut off for unbelief; but you were inserted by faith. Be not 21 haughty, but fear. For if God spared 22 not the natural branches, how much less likely will He spare you! Re- 23 flect, therefore, upon God's beneficent action and pruning: upon those who failed He applies a pruning; but upon you a Divine beneficent purpose, if you adhere to His beneficent purpose: and if not, you will be cut off. And they, if they do not 23 adhere to their unbelief, will be grafted in again; for God is able to graft them in again.

"For if you, a cutting from a wild 24 olive, contrary to your nature have been engrafted into a cultivated olive, how much easier can they be naturally grafted again into their own olive tree!

¹ Isa. llii. 1.

² Deut. xxxii. 21.

³ Isa. lxx. 2.

⁴ 1 Kings xix. 16]

⁵ Psa. xli. 4.

⁶ Isa. lxx. 1.

⁷ 1 Kings xix. 10.

⁸ Isa. xxx. 10.

¹ Psa. lxi. 22, 23.

25 "Therefore, brothers, I would not wish you to forget this mystery, so that you may not exult with yourselves: that a partial perversity has come to Israel until the whole of the heathen can enter, and then all Israel will be saved. As it is written:

A DELIVERER WILL COME OUT OF ZION;

AND IMPIETY DRIVE OFF FROM JACOB.

27 AND THIS SHALL BE MY SETTLEMENT WITH THEM, WHEN I EXPEL FROM THEM THEIR SINS.¹

28 "On account of the gospel they are enemies for your sakes; but in respect of the enrolment, are loved for their fathers' sake. For the decision and gifts of God are irrevocable. Exactly as you were once apathetic about God, but now through their apathy you have received mercy; so they now are apathetic, to the benefit of yourselves; yet they will obtain mercy. For God has included all unbelievers, so that He might show mercy to all.

33 "Oh the depth of wealth, and wisdom, and knowledge of God! How unsearchable His decisions, and inscrutable His ways! For WHO INSTRUCTED THE LORD'S MIND,

35 OR WHO WAS HIS COUNSELLOR? WHO FIRST SUGGESTED TO HIM? AND IT SHALL BE RETURNED TO HIM.²

36 "Because all is from Him, and by Him, and in Him—to Him be honour throughout the ages. Amen."

Third Essay.

CHRISTIANITY FROM THE STANDPOINT OF THE CHRISTIAN LIFE.

12 Therefore, I call on you, brethren, by the Divine mercies, to prepare your bodies a holy, living sacrifice, well-pleasing to God, your rational service.

2 And do not adapt yourselves to this age; but be transformed by the renewal of the mind, to search out what is the intention of God,—the Good, and

3 Noble, and Perfect! For I speak to all who are with you, according to the gift granted to me, not to exult more than you ought to exult; but to be calmly exultant according to the

measure of faith God has given to each of you. For as we have many 4 organs in one body, and every organ has not the same use, so we, the 5 many, are one body in Christ; but individually different organs, and 6 having various faculties according to the gift we are endowed with: if oratory, use it according to the doctrines of the faith; if administrative 7 talent, in the service; if faculty for teaching, in instruction; faculty 8 to comfort, in comforting; faculty to give, with disinterestedness; faculty for leadership, with earnestness; faculty for showing mercy, do it cheerfully. Let friendship be sincere. 9 Turning away from wickedness, adhere to good. Be kindly affectioned 10 to one another, with brotherly love aiding each other in authority; serving 11 the Lord with energetic spirit, not idly-busy; rejoicing with hope; standing firm in affliction; persevering with prayer; assisting the necessities 13 of the holy; practising hospitality. Bless your persecutors—bless and 14 curse not. Rejoice with the joyful, 15 grieve with the sorrowful. Be like-minded towards one another. Do not aspire to dominate, but associate with the lowly. Avoid becoming haughty by isolation. Never return evil for 17 evil; display nobility in the sight of all men. If it is possible for you, be 18 at peace with all men; not revenging 19 for yourselves, my friends, but receding from fury. For it is written: PUNISHMENT IS MINE, I WILL REPAY, SAYS THE LORD.¹

IF YOUR ENEMY HUNGERS, FEED 20 HIM;

IF HE THIRSTS, GIVE HIM DRINK: FOR SO DOING YOU CAST BURNT ASHES ON HIS HEAD.²

Do not be conquered under evil, but 21 vanquish evil by doing good.

Let every life be obedient to the 13 governing authorities, for there is no government except from God. And the existing authorities are appointed 2 by God; so that the opponent of the authority resists God's appointment, and the opponents encounter punishment. For the governors are not a 3 terror to well-doers, but to the criminal. And if you wish not to be in terror of the government, do right; and you

¹ Isa. lix. 20, 21.

² Isa. xl. 13.

³ Job xii. 11.

¹ Deut. xxxii. 35.

² Prov. xxv. 21, 22.

4 will be approved by it: for it is the servant of God for your good. But if you do wrong, fear; for it carries not the sword in vain: because it is a servant of God, showing displeasure to those who do ill. Therefore it is necessary to obey; not only because of its displeasure, but for the sake of conscience. Consequently, pay taxes; for they are God's officers attending to that.

7 Give to all their due: to the tribute holder, tribute; to the taxer, taxes; to the mighty, respect; to the honourable, honour. Owe nothing to any one, except to love one another; for he who loves his neighbour has fulfilled law. Therefore, YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT MURDER; YOU SHALL NOT STEAL; YOU SHALL NOT LUST.¹ And if there is any other command, it is summed up in this: YOU SHALL BEFRIEND YOUR NEIGHBOUR AS YOURSELF.² Friendship does no harm to a neighbour; therefore friendship is perfection of law.

11 And, observing the time, it is the hour to be now arousing from sleep; for at present our salvation is nearer than when we believed. The night is advanced, the day dawns; therefore let us leave the practices of darkness, and put on the armour of light. Let us march orderly, as in the day-time; not with riot and drunkenness, nor with profligacy and excess, nor with mutiny and rage; but equipped for the Lord Jesus Christ; and not providing for the body to gratify its lusts.

14 And help the feeble in faith, not perplexing with discussions. Indeed, he who believes it may eat all things; but let the weak eat vegetables. Let not the eater despise the abstainer; and let not the abstainer reprove the eater, for God will accept him. Who are you reproving another man's servant? To his own master he shall stand or fall; and he will stand, for the Lord is able to support him.

5 Some distinguish day from day; some regard every day. Let each be fully satisfied in his own mind. He who regards the day, regards it as from the Lord. And the eater eats to the Lord, for he gives thanks to God;

and the abstainer abstains for the Lord, and yet gives God thanks. Since none of us can live for himself, and none dies to himself; for if we live, we live by the Lord, and if we die, we die to the Lord; therefore, if we live or if we die, we belong to the Lord. For this purpose Christ died and lived; so that dying and living He might direct us.

But you, why do you judge your brother? or why do you despise your brother? for we shall all be reviewed at the judgment-seat of God. As it is written: I LIVE, SAYS THE LORD, SO THAT EVERY KNEE SHALL BEND TO ME, AND EVERY TONGUE CONFESS TO GOD.³ Therefore each one of us shall give a reason for himself to God.

Let us no more, therefore, blame one another; but rather endeavour not to place a stumbling-block before his brother. I know, and was convinced by the Lord Jesus, that nothing is essentially defiled, except to those who think it is defiled—to them it is defiled. And if your brother is grieved on account of food, then you do not conduct yourself affectionately. Do not by your food lose him for whom Christ died.⁴ Let not your own benefit be evil spoken of: for the Kingdom of God is not meat and drink; but righteousness, and peace, and gladness, in a holy spirit.⁵ Therefore, serve with Christ in this, pleasing to God, and approved by men. Consequently we should follow what leads to peace and friendliness among ourselves, nor destroy the work of God on account of food. All is pure; but it is defiled to the man who eats in doubt. It is noble not to eat flesh nor to drink wine, nor anything by which your brother stumbles, or is offended, or weakened.

You have faith? Have it with yourself before God; he is happy who does not convict himself by what he approves. But he is blameable if he eats contentiously; because that is not from faith; and all not originating from faith is sin. And we, the strong, ought to support the weakness of the feeble, and not to indulge ourselves. Let each of us make himself pleasant to his neighbour to promote loving-kindness. For Christ did not indulge Himself; but, as it is recorded,

¹ Exod. xx. 13, 14, 17.² Lev. xix. 18.³ Isa. xlv. 23.

**THE ABUSE OF YOUR INSULTERS
FELL ON ME.¹**

- 4 And whatever was formerly written was recorded for our instruction; so that by the support and consolation of the Scriptures we might have hope.
- 5 And may the supporting and consoling God grant you to think towards one another as did Christ Jesus; so that united with one voice you may praise the God and Father of our Lord Jesus Christ.
- 7 Thus receive one another, as Christ also received us into the rectification from God.
- 8 For I repeat, Christ became a Servant of circumcision for God's truth, in confirmation of the promises to the fathers; but He praises God for His mercy to the heathen. As it is written:
- FOR THIS I WILL PROCLAIM YOU
AMONG THE NATIONS,
AND SING TO YOUR NAME.²
- 10 And He repeats:
- LET THE HEATHEN REJOICE WITH
HIS PEOPLE;³
- 11 and further:
- PRAISE THE LORD ALL THE
HEATHEN;
AND LOUDLY PRAISE HIM ALL THE
PEOPLE.⁴
- 12 And Isaiah proclaims:
- HE SHALL BE THE ROOT OF JESSE,
AND THE LEADER TO GOVERN
THE NATIONS,
THE HEATHEN SHALL HOPE IN
HIM.⁵
- 13 And may the God of that hope perfect you with all joy and peace in believing, to fill you with power of a holy spirit with that hope.
- 14 But I myself am satisfied about you, my brethren, that you are full of benevolence, complete in all knowledge, and able to advise each other.
- 15 Therefore I have written more boldly to you, brothers, partly as reminding you, through the gift given me from God, that I am a minister of Jesus Christ for the heathen; conducting the service of the gospel of God, so that the offering of the heathen might be rightly administered, sanctified by a holy spirit. Therefore I hold this appointment under Christ Jesus for
- 18 affairs relating to God. For I will not dare to speak of what Christ has accomplished through me by word
- 19 and work in conquering nations; by force of evidences and miracles; by

spiritual power: so that, from Jerusalem and round to Illyria, I have supplied the Good News of Christ. And I have loved to preach like this, where Christ was not named, so as not to build on some other man's foundation; but as it is written:

THOSE NOT INFORMED ABOUT HIM
SEE;

AND THOSE WHO HAD NOT HEARD
UNDERSTAND.¹

Therefore I have often endeavoured to come to you. However, now I have no more place in these regions; and I have for many years wished to visit you, when I might be proceeding into Spain; for I hope to see you during the passage, and be sent there from you, after first being refreshed by you. At present I am proceeding to Jerusalem, to assist the saints; for it has pleased Macedonia and Achaia to make a present to the poor of the saints in Jerusalem—yes, they have been pleased, and they are their debtors. For if the heathen have shared in their spiritual possessions, they ought to offer to them their corporeal. When I have accomplished and attended to this their affair for them, I shall sail by you into Spain; and I know that by coming to you shall come to a full acceptance of Christ. But I request you, brothers, through our Lord Jesus Christ, and by the love of the Spirit, strive with me in prayers for me to God: so that I may be delivered from the unbelievers in Judea; and that my service in Jerusalem may be well received by the saints, from whom I may come by God's will to you with pleasure; and so that I may be refreshed by you. And may the peace of God be with you all.

Personal Messages and Salutations.

By this I introduce to you Phœbe our sister, who is a servant of the Kenchrean assembly; so that you may receive her in a way worthy of the holy in the Lord, and support her in her duties which are for your benefit: for she has been a benefactress to many, and to myself as well.

Remember me to Priscilla and Aquila, my assistants in Christ, who exposed their own necks for my life; to whom not I only, but all congregations of the heathen return thanks,

¹ Psa. lxi. 9.

² Psa. xviii. 49.

³ Deut. xxxii. 43.

⁴ Psa. cxvii. 1.

⁵ Isa. xl. 1, 10.

¹ Isa. lii. 15.

and to the congregation in their house.

- 6 Remember me to my friend Epænetus, who is the first-fruits to Christ from Achaia.
- 7 Remember me to Mary, who has worked well amongst you.
- Remember me to my cousins and fellow-assistants, Andronicus and Junias, who are distinguished amongst the apostles, and came to Christ before me.
- 8 Regards to Amplias, my friend in the Lord; and also our companion in Christ, Urbanus; and my friend Stachys; with Apelles, the approved in Christ; and the family of Aristobulus; as well as my cousin Herodion. Best wishes to the family of Narcissus, who are in the Lord; with those workers for the Lord, Tryphena and Tryphosa—remembering the good Persis, who has done much in the Lord.
- 13 Best wishes to Rufus, the chosen of the Lord, and to his and my mother; and also Asyncritus, Phlegon, Hermes, Patrobas, Hermas, with all their brothers—remembering Philologus, Julia, Nereus, and his sister, and Olympas, and all the saints with them.
- 16 Greet each other with a holy kiss. All the assemblies of Christ send you good wishes.
- 17 But I beg of you, brothers, to look after those who create disturbances and offences against the doctrine that you have learnt, and turn away from them. For they do not serve our Lord Jesus Christ, but their own greed; and by their flattery and fair speech they deceive the hearts of the unsuspecting; for your fame has spread to all. Therefore, I am proud of you; and wish you to be wise for good, but ignorant in evil. And the God of peace will soon tread the enemy

under your feet. The grace of our Lord Jesus Christ be with you.

My assistant, Timothy, and my 21 cousins, Luke and Jason, and Sospater, send you regards.

I, Tertius, who write out this letter, 22 do the same in the Lord.

My host, Gaius, and the whole 23 assembly, with Erastus, the city treasurer, and his brother Quartus, send their good wishes to you.¹

And the Almighty confirm you by 25 my good news; and the preaching of Jesus Christ through the revelation of a mystery, hidden for ages of time, 26 but now displayed through the prophetic writings, according to the determination of the Eternal God, and revealed for obedient faith to all the heathen: to the only wise God be 27 glory through Jesus Christ in eternity. Amen.²

Written to the Romans from Corinth, and sent by means of Phæbe, the servant of the Kenchrean Assembly.

¹ Verse 24 is entirely omitted by Drs. Westcott and Hort, as not belonging to the text.

² NOTE.—In these three essays the Apostle Paul presents to mankind the whole of the Christian Doctrine in a systemised form from three points of view, with a sublime power of genius never equalled by any writer the world has produced, and with his natural genius for philosophic thought heightened by a Divine Inspiration to a depth of insight into human nature and all the faculties of the Son of Man, such as had never before been granted to any secular or inspired teacher. This has made him the leader of advanced thought for the past two thousand years, and has even compelled those who in our day profess to disbelieve in any Divine Revelation, to confess in admiration of his work that it embodies the essential Religion of the Future, and that the world is only just becoming able to comprehend the eternal truths he enforced. We who believe know them to be Eternal, for they came from the Ever Living God.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The Introduction.

- 1 PAUL, chosen by Divine will an apostle of Christ Jesus, and the 2 brother Sosthenes, to the assembly of

God existing in Corinth, purified in Christ Jesus; to the chosen saints, with all appealing to the Power of our Lord Jesus Christ—theirs and ours—

3 in every place. Grace and peace to you from our Father God and Lord Jesus Christ.

4 I always give thanks to my God at all times for the Divine gift granted to you in Christ Jesus: by which you are enriched with Him in all things; 5 and as with full reason and full knowledge the evidence of Christ was confirmed among you, that you may not be deficient in any spiritual gift; having received the revelation of our 6 Lord Jesus Christ, which will also support you until absolutely perfect 7 for the day of our Lord Jesus. For that God is faithful, by Whom you were chosen into a fellowship with His Son, Jesus Christ our Lord.

10 But I beg of you, brothers, by the name of our Lord Jesus Christ, that you would all reason alike, and that there may be no dissension among you; but that you may be trained in the same mind and into the same 11 judgment. For it has been made known to me respecting you, my brothers, by Chloe's people, that there are disputes among you. What I mean is this: that you each declare, "I am for Paul"; or, "I am for Apollos"; or, "I for Kephass"; or, "I for Christ."

13 Can you gamble upon Christ? Paul was not crucified for you! or were you 14 baptized in the name of Paul? Thank God, that I baptized none of you, except Crispus and Gaius; so that no one should say that I baptized into 15 my own name. Yet I baptized the family of Stephanas; beyond this I do not recollect if I baptized any 16 others. For Christ sent me not to baptize, but to evangelize—not with philosophical argument, so that the cross of Christ might not be fruitless. 17 For the reason of the cross is certainly folly to the reprobate; but to us, the saved, it is a Divine power. For it is written:

I WILL DESTROY THE PHILOSOPHY
OF THE PHILOSOPHERS,
AND UPSET THE CLEVERNESS OF
THE CLEVER.¹

20 Where is the philosopher? Where is the professor? Where is the investigator of this age? Has not God made folly of the philosophy of this 21 world? For when, in the Divine philosophy, the world did not perceive the God through the philosophy,

it pleased God to save the faithful by means of the folly of preaching. While the Jews demand a sign, and 22 Greeks search after philosophy, we 23 proclaim a crucified Messiah—a certain offence to the Jews, and folly to the heathen; but to the chosen, 24 whether Jews or Greeks, Christ a Divine power, and a Divine philosophy. For the folly of God is wiser than 25 men; and the weakness of God is stronger than human strength.

For, contemplate your vocation, 26 brothers: that not many eminent philosophers, not many powerful, not many high-born—on the contrary, 27 God has chosen the foolish of the world, so that He might shame the philosophic; and God has chosen the weak of the world, so that He might shame the strong; and God has 28 chosen the low-born, and despised of the world, and the poor, to depose the possessors of power. Therefore, none 29 can boast in the presence of God. But from Him you exist in Christ 30 Jesus, Who has brought a philosophy from God to us, as well as righteousness, and purity, and redemption; so 31 that, as it is written, LET THE TRIUMPHANT TRIUMPH WITH THE LORD.¹

And when I came to you, brethren, 2 I came not proclaiming the evidence of God with grand reasoning or philosophies; for I decided to know 2 nothing among you, except Jesus Christ, and Him crucified. And I 3 came to you with weakness, and fear, and great timidity. And my thoughts 4 and my language were not clothed in captivating philosophical phraseology; but in demonstrated spirit and power, so that your faith might not 5 be in human philosophy, but in Divine power.

But we can speak philosophy 6 among the perfect; but a philosophy not of this age, nor of the useless leaders of this time. We speak, 7 instead, a Divine philosophy in the hidden mystery which God ordained before the ages for our rectification, 8 which none of the leaders of this age recognised; for if they had recognised, they would not have crucified the Master of that rectification. But 9 as it is written: WHAT EYE HAD NOT SEEN, AND EAR HAD NOT HEARD, AND WHAT HAD NOT ENTERED INTO THE HUMAN HEART, GOD HAD PREPARED

¹ Isaiah xxix 14.

¹ Jeremiah ix. 24.

10 FOR THOSE LOVING HIM.¹ But God has revealed it to us through the Spirit; for the Spirit investigates all, even the high purposes of God. For what comprehends the human faculties, except the indwelling human soul? and thus none comprehends the thoughts of God except the Spirit of God.

12 And we have not received the spirit of the world, but the Spirit proceeding from God; so that we can distinguish the gifts God has granted to us. And what we speak is not in learned reasonings of a human philosophy; but by spiritual teachings, comparing spiritualities spiritually. But a brutish man does not entertain the thoughts of the Spirit of God, for they are folly to him; and he is not able to decide upon them, because they are spiritually investigated. But the spiritual man investigates all, whilst HE can be criticised by no one. FOR WHO KNEW THE MIND OF THE LORD? WHO COULD HAVE TAUGHT HIM?² However, we possess the mind of Christ.

3 Yet, brothers, I am not able to speak to you as to spiritual men; but as to animal—as to infants in Christ.

2 I gave you milk to drink: not solid food, for you were not able, nor are you yet able, to eat it; for you are animal still. For when there is rage and strife and dissensions among you, are you not rather like animals, than conducting yourselves like men?

4 While one declares, "I am for Paul," and another, "I am for Apollos," are you not merely man-followers? What, then, is Apollos? and what is Paul?—ministers by whom you believed, and each endowed as the Lord decided. I planted, Apollos watered; but God prospered it. Consequently, the planter is nothing, nor the waterer; but God Who prospered it. Yet the planter and the waterer are equal; and each will receive his own pay, according to his own work—for we are both God's workmen. You are God's farm—

10 God's building. I laid the foundation like a skilful architect, according to the talent given to me, and another built: but let every one take care how he builds; for none can lay a different foundation to what is laid, that is,

12 Jesus Christ. But if any one builds

¹ Isa. lxi. 4.² Isa. xl. 13.

upon this foundation gold, and silver, costly stones, wood, hay, straw—the 13 work of each will be made known: for the day will show it when it is revealed by fire; and what the work of each is, the fire will prove. If one man's work 14 stands, he will receive pay. If the 15 work of another be burnt up, it will be lost; but he shall be saved, although as from a fire.

Do you not know that you are a 16 Divine temple, and that the Spirit of God lives in you? If any one corrupts 17 the temple of God, God will waste him away; for the temple of God is holy; whatever you may be.

Let no one deceive himself. If any 18 among you thinks himself to be wise in this age, let him become a fool, so that he may become a philosopher. For the philosophy of this world is folly 19 compared to God. For it is written: HE CATCHES THE PHILOSOPHERS IN THEIR OWN CRAFT,³ And again: 20 THE LORD KNOWS THE ARGUMENTS OF THE PHILOSOPHERS, THAT THEY ARE EMPTY.³

So then let none boast about men: 21 for all are yours—whether Paul, or 22 Apollos, or Kephas, or a ritual; or life, or death, or present, or future, all are yours—but you are Christ's, 23 and Christ is God's.

Let a man regard us as being ser- 4 vants of Christ, and administrators of the mysteries of God; and for the 2 rest, it is sought in administrators that each should be found faithful. But for 3 myself, it is quite indifferent whether I am criticised by you, or under any human indictment. Neither, on the contrary, do I criticise my own self; though I am conscious of nothing 4 against myself. However, I am not acquitted on account of that; but the Lord is my judge. Therefore, do not 5 decide before the time, until the Lord comes, Who also will throw light upon the concealments of darkness, and will show the intentions of our hearts; and then the commendation will come to each from God.

But I have transferred these re- 6 marks to myself, and Apollos, brothers, for your sakes; so that you might learn by us not to go beyond what is recorded, nor to be puffing up one against another. For what ennobled 7 you? and what have you that you have not received as a gift? And if

³ Job v. 13³ Psa. cxlv. 11.

you accepted it, why should you boast as if you had not received it?

- 8 You are satiated now, you are wealthy now, you reign without us! Indeed, I wish you did reign, so that we also might reign with you. For I fancy God has exposed us apostles as death-doomed, so that we may become an exhibition to the world, both to angels and to men. We are fools through Christ—but you are wise in Christ; we are feeble—but you mighty; you are in honour—but we in contempt. Even until now, at the present hour, we both hunger and thirst, and are stripped and flogged, and homeless; and we labour, working at our own expense. Being cursed, we bless; persecuted, we give support; abused, we give consolation; we are become like outcasts of the world; refused by all—even until now!
- 14 I do not write thus reproaching you; on the contrary, I wish to correct you, as my dear children. For if you should have ten thousand instructors in Christ, yet you have not many fathers in Christ; for I begot you in Christ Jesus through the gospel. Therefore I advise you to become imitators of me. For this purpose I have sent to you Timothy, who is my beloved and faithful son in the Lord; who will remind you what my ways are in Christ, and how I teach everywhere in every assembly.
- 18 However, as some may be elated at my failing to come to you, I will come soon, if the Lord will permit. And I will know not the talk of the boastful, but the power; for the Kingdom of God is not in talk, but in power.
- 21 What do you want? Shall I come to you with a rod, or with a loving and gentle spirit?

On Social Morality.

- 5 It is commonly reported there is depravity among you, and such depravity as never is among the heathen; that is, some one has married a wife of his father. And you are self-elated! But should you not rather be sorrowfully indignant; so that the person who has done this deed might be expelled from among you? For I, although absent in body yet present in spirit, have decided already, as if I were present, that the person who has done this shall be delivered in the name of our Lord Jesus—my spirit and yours agreeing together, in the

authority of our Lord Jesus, to deliver that fellow to Satan—for destruction of the flesh; so that his spirit may be saved in the day of our Lord.

Your pride is not noble. Do you not know that a little ferment ferments the whole mass? Clean out the old ferment, so that you may be a fresh mass, and thus you will be unfermented. For Christ our passover is sacrificed for us, that we may keep a festival: not with an old ferment, neither in a ferment of filth and wickedness; but, on the contrary, with unfermented purity and truth.

I wrote you in my letter to have no association with fornicators; not altogether with the fornicators of this period, or with the debauched and rapacious, or idolaters, since you would then certainly need to go out of the world. But now I will write to you not to be associating with any one called a brother who may be a fornicator, or debauchee, or idolater, or a blackguard, or a drunkard, or rapacious—not even to eat with such a fellow; for how does it belong to me to judge those without? Should you not judge those within? But God will judge those without. Throw out the profligate from among your own selves.

On Litigation.

Should any of you, having an action against another, ask for a decision before the wicked, and not rather before the holy? Or do you not know that the holy will judge the world? And if the world shall be judged by you, are you incapable of the smallest arbitrations? Do you not know that we shall judge angels?—then why not business matters? Therefore, if you should have business affairs requiring arbitrations, should you appear before those who have been denied authority in the assembly? I speak to shame you, as it seems there is not an intelligent man among you: not even one, who is able to determine a matter between his brothers; instead, brother is at law with brother, and that, too, before unbelievers.

Now, most certainly, it is a deep degradation to you that you have matters for arbitration among yourselves. Why not rather endure to be wronged? Why not rather be swindled? Instead of which, you do wrong, and you cheat, and swindle even your brothers. Do you not

know that the unjust will not inherit the Kingdom of God? Deceive not yourselves; neither profligates, nor idolaters, nor adulterers, nor depraved, nor sodomites, nor thieves, nor debauchees, nor drunkards, nor blackguards, nor plunderers, shall ever inherit the Kingdom of God. And such were some of you: but you have washed yourselves; but you made yourselves righteous in the name of the Lord Jesus, and in the Spirit of our God.

An Exposure of Sophistry.

(Sophist.) "Everything is allowable to me."

(Paul.) "But everything does not benefit."

(Sophist.) "Everything is permissible to me."

(Paul.) "But I will not be deluded by any."

(Sophist.) "The foods for the stomach, and the stomach for the foods."

(Paul.) "But God can abolish both it and them. And the body is not for fornication, but for the Lord; and the Lord for the body—through the same God Who raised up the Lord, and will also restore us through the power of Him. Do you not know that your bodies are members of Christ? Then shall I take the members of Christ and make them portions of a harlot? Never! For do you not know that union with the harlot constitutes one body? For He says: **THE TWO SHALL EXIST AS ONE BODY.**¹ But the union with the Lord is one spirit. Fly from fornication! Every other sin that a man can do is outside the body; but the fornicator sins against his own constitution. Or, do you not know that your body is a sanctuary for the Holy Spirit, which you had from God to live in? And you are not your own: for you were dearly bought; therefore honour God with your body."

The Law of Marriage and Divorce.
7 Now about what you wrote to me. It is well for a man not to be encumbered with a wife; but for fear of unchastity, each man should have his own wife; and each woman should have her own husband. The husband

should do his duty to his wife; and the wife also to her husband. The wife has not absolute disposal of her own body, but her husband; and likewise the husband has not authority over his body, but the wife. You should not separate from one another; except perhaps, for a time, by consent, so that you may have leisure for prayer; and you should return again to one another, so that the enemy may not tempt you through passion. However, I say this from opinion; not by a special command. Yet I wish all men to be even like myself; but each has his own gift from God—one this way, and another that.

But for the unmarried men and the widows, it were well for them if they could remain as I myself; but if they have not self-restraint, they should marry; for to marry is better than to be feverish. However, to the married Lord commands, not I: A wife should not be separated from a husband; but if she should separate, let her remain unmarried, or let her return to her husband. And a husband should not dismiss his wife.

But for what follows, I myself speak, not the Lord: If any brother has an unbelieving wife, and she agrees to live with him, she should not be dismissed; and a wife who may have an unbelieving husband, and he agrees to live with her, she should not leave her husband. For the unbelieving husband is purified in the believing wife; and the unbelieving wife is purified in the brother: or else the children would be defiled; but now they are pure. Yet if the unbeliever will separate, let him do so; the brother or sister is not in bondage to such. God, however, called us into peace. For how do you know, wife, but that you may save your husband? or how do you know, husband, but that you may save your wife? Should not every one walk in the way in which the Lord has apportioned, as God has called? I order the same in all the assemblies.

Was one called when circumcised? Let it not be rejected. Has another been called in uncircumcision? Let him not be circumcised. The circumcision is nothing, and the uncircumcision is nothing; but observing Divine commands, each should continue in the condition in which he was called. Were you called when a slave? do not

¹ Gen. II. 24.

- let it fret you. But if you are able to become a freeman, then prefer it.
- 22 For the slave having been called to the Lord, is the Lord's freedman; and in the same way, the freeman is a slave of Christ. You were dearly bought; do not become slaves of men. Let each continue in the condition, brothers, in which he was called towards God.
- 23 But about the young girls, I have not a decision from the Lord; but I give an opinion as I was granted to be trusted under the Lord. I think, therefore, that to encounter more easily the present distress, it is good for a man to act in this way: If you are married to a wife, do not attempt to be free; if free from a wife, do not seek a wife. But if you should marry, you do no wrong; and if a girl marries, she does no wrong—but they will have bodily privations. Therefore I spare you.
- 24 However, I say this, brothers: The time remaining is short, until both they having wives may be as having none; and the weepers as not weeping; and the gay as not rejoicing; and the buyers as not possessing; and those using this world as not consuming it, for the arrangement of this world passes away; and I want you to be without anxiety. The unmarried man should look after the affairs of the Lord—how he may please the Lord; but the married should look after the affairs of the world—how he may please his wife. There is a condition both for the wife and for the maiden. The unmarried woman should attend to the wishes of the Lord, so that she may be pure both in body and spirit; but the married should attend to the business of the world, how she may be pleasing to her husband. And I say this for your own application; not that I lay a trap for you, but rather to assist you to be decent, and devoted to the Lord without distraction.
- 25 But if any one decides that it is not suitable for his daughter, if she should be passing the bloom of life, and is under engagement to do thus, let him do what he desires, it is not wrong; they may be married. But whoever stands steadfast in his heart, he is not obliged, since he possesses control over his individual will; and if he decides thus in his own heart to retain the girl at home, he does well.
- 26 So that he who marries does well,

and the man who does not marry does better. A wife is given by law to her husband as long as he lives. But if her husband dies, she is free to be married to whoever she wishes; only in the Lord. But she will be happier if she should remain so, according to my judgment; and I suppose I also know God's intention.

On Idol-Offerings.

Now, about idol-offerings. We know that we all possess understanding. Understanding makes you vain, but love edifies. If any one fancies he knows a little, he never knows anything as it ought to be comprehended; but if any one loves God, he is instructed by Him.

Therefore, about the eating of idol-offerings, we know that an idol is nothing in creation; and besides that, there is no God but one. For although there are so-called gods, whether in heaven or upon earth—as there are many gods, and many demigods—yet to us there is but one God, the Father, from Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we through Him. However, this knowledge is not in all; but some, with the conscience, even now eat as though sacrificing to the idol, and their conscience being weak is corrupted. But food in itself does not bring us nearer to God; for if we eat we are not better, nor are we the worse if we do not eat.

However, take care lest this same strength of yours should become a stumbling-block to the weak. For if any one should see you, the possessor of comprehension, reclining in an idol-house, would not the conscience of him, being weak, be encouraged to eat for the purpose of idol-worship? Then the weak man is utterly lost through your comprehension—the brother for whom Christ died! Thus, sinning against the brotherhood, and striking their weak consciences, you sin against Christ. Therefore, if food cause my brother to do wrong, I would not eat flesh for ever; so that I may not cause my brother to stumble.

Paul's Personal Defence.

Am I not a free man? Am I not an apostle? Have I not seen the Lord Jesus Christ? Are you not my

2 work in the Lord? If I am not an
 apostle to others, yet I am certainly
 so to you; for you are the stamp of
 3 my apostleship from the Lord. My
 defence to my accusers is this:
 4 Whether or no have we a right to eat
 5 and drink? Whether or no have we
 a right to travel with a Christian wife
 —like the rest of the apostles, and the
 6 Lord's brothers, and Kephass? Or I
 and Barnabas alone—have we no right
 7 at all, except to work? Who cam-
 paigns at his own expense? Who
 plants a vineyard, and does not eat of
 its produce? Who feeds cattle and does
 not consume the milk of the cattle?
 8 I do not say this humanly; does
 9 not the Law also say the same? For
 in the law of Moses it is written: YOU
 SHALL NOT MUZZLE THE THRESHING
 10 BULLOCK.¹ Bullocks are an object
 of care with God. But he speaks
 for us also, he wrote for us as well;
 because the ploughman ought to
 plough in hope, and the thresher
 11 ought to share in the hope. If we have
 sown spiritually for you, is it much if
 we reap the necessaries of life with
 12 you? If others exercise this right to
 be paid by you, how much more can
 we! But we have not used this
 right; on the contrary, we went short
 of everything, in order that we might
 not give trouble to any one on ac-
 count of the gospel of Christ.
 13 Do you not know that those serving
 the temple eat from the temple? that
 those devoted to the altar are main-
 14 tained from the altar? And so the
 Lord ordained to the preachers of the
 gospel, that they should live out of
 15 the gospel. But I have availed myself
 of none of these; nor have I written
 this so that it might be done thus to
 myself: for better to me to die rather
 than that any one should destroy my
 16 boast in that manner. For if I am
 preaching the gospel, it is no credit
 to me: rather a necessity is laid upon
 me; because it is a punishment for
 me if I am not preaching the gospel.
 17 Yet if I do this willingly, I have a
 reward; if unwillingly, I have been
 entrusted with an office. What are my
 wages then? That preaching with-
 out pay, I lay a foundation for the
 18 gospel; while none can deprive me of
 the power which that gospel gives me.
 19 For being free from all, I have en-
 slaved myself to all, so that I might

benefit the greatest possible number.
 And I became like a Jew to the Jews, 20
 so that I might benefit the Jews;
 to those under a law as though under
 a law, so that I might benefit those
 under a law; to those not possessing 21
 a law as though not possessing a law—
 not, however, being without a Divine
 law; but, on the contrary, under a law
 of Christ—so that I might gain those
 not possessing a law. To the weak I 22
 became as weak, so that I might gain
 the weak. To all these I adapted
 myself, so that I might save some, at
 all events. And I do it all for the 23
 sake of the good news, so that I may
 become a participator in it.

Do you not know that the runners 24
 on the track all run, but a single one
 carries off the prize? Thus run; so
 that you may win it. And every com- 25
 petitor restrains himself in all things;
 they, however, so that they may re-
 ceive a perishable wreath, but we an
 imperishable. Therefore I run thus; 26
 not like a trifler. I strike thus; not
 as beating wind. But instead, I train 27
 my body and lead a slave's life; for
 fear that, after having trained others,
 I myself should be disappointed.

Encouragement to Patience and Good Feeling.

I do not wish you to ignore, 10
 brothers, that all our fathers were
 under the cloud, and all passed
 through the sea; and all were bap-
 2 tized into Moses in the cloud and in
 3 the sea; and all ate the same spiritual
 food, and all drank the same spiritual
 4 drink: for they drank of a Rock of
 spiritual progress; and the Rock was
 5 the messiah. God, however, was not
 pleased with the greater part of them;
 for they were strewn in the desert. 6
 And these became types for us, that
 we should not be lustful for vice, as
 they were lustful. Neither should 7
 you be idolaters, like some of them;
 as it is written: THE PEOPLE SAT
 DOWN TO EAT AND DRINK, AND
 8 THEY AROSE TO PLAY.¹ Neither
 should we fornicate, as some of them
 fornicated, and fell in a single day
 to the number of twenty-three
 thousand. Neither should we try the 9
 Lord, as some of them tried Him,
 and were slain by serpents. Neither 10
 should you murmur, as some of them
 murmured, and were destroyed by the

¹ Deut. xxv. 4.

¹ Exodus xxxii. 6

11 destroyer. And all these came upon them typically, but were written for our instruction upon whom the perfection of the ages has come; so that whoever imagines he stands should take care not to fall.

13 Trial has not overtaken you more than men can endure: for God is faithful, Who will not permit you to be tried beyond what you are able; on the contrary, He will with the trial also provide the escape by which you will be able to come out of it.

14 Therefore, my friends, avoid idolatry. I speak as though to reflective men; you can examine what I say.

16 The cup of the blessing which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the body of Christ? Because as in a loaf, we, the many, are a single body; for

18 we all share the same loaf. Look at the corporate Israel! Are not those who eat the sacrifices communicants with the altar? What then? Do I say that the idol is anything? or that which is offered in sacrifice to idols is anything? On the contrary,

20 that what the heathen sacrifice, **THEY SACRIFICE TO DEMONS, AND NOT TO GOD.**¹ But I do not wish you to become communicants with demons. You are not able to drink the Lord's cup, and the cup of demons. You are not able to share the Lord's table, and the table of demons. Shall we provoke the Lord? We are not stronger than He—are we?

23 (Sophist.) "Everything is permitted."
(Paul.) "But yet everything does not benefit."
(Sophist.) "All is right."
(Paul.) "But everything does not edify. Let no one seek only his own, but the benefit of others."

24 You can eat all that is sold in the market, never inquiring about it because of conscience: for **THE EARTH AND HER FULLNESS IS FROM THE LORD.**² If any one of the unbelievers invite you, and you wish to go, you should eat whatever is served, never examining it for the sake of conscience. But if some one says to you,

25 "This is an idol offering," you ought not to eat; because of the one informing you, and his conscience. And I say it should not be for your own conscience; but for that of the other. For to what purpose is my liberty to be judged under the conscience of another? If I partake with thankfulness, why should I be slandered about that for which I have given thanks? Therefore, whether you eat or drink, or whatever you do, do all in honour of God. You should be inoffensive both to Jews and Greeks, and to the church of God; just as I also make everything pleasant to every one, not seeking my own benefit, but instead, that of the many, so that they may be saved. Become imitators of me, as I am also of Christ. And I thank you, because you are mindful of me in everything; and in what I instructed you, you observe my instructions.

11 "This is an idol offering," you ought not to eat; because of the one informing you, and his conscience. And I say it should not be for your own conscience; but for that of the other. For to what purpose is my liberty to be judged under the conscience of another? If I partake with thankfulness, why should I be slandered about that for which I have given thanks? Therefore, whether you eat or drink, or whatever you do, do all in honour of God. You should be inoffensive both to Jews and Greeks, and to the church of God; just as I also make everything pleasant to every one, not seeking my own benefit, but instead, that of the many, so that they may be saved. Become imitators of me, as I am also of Christ. And I thank you, because you are mindful of me in everything; and in what I instructed you, you observe my instructions.

Rules for Conducting Divine Service.

Now I wish you to understand that Christ is the head of every man; but the head of the woman is the man, and the head of Christ is God.

Every man praying or preaching, having the head covered, disgraces his own head; but every woman praying or preaching with the head unveiled disgraces her own head, for she is like the abandoned shorn woman. For if she is not veiled, then let her be shorn; but if it is a disgrace to a woman to be shorn or shaved, she should be veiled. It is not necessary, indeed, for men to be veiled over the head, because they possess a likeness and honour of God; but the woman is man's honour. For man exists as derived from woman; on the contrary, woman was derived from man: because man was not created for the sake of woman, but woman because of the man. Consequently, the woman ought to have a cover upon the head, on account of the angels. However, woman is not separate from man, nor man separate from woman in the Lord; for as the woman was formed out of the man, so the man through the woman; but everything proceeds from God.

On Modesty in Women.

Consider about these yourselves. Is it becoming for a woman to pray

¹ Deut. xxxii. 17. NOTE.—"Demons." The exact translation would be "Dead Men," the Heathen Deities being, actually, only the memorials of old celebrated chieftains.—F. F.
² Psa. xli. 1.

14 to God unveiled? Does not nature
itself teach you that if a man should
have long tresses it is a dishonour to
15 him? But if a woman has long
tresses, it is an honour to her; because
the tresses are given to her for a veil.
16 If any one assumes to be censorious,
neither we nor the assemblies of God
know any such custom.¹
17 But I consider this not to be es-
timable; that you do not meet to-
gether for the better, but for the worse.
18 For, firstly, when you are assembling
in congregation, I hear there are differ-
ences among you—and I partly be-
lieve it: for it is necessary that you
19 should have parties, so that the ap-
proved among you may become
known.
20 However, when you come together
by yourselves, you do not do it to
partake of a supper dedicated to the
21 Lord; for each one prepares his own
individual meal to eat alone; and one
may be hungry, another, again,
22 gorged. For why? Have you not
homes in which to eat and drink? or
do you look with contempt upon the
assembly of God, and shame those
who have not? What shall I say to
you? Shall I approve of you?—I do
not approve of you in this.
23 For I received from the Lord what
I delivered to you—that the Lord
Jesus on the night in which He was
24 betrayed, took a loaf, and having
given thanks, broke it, and said,
"This is My body, which is for you:
do this in remembrance of Me."
25 And in the same way, after supper,
He took the cup, and said, "This cup
is the New Settlement in My blood:
do this, as often as you drink it, in re-
26 membrance of Me." For as often as
you eat this bread, and drink this cup,
you proclaim the death of the Lord,
27 until He returns. So that whoever
may eat the bread or drink the cup of
the Lord unworthily, will be re-
sponsible for the body and the blood
28 of the Lord. But let a man test him-
self, and thus let him eat from the
loaf and drink from the cup; for the
29 eater or drinker eats condemnation
to himself when not distinguishing
30 the body. Consequently, many
among you are weak and sickly, and

¹ NOTE.—Any such custom as allowing women to go unveiled in public, which amongst the Greeks was considered scandalous, and only done by women of bad character.—F. F.

many are falling asleep. But if we
31 tested ourselves, we should not be
condemned; but judged by the Lord,
32 we are being corrected, so that we may
not be condemned together with the
world. Therefore, my brothers, coming
33 together to the festival, entertain
one another. If any one is hungry,
34 let him eat at home; so as not to as-
semble in an improper manner. And
I will arrange the rest when I come.

On Spiritual Gifts.

And I do not wish you, brothers, to 12
be ignorant about spiritual gifts. You 2
know that you were heathen, dragged
to speechless idols, as if you were
captured; therefore I inform you that 3
no one speaking with a Divine spirit
says, "Curse Jesus;" and no one is
able to reply, "Lord Jesus," except
by a holy spirit. And there are 4
different talents, but the same Spirit;
and there are different offices through 5
the same Lord; and there are different 6
energies, but the same God energizing
everything in them all. And to each 7
one is given the manifestation of the
Spirit for mutual benefit. For to this 8
man, perhaps, is given through the
Spirit philosophic reason; but to
another, by means of the same Spirit,
comprehension of thought; and to a 9
different person faith by the same
Spirit; while to another gifts of healing
by means of the same Spirit; and to 10
another a genius for government;
while to another eloquence; to another
discernment of character; and to an-
other a genius for languages; and to
another talent for translating lan- 11
guages. But the same Spirit energizes
all these in the individual, distributing
to each person as He considers best.

For although the body is single, yet it 12
has many limbs; but all the many
limbs of the body, although individual,
are one body: and so is Christ. For 13
although individual, we were all bap-
tized into one body, whether Jews or
Greeks, whether slaves or freemen;
and we are all drinking of one Spirit.

For indeed the body is not a single 14
organ, but many. If the foot should 15
say, "Because I am not the hand,
I do not belong to the body"—does
it therefore not belong to the body?
And if the ear should say, "Because 16
I am not the eye, I do not belong to
the body"—does it therefore not
belong to the body? If all the body 17
were an eye, where would be the

sense of hearing? If all ear, where
 18 would be the sense of smell? But
 now God has placed the limbs, each
 one of them, in the body with the
 19 best adaptation. But if the whole
 were a single organ, where would
 20 the body be? And now there are
 certainly many members, but a single
 21 body. And the eye is not able to say
 to the hand, "I have no need of you!"
 nor the head, again, to the feet, "I
 22 have no need of you!" But, instead,
 there is absolute necessity for the
 possession of those organs of the body
 23 that are considered the weakest; and
 what might have been considered the
 least estimable of the body, we sur-
 round with supreme honour. And
 our plainest organ has supreme
 24 beauty; but our beautiful features
 have no deficiency, for God has con-
 structed the body, giving supreme
 25 honour to the weakest: so that there
 might not be dissension in the body,
 but rather that, instead, the limbs
 might mutually attend to each other.
 26 And, therefore, if a single limb suffers,
 27 all the limbs sympathize with it; if a
 single organ is set right, all the facul-
 ties feel pleasure with it; and you are
 a body for Christ, and participating
 28 members. And God has thus placed
 in the church: first, apostles; second,
 preachers; third, teachers; then men
 of power; then talent for healing,
 nursing, governing, and ability for
 29 languages. All are not apostles, nor
 all preachers, nor all teachers. All
 are not men of power; all have not a
 30 gift for healing; all do not speak
 31 languages; all do not translate. Be
 desirous of the best gifts; and yet I
 can direct you to a much better path.

Law of Brotherlyhood.

13 If I could speak in the languages of
 men and angels, but have not friend-
 ship, I should become an echoing
 trumpet, or a resounding drum.
 2 And although I possessed prophetic
 powers, and knew all the mysteries
 and all science; and if I possessed
 perfect faith, so as to remove a moun-
 tain, but possessed not friendship, I
 3 am nothing. And if I gave away in
 charity all my possessions; and even
 if I should deliver my body to be
 burnt, but do not possess friendship,
 4 I gain nothing. Friendship forbears,
 and is kind; friendship envies not;
 is not vain-glorious, is not pompous;
 5 never misbehaving, nor self-seeking,

nor provoking, nor brooding over
 injury, nor delighting over wicked-
 6 ness; but rejoices with the right. It
 7 endures everything; trusts every-
 thing; hopes for all, waits for all.
 Friendship will never fail; but as for
 8 eloquence it will cease; as for lan-
 guages, they will be silent; as for
 science, it will become useless. For
 9 we know imperfectly, and we teach
 with imperfection; but when the per-
 10 fect arrives, the imperfect will become
 useless.

When I was a child I spoke like a
 11 child, I thought like a child, I reflected
 like a child; but when I became a man,
 the ideas of the child were useless.
 For we look now through a loop-hole
 12 into the darkness; but then face to
 face: now I know partially; but then
 I shall know perfectly, even as I am
 perfectly known. And now exist faith,
 13 hope, and friendship, these three; but
 the greatest of them is friendship.

Follow after friendship; but ear-
 14 nestly desire mental powers, and
 especially those enabling you to
 instruct. For the speaker in a foreign
 2 language does not speak to men, but
 to God. When no one understands it,
 he speaks mysteries to the mind; but
 3 the preacher can utter edification, and
 consolation, and encouragement to
 men. The linguist instructs himself;
 4 but the preacher instructs the assem-
 bly. And I wish you were all lin-
 5 guists; but I would rather that you
 might all be preachers: for the
 preacher is greater than the linguist,
 unless some one translate, so that the
 assembly may receive instruction.

And now, brothers, if I should come
 1 to you speaking foreign languages,
 of what use should I be to you,
 unless I should address you either
 concerning revelation, or science, or
 in a sermon, or an instruction? Even
 7 a lifeless thing that gives a sound, as
 a flute or harp, unless it produced a
 distinction by its notes, how would it
 be known what is played or harped?
 And if a trumpet should give an un-
 8 known sound, who would prepare for
 battle? And so you, also, with your
 9 languages, unless you produce an in-
 telligible speech, how can it be known
 what is spoken? for you would be
 talking to the wind. There are of
 10 course many different languages in
 the world, and none meaningless.
 However, if I should not know the
 11 meaning of the language, I shall be a

foreigner to the speaker, and the
 12 speaker a foreigner to me. And so
 you, when you desire to be intellectual,
 you should try to proceed so as to pro-
 mote the edification of the assembly.
 13 The speaker in a foreign language
 should therefore desire that it may be
 14 translated. For if I pray in a foreign
 language, my spirit is praying, but my
 15 meaning is unintelligible. What is it,
 then? I may pray with the spirit, but
 I ought to pray with the understanding
 as well; I may sing with the spirit, but
 I ought also to sing with the under-
 16 standing. If you only give thanks
 with the spirit, how can one of an
 uneducated condition express his as-
 sent with your thanksgiving, since he
 17 does not know what you say? For you
 indeed may give thanks well, but the
 other is not edified. I thank God I
 18 am a better linguist than all of you;
 19 but I would rather for myself speak in
 the assembly five words intelligibly,
 so as to instruct others, than ten
 thousand words in a foreign language.
 20 Brothers, do not become childish in
 thought; on the contrary, be child-
 like concerning wickedness, but in
 thought be manly.
 21 It is written in the law: I WILL
 SPEAK TO THE PEOPLE IN FOREIGN
 TONGUES AND WITH STRANGE LIPS,
 AND THEN THEY WILL NEVER UNDER-
 22 STAND ME.¹ says the Lord. Conse-
 quently, languages are for a warning:
 not to the believers, but for the un-
 believers; but preaching is not to the
 unbelievers, but for the believers.
 23 Therefore, if the assembly should come
 together solely for this, and all should
 speak foreign tongues, and uneducated
 or unbelieving persons should enter,
 would they not imagine you were
 24 mad? But if all could preach, and
 any unbeliever or uneducated were to
 enter, he would be instructed by all;
 25 convinced by everything; the secrets
 of his heart would become clear: and
 then, falling down upon his face, he
 would pay homage to God, announc-
 ing that THE LIVING GOD IS AMONG
 YOU.²
 26 What then is it, brethren? If when
 you meet, each of you has a hymn,
 has a lesson, has a revelation, has a
 language, has an explanation, let all
 be for edification.
 If any one speaks in a foreign
 27 language, let it be only two, or at

most only three, and in turn; and let
 one translate. And if there is not a 28
 translator, let him be silent in meet-
 ing, since he can speak to himself and
 to God. Only two or three preachers 29
 may speak, and the others should re-
 flect. But if something is suggested to 30
 another sitting still, let the first con-
 clude; for, one by one, you can all 31
 speak, so that all may instruct and
 all encourage. And the spirits of 32
 preachers are regulated by the
 preachers; for God is not disturbance, 33
 but peace in all the assemblies of the
 saints.

Let your women keep silent in the 34
 assemblies; for it is not permitted to
 them to speak. On the contrary, they
 should be obedient, as stated in the
 law. But if any wish to learn, they 35
 should ask their husbands in their own
 homes; for it is scandalous for women
 to speak in an assembly. Did the 36
 purpose of God proceed from you?
 Or was it only received by you? If 37
 any one imagine himself to be an
 orator, or inspired, he should recog-
 nise what I write to you, that it is an
 order of the Lord. But if any disre- 38
 gards it, let him disregard it.

Consequently, brothers, desire the 39
 talent for oratory, and do not prohibit
 speaking in foreign languages. But 40
 let everything be decorous and order-
 ly.

The Doctrine of the Resurrection.

I now declare to you, brothers, the 15
 gospel which I imparted to you, which
 you also accepted, in which you also
 stand, and by which you will be 2
 saved; I preached it to you with this
 object, if you grasp it—unless you have
 relied upon a phantom. For I de- 3
 livered to you, in the first place, what
 I had also received—that Christ died
 because of our sins, in accordance
 with the Scriptures. That He was 4
 buried, and that He was raised on the
 third day, in accordance with the
 Scriptures. That He was seen by 5
 Kephas, afterwards by the twelve;
 and after that He appeared openly 6
 to five hundred brethren at once, of
 whom the greater number remain
 until now, but some have fallen
 asleep; after that He appeared to 7
 James, then to all the apostles. But 8
 last of them all, as if to a laggard, He
 appeared also to me. For I am the 9
 most insignificant of the apostles; who
 am not worthy to be called an apostle.

¹ Isa. xxxviii. 11, 12. ² Isa. lv. 14.

because I persecuted the church of
 10 God: but, thank God, I am what I
 am. And the gift of Him, which is in
 me, has not been useless; on the con-
 trary, I have accomplished more than
 the whole of them: yet not I myself,
 but the gift of God that is with me.
 11 However, whether I, or whether they,
 we preached this, and you believed it.
 12 But if it was preached that Christ
 was raised from the dead, how can
 some among you say that a resurrec-
 tion from the dead does not exist?
 13 But if there is not a resurrection from
 death, even Christ could not have been
 raised. Yet if Christ has not been
 14 raised, then both our preaching is
 worthless, and your faith is worthless
 15 as well. And we should also be found
 false witnesses concerning God; be-
 cause we gave evidence respecting
 God that He raised the Messiah—
 Whom He did not raise, if indeed the
 16 dead rise not. For if the dead do not
 17 rise, Christ never arose; but if Christ
 did not rise, then your faith is a folly,
 18 you are yet in your sins; and then
 the sleepers in Christ have been lost.
 19 If in this life only we are hopeful in
 Christ, we are the most wretched of
 all men.
 20 But the fact is, Christ has been
 raised from the dead, a Fore-runner
 21 of the sleepers. For since by man
 death exists, by man a resurrection
 22 from death also exists. For as in
 Adam all die, so also in Christ all will
 23 be revived. But each in his own
 own order. Christ a Fore-runner,
 then those in Christ at His appearing.
 24 Then will be the perfection, when
 He delivers up the Kingdom to the
 God and Father, after He has de-
 stroyed every dominion, and every
 25 authority and power: for He must
 reign until HE CAN PUT ALL THESE
 26 ENEMIES UNDER HIS FEET.¹ The
 last enemy to be destroyed is Death.
 27 For HE WILL SUBDUCE ALL THINGS
 UNDER HIS FEET.² But when He
 said, "All are to be subdued," it
 is clear that He excepts Him Who
 28 subdued all things to Him. But when
 He has subjugated all to Him, then
 the Son Himself also will be subjected
 to Him Who subdued all things to
 Him, so that God may be all in all.
 29 Then what do they obtain—the
 baptized for the sake of the dead—if
 the dead are not absolutely raised?

Psa. cx. 1.

Psa. viii. 6.

Why then should they be baptized
 for them? And why should we run a 30
 risk every hour? I, who am dying 31
 daily through the honour which I have
 among you from Christ Jesus our
 Lord—though I have fought with 32
 wild-beast-like men in Ephesus, what
 is my gain if the dead do not rise?
 "Let us eat and drink, for we may
 die in the morning."

Be not misled: vile teachings cor- 33
 rupt good morals. Awake to perfect 34
 sobriety, and sin not; for an ignorance
 of God possesses some. I speak re-
 proving you.

But some may say: "How are the 35
 dead raised? And in what kind of body
 do they return?" Senseless! What 36
 you sow does not produce life, unless
 it arises from its bed. And when you 37
 sow, you do not sow the body which
 will be produced, but a naked grain,
 perhaps of wheat or any other kind,
 and God gives to it a body such as 38
 He intended: and to each of the
 seeds the proper body. Indeed, all 39
 flesh is not the same kind; but one
 sort of flesh for men, another flesh
 for cattle, and another flesh for birds,
 and another for fish. And there are 40
 celestial bodies, and terrestrial bodies;
 but the character of the celestial
 differs, and that of the terrestrial
 varies. The sun has one splendour, 41
 and the moon another splendour, and
 another splendour for stars; for star
 differs from star in brilliancy: and 42
 thus also in the resurrection of the
 dead. It is sown in corruption, it
 rises in incorruptibility; it is sown in
 contempt, it rises in splendour; it is 43
 sown in weakness, it is raised in
 power; it is sown an animal body, it 44
 is raised a spiritual body. If there
 is an animal body, there is also a
 spiritual; for so it is written, THE 45
 FIRST MAN (Adam) WAS A LIVING
 NATURE,¹ but the last Adam is a Life-
 producing Spirit. However, the 46
 spiritual was not first, but the natural;
 and after it the spiritual. The first 47
 man from out of the earth; the second
 Man from out of heaven. As the 48
 earthly was, such are the earthly still;
 and what the celestial was, the
 heavenly will be. And as we resem- 49
 bled the earthly, we shall also resemble
 the heavenly.

But I say this, brothers, that flesh 50
 and blood are not able to inherit a

1 Gen. ii. 7.

Divine Kingdom; neither the perishable to inherit the imperishable.

- 51 Listen! I tell you a secret: we shall certainly not all sleep, but we shall
52 all be changed, in a moment, in an eye's glance, at the last trumpet-call; for it will be sounded, and the dead
53 will be raised imperishable, and we shall be changed. For this perishable
54 must be endowed with imperishability, and this mortal must be endowed with immortality. And when this corruptible has been endowed with incorruptibility, then will arrive the written declaration:

DEATH IS SWALLOWED UP BY VICTORY!

- 55 O DEATH, WHERE IS THY STING!
O GRAVE, WHERE IS THY VICTORY!

- 56 For sin is the sting of death, and the force of sin the law. But thanks be to God, Who has given us the victory
57 throughout our Lord Jesus Christ. Therefore, my dear brothers, be firm, immoveable, always abounding in the work of the Lord; knowing that your work in the Lord is not futile.

Financial Affairs and Farewells.

- 16 Now concerning the tax collected for the saints: as I arranged with the assemblies of Galatia, so you
2 might also do. Every firstday (after a Sabbath), let each of you by himself lay by what he should give of money, so that there may be no
3 collections when I come. And when I arrive, whoever you may choose, I will send them with letters to carry
4 your gift to Jerusalem. But if you would rather that I should go myself,
5 they shall go with me. And I shall come to you when I traverse Macedonia; for I must cross Macedonia.
6 And I may perhaps stay, or even pass the winter, so that you may help me
7 forward wherever I am going. For I do not wish to pay you a brief

visit now; but I hope to stay some time with you, if the Lord will allow it. But I shall continue in Ephesus 8 until the Pentecost; for there is there 9 a great wide open door for my work, and many opponents.

But if Timothy comes, see that you 10 take care that he is not troubled by you; for he executes the work of the Lord as well as myself. Let no one, 11 therefore, depreciate him: and send him back peaceably, so that he may come to me; for I wait for him along with his companions.

And about the brother Apollos; I 12 have often requested him to visit you with the brethren, but he was not altogether willing to go to you just now; however, he will when there is a good opportunity.

Watch; stand in the faith; be 13 manly; be self-restrained. Let all 14 you do be done in love.

But I advise you, brothers, to regard 15 the family of Stephanas, because they were the pioneers of Achaia, and disposed themselves for service to the saints. You should be obedient to 16 such like, and to all our fellow-workers and labourers. And I am glad at the 17 arrival of Stephanas and Fortunatus and Achaicus; because they have accomplished your instructions, for 18 they have refreshed both my spirit and yours; therefore honour such men.

The assemblies of Asia send regards 19 to you all. Aquila and Priscilla do the same, together with the assembly in their house. All the brothers send 20 regards to you. Greet one another with a holy kiss. The good wishes 21 of Paul by my own hand. If any one 22 loves not the Lord, let him be delivered to the Lord coming in Judgment. May the grace of our Lord 23 Jesus Christ be with you. My love is 24 with you all in Christ Jesus. Amen.

(The First to the Corinthians was sent from Ephesus through Stephanas, Fortunatus, Achaicus, and Timothy.)

1 Hosea xlii. 14.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

Salutation.

1 **PAUL**, an apostle of Christ Jesus, through the will of God, and the brother Timothy, to the assembly of God existing in Corinth, with all the saints who are inhabiting all Achaia : Grace and peace to you from our Father God, and Lord Jesus Christ.

Reasons for his Action towards them.

3 I thank the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation ;
4 Who consoles us in all our affliction, to enable us to console all the afflicted by the same consolation with which
5 we were consoled from God : so that as the sufferings of Christ overflowed to us, in the same way our consolation
6 flows through Christ. But when we are grieved, there is a consolation reflecting upon your energetic endurance of the same suffering that we suffer ; for our confidence is upon you. We are thus consoled by your having been
7 consoled and saved. And our hope rests upon you, knowing that as you are participators with our sufferings, thus you will be also with the consolation.
8 For we do not wish you to be ignorant, brethren, about the affliction which came to us in Asia ; where we were excessively loaded beyond our power, so much so that we despaired
9 even of life. Nay, more, we possessed in our own selves the sentence of death, so that we might not trust upon ourselves, but upon the God
10 Who raises the dead, Who rescued us from so much of death, and will rescue ; on Whom we further confide,
11 that He will still rescue, you uniting with us to desire it, so that through the prayers of many the gift may be granted through you to us.
12 For our pride is the exact evidence of our conscience ; because with Divine frankness and honesty, not with worldly philosophy, but in accordance

with a Divine gift, we have conducted ourselves in the world, and especially among you. For we have not written
13 differently to you from what you know and what you acknowledge ; and I hope, also, that you will acknowledge until perfect. And as you have partially acknowledged that we are your
14 pride, so you are ours in the day of the Lord Jesus. And with this confidence we intended to come to you before, so that you might have a second pleasure ; and by way of you
15 to pass into Macedonia, and again from Macedonia to return to you, and to be sent by you to Judea.

Then did I decide with fickleness, 17 when I intended this ? or what I decided, did I decide it capriciously, so that there should be the "yes," and "no," with me ? But, true God, 18 I know that our object towards you is not "yes," and "no." For the Son of 19 God, Jesus Christ—Who was preached among you by us, by me, and Silvanus, and Timotheus—has not been "yes" and "no ;" on the contrary, it has become sure in Him. For what- 20 ever was promised from God in Him is "the yes," and in Him "the certainty," for the honour of God, by our means. And He Who supports 21 us with you in Christ, and sanctifies us, is God ; and He attested us, 22 gave the pledge of the Spirit to our hearts. And I can call upon God to 23 give evidence to my life, that I never came into Corinth shrinking from you ; not that we dominate your faith, 24 although we are partners in your pleasure ; for you stand by faith. So 2 I decided with myself not to come again to you with distress. For if I 2 should distress you, then who could gladden me, except he who was distressed by me ? And I have written 3 this especially, so that I might not, when coming, bring distress upon those whom I wish to please ; for I trust upon you all, because you are all a delight to me. For I wrote to you 4 out of much affliction and agony of

heart, with many tears; not intending that you should be distressed, but so that you might know the very great love that I have for you.

- 5 If one man has been distressed, that has not distressed me; except partially, because I would not burden you all. The punishment is better for such a fellow, than that it should be upon you all; however, you should now rather cheer and console him, for fear that excessive reproof may drown him. I would advise you, therefore, to punish him in love; for I wrote with this object as well, in order that I might know your feelings, if you would be obedient in everything. But when you grant pardon to him, I will also; however, what pardon I grant, if I grant any pardon, it is for your sake in the presence of Christ; so that we may not be overmastered by Satan, for we are not ignorant of his devices.

The Transcendent Glory of the Gospel.

- 12 But coming to Troas for the gospel of Christ, and a door being opened for me by the Lord, I had no ease in my spirit, on account of failing to find my brother Titus; so leaving them, I proceeded into Macedonia. 14 But thanks to the God Who everywhere gave us triumph in Christ, and showed through us in every place the sweetness of the knowledge of Him! 15 Because we are a sweet perfume of Christ to God, both among the saved, and among the perishing: to these, however, an odour of deadly death; to those an odour of living life. And who is equal to this? For we are not like the most, adulterating the message of God; on the contrary, we speak with purity, as from God, in the presence of God, in Christ.

- 3 Are we beginning again to commend ourselves, as though we needed, like some, introductory letters to you or from you? You are our letter, written in our hearts, read and acknowledged by all men. For you are a clear letter from Christ, transmitted by us; not written with ink, but by a living Spirit of God; not upon stony tablets, but upon fleshy tablets of hearts. And we have this great confidence through Christ before God, not because we are equal to be accounted anything by ourselves, as though from out of ourselves; but our capacity is, instead,

from God, Who also qualifies us as 6 ministers of a New Settlement—not a literal, but a spiritual; for the letter destroys, but the Spirit restores to life.

And if the mortal ministry, with 7 letters formed upon stone, began in splendour, so that the sons of Israel were not able to look upon the face of Moses, because of the splendour of his perishable face; how much greater 8 must be the splendour of the spiritual ministry! For if the ministry of the 9 condemnation was splendid, how much more must the ministry of righteousness exceed in splendour! For that splendid Institution was not 10 glorious, in comparison with this surpassing splendour. For if the 11 vanishing passed through splendour, the permanent will exist in much greater magnificence.

Possessing, therefore, such a hope, 12 we use great freedom of speech. And 13 not like Moses, who placed a veil over his face, so that the sons of Israel might not look to the end of what was to pass away. On the contrary, it dimmed their thoughts: 14 for to the present day, the same veil over the perception of the Old Settlement remains unmoved; because it is only removed by Christ. Indeed, 15 until to-day the veil lies over their heart when Moses is considered; but 16 WHEN THEY RETURN TO THE LORD, THE VAIL WILL BE REMOVED.¹ For 17 the Lord is Spirit; and where the Spirit of the Lord is, there is freedom. Therefore all of us, having the re- 18 flected splendour from the unveiled face of the Lord, will be transformed into the same resemblance, from splendour to splendour, entirely by an inspiration from the Lord.

Therefore, having this service, since 4 we have received it we have not been cowardly. But have renounced the 2 secret dealings of shame, not wandering in villainy, nor cheating the intention of God; but with the openness of the truth establishing ourselves with all manly consciousness before God. And if our good news is veiled, it is 3 veiled to the perishing; in whom the 4 god of this age has darkened the thoughts with unbelief, so that they cannot perceive the light of the Gospel of rectification from Christ, Who is the representative of God. For 5

¹ Isa. xxv. 7.

we have not preached ourselves; but Christ Jesus the Lord, and ourselves
 6 your servants for Jesus. When God spoke, from darkness light shone; which has shone in our hearts, to enlighten the knowledge of the rectification from God, face to face with Christ.¹
 7 But we possess this treasure in earthen vessels, so that the grandeur of the power may be from God, and
 8 not from us; who are in all places pressed upon, but not overpowered; at a loss, but not despairing; driven on, but not forsaken; repulsed, but not
 10 exterminated; everywhere carrying about the dying of Jesus in the body, so that in our body the life of Jesus may
 11 be displayed. We are always living for death, surrendered for the sake of Jesus; so that the life of Jesus may also be displayed in our mortal
 12 bodies: consequently, His death energizes in us, but His life in you.
 13 And possessing the same spirit of faith as he who wrote, I BELIEVED, THEREFORE I SPOKE²; we also believe, and
 14 consequently speak, knowing that He Who raised Jesus will also raise us with Jesus, and present us with
 15 you. For all is for your sakes, so that the perfected gift may overflow from the grateful multitude to the
 16 honour of God. We do not therefore act like cowards; but even if our outward man is exhausted, yet our inward is renewed day by day. For
 17 the fleeting trifle of our sufferings will acquire to us, in an immeasurable eternity, an unsurpassed load of
 18 glory; we not looking at the seen, but at the unseen: for the seen is temporary, but the unseen eternal.
 5 For we know that even if our terrestrial home of this tent should be removed, we possess a home, a building from God, not made by hand,
 2 eternal in the heavens! And, indeed, we groan in this, longing to be endowed with our little cottage from
 3 heaven. And if we are endowed, we shall not be found shelterless. And, indeed, we, while loaded in this tent, groan; yet we do not wish to be stripped of it, but to be endowed, so that this mortality may be swallowed
 5 up by that life. But He Who enables us to work for this purpose is God,

Who gave us the pledge of the Spirit.

Therefore we everywhere cheer ourselves; and know that while at home in the body, we are absent from the Lord. For we walk by faith, not by sight. So we take heart, although we would choose to be absent from the body, and to be present with the Lord. And, besides, we are desirous, whether present or absent, to be pleasing to Him. For we must all be reviewed before the Judgment-seat of Christ, so that each may receive the reward of what he has done in this body, whether good or bad. Consequently, knowing how to reverence the Lord, we persuade men—that we may shine forth to God; and I hope we shine forth also to your consciences.

We are not commending ourselves again to you; but rather giving to you an opportunity of boasting about us, that you may hold against those boasting in appearance and not in heart. For if we are mad, it is for God; if we are rational, it is for you; for the love of Christ sustains us, deciding us, that One died for all, therefore all died. And He died for all, so that the living should no longer live for themselves; but instead, for Him Who died for them, and rose again.

Therefore, from the present time, we regard none according to social position; and although we knew Christ personally, yet now we know Him so no longer. So that, if any one is in Christ, he is a new creation; the old has passed away, for all things have become new. But the whole is from God Who restored us to Himself through Christ, and gave to us the office of restoration; since God was in Christ leading back the whole world to Himself, not reckoning up their sins against them; and he deposited with us the reason of that restoration. Therefore we fulfil an embassy from Christ; as though God invited through us, we implore you for Christ's sake, be gathered again to God! He Who never knew sin, for our sakes was regarded as sin, so that we might be righteousness towards God in Him.

And working together with Him, we also encourage you not to accept the gift of God in vain; for He says, I HAVE HEARD YOU IN A FAVOURABLE SEASON,

¹ John 1. 3.

² Psa. cxvi. 10.

AND IN A DAY OF SALVATION I
HAVE HELPED YOU.¹

Now the present is a very favourable
time; now the present is a day of
3 salvation. We give no offence to any,
so that the service may not be blamed.
4 On the contrary, we conduct ourselves
like servants of God under all circum-
stances—in perfect obedience, in
5 afflictions, in distresses, in difficulties,
in contentions, in watchings, in riots,
in labours, in sleeplessness, in hunger;
6 when rejected, when recognised; by
self-restraint, when conferring bene-
fits; by a holy spirit; by unpre-
tended love; by true reason; by
7 Divine power; by the arms of right-
eousness on the right and the left;
8 through honour and disgrace;
through bad report and good report;
9 as though deceivers, yet truthful; at
times ignored when fully known;
apparently killed, and yet we are
10 alive; seemingly crushed, and yet
not killed; thought to be grieved, but
always rejoicing; seemingly poor,
but enriching multitudes; apparently
having nothing, although possessing
all.

11 Our mouth is open to you, Corin-
12 thians; our heart is spread out. You
are not contracted in us, but you are
contracted in your own affections;
13 however, unfold yourselves and return
it. I speak to you as children.

Of Mixed Marriages.

14 Become not unequally connected
with unbelievers; for what partner-
ship is there between righteousness
and lawlessness? or what community
15 between light and darkness? and who
can make concord between Christ and
Belial? or who can classify faith with
16 unbelief? or who can make the sanctu-
ary of God unite with idols? For
you are a living, Divine sanctuary;
as God says:

I WILL DWELL AND TRAVEL WITH
THEM;

I WILL BE THEIR GOD, AND THEY
SHALL BE MY PEOPLE.²

17 THEREFORE, COME OUT FROM
AMONG THEM AND BE SEPARATE,
SAYS THE LORD,
AND TOUCH NOT UNCLEANNES;³
AND I WILL ACCEPT YOU,
18 AND BE A FATHER TO YOU,

AND YOU SHALL BE SONS AND
DAUGHTERS TO ME,

SAYS THE ALL-RULING LORD.¹

Therefore, having these promises, 7
friends, we should purify ourselves
from every bodily and spiritual pollu-
tion, perfecting purity in reverence of
God.

The Apostle's Note.

Make room for us: we have injured 2
none; we have corrupted none; we
have plundered none. I do not 3
express blame; for, as I said before,
you are in our hearts to suffer and die
together. I use perfect freedom of 4
speech towards you, for I am very
proud of you; I am quite content and
supremely delighted, in spite of all
our sufferings. For when we arrived in 5
Macedonia, we had no bodily rest; but
were distressed all around—conten-
tions without, fears within. But God, 6
the Consoler of the depressed, con-
soled us by the appearance of Titus;
and not only by his appearance, but 7
also by the pleasure with which he had
been consoled by you, reporting to us
your desire, your sorrow, your zeal
for me, which increased my delight.
Because, even if I had grieved you by 8
that letter, I am not sorry for it—al-
though I had been sorry—seeing the
result of that letter, although it grieved
you temporarily. I am glad now, 9
because you were grieved, but because
you were grieved into repentance;
for you were grieved unto a return to
God, so that you were not punished
by us uselessly. For the Divine 10
sorrow produces an unrepentable
change of mind to salvation; but the
worldly grief produces death. For 11
observe this—your Divine grief—what
a readiness, what a defence, what
vexation, what dread, what a longing,
what zeal, what a decision it produced
from you! In all things you have
proved yourselves to be quite innocent
of that affair. However, although I 12
wrote to you, it was not on account of
the profligate, nor on account of the
injured man; but with the object of
manifesting your earnestness, for our
sakes and your own, towards God.
And we have been consoled by 13
this.

And besides our own consolation,
we have been still further rejoiced by
the delight of Titus, because his

¹ Isa. xlix. 2.

² Exod. xxix. 45.

³ Isa. lli. 11.

¹ Jer. xxxi. 1.

14 spirit was refreshed by you all; for if I had boasted about you a little to him, I was not disgraced; but as we had spoken in all truth to you, so also
 15 our boast to Titus became true. And his feelings are especially favourable towards you; remembering the obedience of you all, how you received him
 16 with fear and trembling. I am rejoiced, because I relied upon you in everything.

Collections for the Poor.

8 But now I will inform you, brethren, of the gift of God bestowed upon the
 2 assemblies of Macedonia; because of the overflow of their kindness which, during a great trial of affliction, and notwithstanding their very deep poverty, has poured out in the wealth
 3 of their generosity; so that according to their ability—and I give evidence beyond their ability—they volunteered. With much urgency they
 4 begged of us to convey the gift, and undertake the distribution of it to the
 5 saints. And not that we had expected it; but they first gave themselves to the Lord, and to us through the will
 6 of God. We therefore encouraged Titus that as he had begun, he should also finish concerning your contribution.
 7 However, as you excel in everything—in faith, and reason, and knowledge, and in all readiness, and in your love toward us—so also you might excel in this contribution.
 8 I do not speak imperatively; but by relating the readiness of others, want a genuine proof of your friendship. For you should look upon
 9 the beneficence of our Lord Jesus Christ, Who, when existing in wealth, impoverished Himself for you, so that you might be enriched by His
 10 poverty. And I give my opinion about this; for it may assist you, who not only originated the work, but also the idea, above a year ago. And now, then, complete the matter; so that as you had the desire to form it, you may also complete it according to
 12 your means. For if the desire exists, it is acceptable according to what one may possess; not according to what is
 13 not possessed. Yet assistance to others will not be affliction to yourselves; but equitably at this present period of your abundance you assist them in their needs; then also from their abundance something will be produced for you when in necessity; so it

will be equalized. As it is written: 15
 THOSE HAVING MUCH WERE NOT OVER-FED; AND THOSE HAVING LITTLE WERE NOT STARVED.¹

But thank God, Who gave the same 16 earnestness to the heart of Titus for you. He gladly accepted it, and, im- 17 patient to begin, he started to you voluntarily. But we have sent with 18 him the brother who is admired for preaching the gospel through all the assemblies. And not that only; 19 but he was also selected by the assemblies as our fellow-traveller, to attend to this benevolence, for the honour of the Lord, and by our desire. I steer in this way, lest any one 20 should slander us for our excessive activity in this affair; taking care to 21 stand well, not only before the Lord, but also before men. And we have 22 sent together with them our brother, whom we have always found to be active, but at present much more earnest by the great confidence he has in you. As for Titus, he is my friend 23 and fellow-worker among you; and our brothers are messengers from the assemblies approved of Christ. You 24 should therefore show to them the proof of your love, and of our pride concerning you in the presence of all the assemblies.

Further, indeed, it is superfluous for 8 me to write to you about the subscriptions for the saints; for I know your 2 desire, and I boasted about you to the Macedonians, that Achaia was prepared a year before; and through your zeal many were aroused. I have accordingly sent the brethren, so that our boast in this instance may not be disproved; and as I said you were prepared, so you might be found; and 4 lest the Macedonians coming with me should find you unprepared, we—for I will not say, you—should be ashamed in this assertion.

We therefore considered it necessary 5 to advise the brethren, so that they might proceed to you, and secure the previously recorded eulogy of you; yet let this readiness be spontaneous, and not as though extorted. The 6 sparing sower, however, shall reap sparingly; and the generous sower will also reap plentifully; as each is incited by his heart, not as though grudgingly, or as if compelled; for

¹ Exod. xvi. 18.

8 God loves a cheerful giver. And God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work; as it is written,

HE WINNED IT OUT,
HE GAVE TO THE POOR,
HIS RIGHTEOUSNESS WILL EN-
DURE FOR EVER.¹

10 And He who bountifully provides seed to the sower, and bread to the eater, will supply and fill up this your seed, and will increase the product of your righteousness. In everything you will be enriched with all generosity, which is acquired through gratitude to God. Because the result of this assistance is not only a supply to the necessities of the holy; but it will also overflow through their great gratitude to God—through their approval of this assistance, thanking God for the alliance of your profession, and the openness of the communion with them, and with all, in the gospel of Christ. And with their prayer for you, they will feel a strong affection for you, because you have received God's pre-eminent favour. Thank God for His unexpected bounty!

Paul on his Defence.

10 And I myself, Paul, advise you, through the gentleness and goodness of Christ, who, when among you, am quiet in appearance, but when absent am bold toward you. But I wish not to be bold when present, with the determination in which I intend to venture against some who fancy we work for selfish ends; for although we exist in a body, we do not contend for self. For the weapons of our campaign are not corporeal: but powers from God, for the purpose of destroying fortresses; defeating opponents, and every pride exalting itself against the knowledge of God; and subduing every thought to the discipline of the Messiah; and competent to expel every mutineer, so that your discipline may be perfect.

7 Do you look at the surface of things? If any one is sure that he is Christ's, let him yet reflect upon this with himself—that as he is Christ's, so are we. For if, indeed, we boasted excessively about our authority, which

the Lord has given to us to build up and not to pull you down, we should not be ashamed of it. However, I do not think well, as I might, to terrify you by letters: because they say, "His letters are weighty and strong; but his personal appearance is feeble, and rhetoric powerless." Such people should consider this: that whatever we are when absent by eloquent letters, we can be the same in action when present. But we do not dare to compete or compare ourselves with some of those self-praisers; for they, measuring themselves by themselves, and comparing themselves to themselves, are rather irreflective!

And we are not boasting immeasurably; but within the limits of the commission which God assigned us, when He was planning for you. For we are not out-stretching ourselves, as though our commission did not extend to you; for we extend as far as yourselves with the gospel of Christ. We do not boast in exaggeration about other men's work; but we are hoping from the growth of your faith that we shall be promoted from you to go still further, so as to preach the gospel beyond your bounds, and so as not to boast about a district prepared by another man's commission. AND THE PROUD SHOULD BE PROUD IN THE LORD;¹ for not he who establishes himself is approved, but whom the Lord establishes.

I wish you could endure a little folly from me: yes, bear with me; for I rave for you with a Divine madness. For I promised you to a special husband, to present you a pure virgin to Christ! But I am afraid, lest as the serpent seduced Eve into his villainy, so he may corrupt your thoughts from the innocence and purity of what is for Christ. For certainly, if the new-comer preaches another Jesus, whom we have not preached; or you receive another spirit that you have not received; or another gospel which you have not accepted—you take it well! However, I consider myself to be deficient in nothing, compared with these pretentious apostles. And even if I am untutored in rhetoric, yet I am not in intellect. I have certainly displayed that in every way—at all events, among you!

¹ Psa. cxii. 9.

¹ Jer. ix. 24.

7 Have I committed a sin, lowering myself so that you might be exalted, when I preached the gospel of God to you? I robbed other assemblies, accepting wages for services to you. And when with you and being deficient, I burdened none: for the brothers arriving from Macedonia supplied my deficiency, and I kept myself free from troubling you for maintenance, and I will continue to do so. Christ's truth is in me; therefore this boast shall not be torn from me in the district of Achaia. Why? Because I do not love you? God knows. But what I do, and will do, is that I may cut off the opportunity of those who desire one, so that in what they boast, they may be found the same as ourselves.

13 For these sham apostles—tricksters—transform themselves into apostles of Christ: and no wonder, for Satan transformed himself into an angel of light; therefore it is not much if his servants transform themselves as though they were servants of righteousness. Their end will be the same as their works.

16 I say again, let no one consider me to be a fool; but if I am, and you should regard me as a fool, then I myself will boast a little. What I say I do not speak from the Lord; but as though in delirium from this madness of boasting. Since many boast about their position, I will boast as well.

19 For you endure fools complacently—you are sensible! For you endure it if they enslave you, if they devour you, if they rob, if they pirate, if they strike you in the face!

21 I speak of dishonour, because we have been insulted. Whatever any other may dare—I speak in delirium—I myself will dare it as well. Are they Hebrews? I am. Are they Israelites? I am. Are they Abraham's heirs? I am. Are they servants of Christ? I speak raving—I am more. Unbounded in work; indomitable in fight; very often in prison; frequently in death! From Jews five times I received forty lashes less one; thrice I have been flogged; once I have been stoned; three times I have been shipwrecked; a night and a day I struggled in the sea. Often, when travelling, in dangers on rivers, dangers from robbers, dangers from fellow-countrymen, dangers from foreigners; in town dangers, in desert dangers, in perils at sea, in troubles from pre-

tended friends; in labour and hardship, often in want of rest, in hunger and thirst, frequently in starvation, in cold, and nakedness: besides these 28 events—my daily task—the anxiety for all the assemblies. Who is weak, 29 and I am not weak? who is offended, and I am not fired? If there must be 30 boasting, I will boast of my weakness. The God and Father of our 31 Lord Jesus Christ, to Whom be blessing for ever, knows that I lie not.

In Damascus the governor of Aretas 32 the king guarded the city of the Damascenes in order to catch me; but I was let down in a basket 33 through a window, and escaped his hands. But it is useless for me to 12 boast: I will come to visions and revelations from the Lord.

I knew a man in Christ fourteen 2 years ago—whether in a body I do not know, or out of the body, I know not; God knows—he himself was carried up as far as the third heaven. And I 3 knew this man—whether in a body or out of the body, I know not; God knows—that he was carried into 4 paradise, and heard unutterable ideas, which it is not possible for a man to relate. I will boast about that man; 5 but I will not boast about myself, except in my weaknesses. Yet if I 6 wished to be boastful, I should not be a fool; for I tell the truth. But I forbear, for fear any one should consider me greater than what he sees, or what he hears from me.

And that I might not be made 7 overbearing by the sublimity of the revelations, there was given to me a thorn in the flesh—a messenger from Satan to correct me, so that I might not be haughty. I implored the Lord 8 thrice about this, that He would remove it from me; but He said to me: 9 "My gift is enough for you; for My power is perfected in weakness." Therefore I will boast more pleasantly in my weaknesses, so that the power of Christ may rest upon me. So I 10 am content in weaknesses, in insults, in distresses, in persecutions, and oppressions, for the sake of Christ; for when I am weak, then I am strong.

Have I become a fool? You have 11 forced me, and I wish to be set right with you; for I am inferior in nothing to these supercilious apostles, even if I am nothing. The credentials of the 12

- apostle were worked out among you with great patience, through signs, and wonders, and powers. For in what were you deficient compared with the other assemblies, except that I did not accept payment from you? Forgive me this wrong.
- 14 Take note: I have prepared to come to you this third time; and I will not accept your salary, for I want not your property, but yourselves—for the children are not accustomed to lay up for the parents, but the parents for the children. And I will spend with pleasure, and be exhausted, for the sake of your souls; even if by loving you more I am loved the less. But perhaps I have not burdened you; but, being a rascal, have taken pay of you by a trick! When have I plundered you through any of those whom I have sent? I warned Titus, and I sent the brother with him; did Titus plunder you? Have we not conducted ourselves in the same spirit and in the same course?
- 19 Do you think we are apologizing to you again? We speak in the presence of God in Christ; and all, friends, is for the sake of benefiting you. For I fear that on coming I may not find you what I wish; and that I myself should be found to you what you wish not. I fear there are contentions, fury, passions, envies, detractions, slanderings, inflations, disturbances.
- 21 I fear that at my return my God will hurl me against you, when I shall punish many of the old and unrepentant sinners for the vice, and profligacy, and excess, which they have practised.
- 13 I am coming this third time to you; on the evidence of two or three wit-

nesses every fact can be confirmed. I said before, and I proclaim it again—as though present—the second time, though I am absent now to those sinners, and to all the rest, that when I come again I shall not spare; since you want a proof of Christ speaking in me, Who is not weak in you, but powerful among you. For even if He was crucified through weakness, He lives now from a Divine power; although we are weak in Him, yet we shall live in Him with Divine power for your sakes.

Test yourselves if you are in the faith; examine yourselves if you cannot recognise that Jesus Christ is among you. But perhaps you never inquire. Yet I hope that you acknowledge that we are not uninquiring. But I pray to God not to do you any harm; not so that we may appear superior, but so that you may do right. And we will be uninquisitive then; for we are not empowered to do anything against the truth, but for the truth. However, we are glad when we can be weak and you powerful, and we pray for this—your perfection. Therefore I write this while absent, so that when present I may not employ severity in accordance with the authority which the Lord has given to me, for construction and not for destruction. For the rest, brothers, be happy; perfect yourselves, encourage yourselves, desire the same object; live at peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy send regards to you.

The blessing of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

NOTE.—The two Epistles to the Corinthians present St. Paul to us as a Statesman and Social Organiser of the highest ability, and of the clearest common sense. He would seem to have been accused of teaching a Code of Morality too high for practical life, but in reply he calmly enacts Laws for the conduct of Christians, that, while easy to obey, do not make obedience a slavery, or a struggle against the natural necessities of mankind, but instead will make existence pleasant, healthful, virtuous, and consequently happy. They have no asceticism, or prohibition of any innocent pleasure, but encourage bodily and mental comfort in every way, and enforce the principles of Duty, Justice and Mercy, and the equality in moral accountability to God of rich and poor alike, and the mutual duties of every class of Society to each other, and that without any revolution—an assault upon existing social systems and legal rights, but showing how the worst conditions of the hideously corrupt morality and laws of his day could be reformed without any resort to political violence, and to the especial benefit of the followers of Christ. I am not aware that St. Paul has been ever before studied in this position of a Legislator, but as such his Influence has re-organised the Civilized World.—F. F.

EPISTLE OF PAUL THE APOSTLE TO THE
GALATIANS.

Paul explains his Apostolic
Appointment.

1 **P**AUL, an apostle—not from man or
through man, but appointed by
Jesus Christ, and God the
Father, Who raised Him from
the dead—and all the brethren
with me, to the assemblies of
Galatia: Grace and peace to you,
from God the Father, and our
Lord Jesus Christ, Who gave
Himself for our sins, so that He
might lead us out of the present
wicked age, according to the
will of our God and Father: to
Whom be the honour for ever
and ever. Amen.

6 I wonder that you are turned so
soon from Him Who called you into
the gift of Christ, to another gospel:
7 which, however, is not another; but
simply a contrivance of some people
to disturb you, and who wish to over-
turn the gospel of the Messiah. But
8 if even we, or a messenger from
heaven, should promise you contrary
to what we have promised you, let
9 him be accursed. As we said before,
and I say yet again, if any announce
a gospel different to what you re-
ceived, let him be accursed.

10 For do I now obey men, or God?
Or do I want to please men? If I
yet pleased men, I should not be a
11 servant of Christ. And I wish you to
know, brothers, the gospel preached
12 by me, that it is not human; neither
did I receive it from a man, nor did I
learn it otherwise than through revela-
tion from Jesus Christ.

13 For you have heard of my way of
life when in Judaism, that I exces-
sively persecuted and abused the
14 church of God; and outran in that
Judaism all my contemporaries in
my nation, possessed by an excessive
15 zeal for my ancestral traditions. But
when it seemed good, God, Who
gave me birth from my mother, and
16 called me through His favour, to
reveal His Son in me, so that I
might preach Him among the hea-

then, I did not consult then with
flesh and blood; neither did I go 17
up to Jerusalem to those who were
apostles before me; but at once
I went away into Arabia, and again
returned to Damascus. Then, three 18
years after, I went up to Jerusalem to
question Kephas, and stayed fifteen
days with him; but I did not see 19
another of the apostles, except James
the Lord's brother. And note what I 20
write to you; before God I lie not.
Then I went into the countries of 21
Syria and Cilicia; but I was unknown 22
by presentation to the assemblies in
Christ of Judea; and they only heard 23
that "Our own persecutor now
preaches the gospel which he then re- 24
viled!"—and they praised God for me.

Then passing over fourteen years, I 2
again went up to Jerusalem with
Barnabas, and took Titus as well.
But I went up for an explanation; 2
and explained to them the gospel
which I preached among the heathen,
but privately to the thoughtful, for
fear I should run, or had run, in vain.
Titus, however, a Greek-Jew, who was 3
with me, was never compelled to be
circumcised. But as for the false breth- 4
ren, introduced by a mistake, who had
crept in to spy out the freedom which
we have in Christ Jesus, so that they
might enslave us, I never subjected 5
myself to them for an hour; so that
the truth of the gospel might continue
with you. But about those regarded 6
as reflective—whatever they were, it
makes no difference to me; I do not
receive a man in preference to God—
those reflective men never objected to
me; but, on the contrary, seeing that 7
the gospel for the uncircumcised was
entrusted to me, as it was to Peter for
the circumcised (for He Who ener- 8
gized Peter in an apostleship for the
circumcision also energized me to the
heathen): James and Kephas and 9
John, who were regarded as pillars,
knowing the gift bestowed upon me,
gave the right hand of fellowship to
Barnabas and me, so that we should
go to the heathen; but they to the

10 circumcision. Only stipulating that we should remember the poor; and I am always ready to do that.

The Controversy regarding Legalism.

11 But when Cephas came to Antioch, I resisted him face to face, because he
12 was blameable. For before some came from the heathen; he ate with the heathen; but when they came, he shrank back and separated himself, fearing some
13 from the circumcision. And the rest of the Jews played the hypocrite with him, so that even Barnabas also was led away by their hypocrisy.
14 But when I saw that they did not walk straight towards the truth of the gospel, I said to Cephas before them all: "If you, who are a Jew by nation, live like a foreigner and not like a Jew, how can you urge the
15 foreigners to Judaize? We are natural Jews, and not sinners from among the
16 heathen; but we know that a man is not made righteous by ritualism, except through a faith of Jesus Christ; and we believe in Christ Jesus, so that we may be made righteous from a faith of Christ, and not from legal rituals, because by legal rituals no person
17 will ever become righteous. But, if, desiring to become righteous in Christ, we ourselves are found to be sinners, would Christ then be a minister
18 of sin? Never! For if I reconstruct what I had pulled down, I prove myself foolish; for through a law I died
19 to law, so that I might live with God. I have been crucified with Christ; but I live; yet still not I, but Christ lives in me. But the bodily life I now live, I live for the faith of the Son of God
20 Who loved me, and gave Himself up for me. I do not set aside the gift of God; for if righteousness were through a ritual, then Christ died to no purpose."

Faithly contrasted with the Law.

3 Silly Galatians! who has fascinated you, before whose eyes Jesus Christ was plainly depicted, crucified? I only want to learn this from you: Did you receive the Spirit from a law of rituals, or from communication of
3 a faith? Are you so senseless, that having begun spiritually, you would
4 now end in flesh? Have you suffered so much for nothing?—if it is really for
5 nothing! Then did He who brought the Spirit to you, and worked powerfully in you, do so by a law of rituals,

or by communication of a faith?—as ABRAHAM TRUSTED IN GOD, AND IT WAS PAID TO HIM IN RIGHTEOUSNESS.¹

Therefore, you should know that those from faith are themselves sons of Abraham. And the Scripture, foreseeing that God would make the heathen righteous by means of a faith promised from the first to Abraham, that ALL THE HEATHEN SHALL BE BLESSED IN YOU.² So those from a faith are blessed with the faith of Abraham. For whoever are dependent on a law of rituals, are under a curse: for it is written, THAT ALL WHO DO NOT CONTINUE IN ALL THE WRITINGS OF THE BOOK OF THE LAW TO DO THEM, ARE UNDER A CURSE.³ But it is clear that none in law are righteous with God; because, THE RIGHTEOUS SHALL LIVE BY FAITH.⁴ But the ritual did not come from faith; on the contrary, THE PERFORMER OF THEM MUST LIVE IN THEM.⁵ Christ chased us from the curse of the law, becoming a curse for us; for it is written: CURSED BEYOND MEASURE IS ANY ONE HANGING UPON A TREE;⁶ so that the blessing of Abraham might come to the heathen by Christ Jesus, that we might receive the promise of the Spirit through faith.

Brothers, (I speak humanly) even a testament made by a man, no one sets aside or adds to. And to Abraham and to his heir the promises were decreed. He does not say, "and to your heirs," as of many; but concerning an individual, "and to your Heir," Who is Christ. And I assert this—the rituals, beginning four hundred and thirty years after, could not cancel a Settlement previously established by God, so as to abolish the promise. For if the inheritance comes from a ritual, it is no more from a promise; yet God granted it to Abraham through a promise. Why, then, the law? It was established because of sins, until the Heir should come in Whom were the promises—arranged through messengers in the hand of an intermediary. But an intermediary between a single individual cannot be—but God is One. Is the law therefore contrary to the promises? Never! Yet if to a law were given

¹ Gen. xv. 6. ² Gen. xli. 3; xviii. 18.

³ Deut. xxvii. 26. ⁴ Hab. ii. 4.

⁵ Lev. xviii. 5. ⁶ Deut. xxi. 23.

the power to restore to life, righteousness would then be from a law. But the Scripture includes all sinners, so that the promise from a faith of Jesus Christ might be given to all believers.

But before the faith came, we were anchored, sheltered under a law, until the revelation of that future faith. So that the law became a leader of our childhood to Christ, in order that we might be made righteous from faith. But the faith having come, we are no longer under the leader of our childhood. For you are all sons of God through the faith in Christ Jesus. For whoever of you were baptized into Christ have put on Christ.

Not one a Jew and another a Greek; nor one a slave and another free; nor one male and another female: for you all are united in Christ Jesus. But if you are of Christ, then you are of Abraham's race, inheritors by the promise.

4 But I say the inheritor, during the time he is under age, differs little from a slave, although he is master of all. 2 He is under guardians and administrators until the period fixed by his father. And thus we, while we were infants, were trained under the former rules of the Hebrew ritual. But when the completion of the time came, God sent His own Son, born of a woman, 5 born under a ritual; so that He might buy out those under a ritual, and that 6 we might receive the sonship. And therefore you are sons, God having sent the Spirit of His own Son into your hearts, crying, Abba, Father. 7 So that no one is now a slave, but a son; if a son, also an inheritor through 8 the favour of God. But then, when you knew not God, you slaved to what 9 are not gods by nature. But now, knowing God—nay, rather being acknowledged by God—how can you turn again to these weak and poor ideas, to which you wish to be enslaved again? You observe days, and months, and seasons, and particular 10 years. I fear for you, that I have worked among you in vain.

12 I beg of you, brothers, become like me, so that I may be like you. You never injured me. And you know I preached to you formerly in bodily weakness; and you did not despise your trial in my body, nor reject me: on the contrary, you received me as a messenger of God—as Christ Jesus.

How great then was your delight! 15 For I witness to you, that if possible, pulling out your eyes, you would have given them to me! Am I become like 16 an enemy, by speaking the truth to you? They court you, but not honourably: on the contrary, they wish to dazzle you, so that you may court them. But it is always noble to be 18 honourably courted, and not only in my presence with you.

My little children, for whom I am 19 again in agony until Christ be moulded in you, I wish I were now present with 20 you, and coaxing you by my voice; because I fear for you. Tell me, you 21 who wish to be under a ritual, Do you not hear The Law, where it is written, 22 that Abraham had two sons, one from the slave girl, and one from the free woman? But that from the slave girl 23 was born naturally, and that from the free woman through a promise. Which 24 can be allegorized, for they are two covenants: one indeed, from Sinai Rock, born in slavery, which is Hagar; 1 for Sinai Rock is a mountain 25 in Arabia, and represents the present Jerusalem, for she is enslaved with her children. But the supreme Jerusalem 26 is a free woman, who is the mother of us all. For it is written: 27

LET THE BARREN WHO HAS NOT GIVEN BIRTH TO CHILDREN REJOICE,
SHRIEK AND SHOUT, SHE WHO HAS NOT LABOURED;
BECAUSE THE CHILDREN OF THE DESERTED ARE MORE THAN HERS WHO HAD THE HUSBAND.²

And we, brethren, are children according to the promise through Isaac. But as then, he who was born naturally despised him who was by the Spirit—so it is now. But what says 30 the Scripture? SEND AWAY THE SLAVE GIRL WITH HER SON; FOR THE SON OF THE SLAVE GIRL SHALL NOT INHERIT WITH THE SON OF THE FREE WOMAN.³ Therefore, brethren, we are not 31 children of the slave, but of the free.

Stand, therefore, on the freedom 6 with which Christ has freed us, and submit not again to a yoke of slavery.

Listen to what I, Paul, tell you: 2 that if you be circumcised, Christ profits you nothing. And I assert 3

1 Hagar signifies Rock In Hebrew.

2 Isa. llv. 1.

3 Gen. xxi. 10.

again, to every circumcised man, that he is bound to practise the whole
 4 ritual. Whoever of you are made righteous by a ritual, you are detached from Christ—you are fallen from the
 5 gift. For we received hope of righteousness from a spirit of faith.
 6 For in Christ neither circumcision, nor uncircumcision strengthens; but faith energized by love.
 7 You were running well; who tripped
 8 you into not going true? That signal
 9 was not given from your Leader. A little ferment ferments the whole
 10 mass. But I trust to you in the Lord that you do not intend differently; but your disturber shall be punished for his fault, whoever he may be.
 11 But I, brethren, if I still preach circumcision, why am I still persecuted? for then the offence of the cross would be destroyed. And I wish those who mutilate you would
 12 maim themselves. For you were called to freedom, brethren: only use not that freedom as an excuse for sensuality; but through love you
 13 should serve one another. For all the law is completed in one expression—in this: **YOU SHALL LOVE YOUR**
 14 **NEIGHBOUR AS YOURSELF.**¹ But if you bite and devour one another, take care that you are not mutually ex-
 15 terminated. However, I say, Walk spiritually, and do not gratify sensual
 16 passion. For the flesh lusts against the Spirit, and the Spirit against the
 17 flesh; for these oppose one another, so that you do not what you would
 18 wish. But if you are led by the Spirit, you are not under a ritual. And the
 19 works of the flesh are plain; they are these: fornication, uncleanness, ex-
 20 cess, idolatry, poisoning, hatred, strife, rage, lusts, contentions, discussions,
 21 sectarianism, envy, murder, drunkenness, revelling—and all such like. What I said formerly to you I also
 22 say now, that those who practise these will not inherit the Kingdom of God.
 23 But the fruit of the Spirit is love, gladness, peace, patience, gentleness,
 24 purity, faith, mildness, continence; there is no law against these. And the men of Christ have crucified the
 25 body, together with its passions and lusts. If we live spiritually, we should
 26 also drill ourselves spiritually. Let us not become vain-glorious, provoking one another, irritating one another.

¹ Lev. xix. 18.

Brotherly Exhortations.

Brethren, if a man among you **6** should fall into some sin, you who are spiritual restore him in a spirit of mildness; looking to yourself, for fear you also should be tempted. Support
 7 one another's burdens, and so perfect the law of Christ. For if a person
 8 thinks himself to be something when he is nothing, he deceives himself. But let every one examine his own
 9 work, and then he has the boast in himself alone, and not in another;
 10 for every one must carry his own load.¹

Let the taught communicate to the **6** teacher of the message, in all benefits.

Do not err; God cannot be deluded: **7** for what a man sows, that he will also reap. If he sows for his sensuality, **8** from that sensuality he will reap perdition; but sowing for the Spirit, from the Spirit he will reap eternal life. And acting nobly, we shall not
 9 suffer; for if we faint not, we shall reap at the right season. So then, as
 10 we have opportunity, let us do good to all; but especially to the citizens of the faith.

You see how large a letter I have **11** written to you with my own hand.

Postscript.

Those who wish to show well ex- **12** ternally would force you to be circumcised; solely that they may not be persecuted for the cross of Christ. For the circumcisers themselves never **13** observe the ritual; but they wish you to be circumcised, so that they may boast about your body. But I myself **14** will not become boastful, except in the cross of our Lord Jesus Christ, by which a world was crucified to me, and I to a world! For neither **15** circumcision nor uncircumcision is anything; but a new creation is. And **16** as many as discipline themselves by this rule, on them peace and mercy, and on the Israel of God. But from **17** now let none of them trouble me; for I carry in my body the brand marks of Jesus.

The blessing of our Lord Jesus **18** Christ be with your spirit, brethren. Amen.

(Written to the Galatians, from Rome, about 57 or 58 A.D.)

CIRCULAR LETTER OF PAUL THE APOSTLE
TO THE
EPHESIAN
AND OTHER ASSEMBLIES.

The Apostle's Salutation.

1 **P**AUL, an apostle of Christ Jesus,
through the will of God, to the
2 holy and faithful in Christ Jesus
existing (at Ephesus): Blessing to
you, and peace from our Father,
God, and Lord Jesus Christ.

The Fullness in Christ.

3 **L**et the God and Father of our
Lord Jesus Christ be blessed, Who
has blest us with every spiritual blessing
which is in the heavens with
4 Christ; since He had chosen us for
Himself before founding a system, to
be holy and blameless in love before
5 Him: having prepared us for adop-
tion to Himself through Jesus Christ
6 according to His settled purpose, in
accordance with His glorious gift
which He presented to us from love,
7 by which we have the redemption
through His blood, the release from
8 sins, coming with the rich gift which
He poured into us with all wisdom and
9 intelligence; making known to us the
mystery of His intention, with His
decision which He had determined
10 with Himself to administer at the
completion of the periods, when every-
thing was to be centred again in the
Messiah, both upon the heavens and
11 upon the earth: in Him, by Whom
we have also inherited according to
His purpose Who foresees and ener-
gizes all things, which have been
prepared to accomplish the intention
12 of His will;—so that we who formerly
awaited the Messiah might be an evi-
dence of His honour. From Whom you
13 have also heard the true message—the
good news of your salvation—and be-
lieving in Whom you were sealed with
14 the promise by the Holy Spirit, which
is the pledge of our inheritance, to be
redeemed by the possession of it, as
15 proof of His honour. Because of
which I also, having heard of your
fidelity in the Lord Jesus, and love
16 towards all the holy, cease not to give
thanks for you, making mention of you

in my prayers; so that the God of our
17 Lord Jesus Christ, the Father of glory,
may give you a spirit of wisdom, and
comprehension of what is contained in
a full knowledge of Him who enlight- 18
ens the eyes of your hearts: to show
you what is the hope of His calling;
what is the glorious wealth of His
inheritance for the holy; and what the 19
exceeding greatness of His power in us
believers, through His mighty energy,
which energized in Christ, raising 20
Him from the dead, and seating Him
at His right in the heavens, above 21
all government, authority, and power,
and dominion; and every name
named, not only in this present age
but also in that to come; and has 22
**SUBJECTED EVERYTHING UNDER HIS
FEET**; ¹ and has given Him to be head
over all the church, which is His body, 23
the accomplishment of the whole in
absolute perfection.

The Believer's Position in Christ.

And you were dead in your trans- 2
gressions and sins, in which you then 2
walked, following this age of the world,
under the authority of the prince of
darkness, of the spirit of him now
working in the sons of carelessness;
with whom also we all then associated, 3
in the lusts of our sensuality, prac-
tising the desires of the flesh and of
the mind; for we were naturally
children of passion, like the rest. But 4
God, being rich in mercy, through His
great love with which He loved us,
even when we were dead through 5
transgressions, restored us to life with
Christ—you are saved by a gift—and 6
raised us together, and seated us to-
gether in the heavens with Christ
Jesus; so that He might show to the 7
coming ages the surpassing richness
of His gift, with which He had bene-
fited us in Christ Jesus. For you are 8
saved by a gift through a faith, and
this is not from yourselves: the gift

1 Psalm viii. &

9 is from God; not from rituals, so
10 that none can boast. For we are His
creation, created in Christ Jesus for
good works, in which God has de-
cided that we should live.

11 Therefore remember, that then you
were, personally, the heathen—who
are called Uncircumcision by those
called Circumcision in flesh made
12 by hand—you were at that time with-
out Christ, excluded from the constitu-
tion of Israel, and foreigners to the
covenants of the promise, not having
a hope, and without a God in the
13 universe. But now in Christ Jesus,
you, who then were far away, have
become near by the blood of Christ.
14 For He is our peace, Who made the
15 two one, and removed the dividing
veil of enmity, by His own body;
making void the law of commands by
true thoughts, so that from these two
He might create in Himself one single
16 new man, making peace, and reconcil-
ing the two in one body to God
through His Cross; having destroyed
17 the enmity by means of Himself: and
coming, He ANNOUNCED THE GOOD
NEWS OF PEACE TO YOU AFAR OFF,
18 AND PEACE TO THOSE NEAR;¹ be-
cause through Him we both have
access in one Spirit to the Father.

19 Therefore now you are no more
foreigners and aliens: on the con-
trary, you are fellow-citizens with the
saints, and household friends of God;
20 resting upon the foundation of the
apostles and prophets, Jesus Christ
being Himself the Angle-stone: into
which the structure, harmoniously
arranged, rises up into a holy temple
21 for the Lord; and into Whom you are
being built for a dwelling-place of
God in Spirit.

The Eternal Secret of God Revealed in the Church.

3 Because of this I Paul, the prisoner
of Christ Jesus for you heathen,
2 assuming that you have heard of the
administration of the gift of God which
3 has been entrusted to me for you; how
that by revelation the secret was made
known to me, as I have already briefly
4 related, by which you may be able
while reading to perceive my knowl-
5 edge in the secret of Christ—which
in other generations was not made
known to the sons of men, as now it
has been revealed to His holy apostles

¹ Isa. lvii. 19.

and preachers in Spirit—that the 6
heathen are heirs, and participators,
and shareholders, of the promise in
Christ Jesus through the gospel; of 7
which I became a minister by the free
gift of God, entrusted to me with His
powerful energy. To me, the very 8
least of all the holy, this gift was en-
trusted—to be proclaiming to the
heathen the good news of the im-
measurable wealth of Christ; and to 9
throw light upon what is the adminis-
tration of the mystery which was hid-
den for ages, with God the Creator of
all things: so that it might now be 10
made known to the chiefs and authori-
ties in the heavens by means of the
church, what is the perfectly working
wisdom of God, following the inten-
11 tion which He had provided in
Christ Jesus our Lord from the eterni-
ties; by Whom we have free and 12
confident access through His faith.
Therefore, I pray, be not depressed 13
by my afflictions for you, since they
are your glory.

For this I bend my knees in the 14
presence of the Father, from Whom 15
every family in heaven and upon
earth is named: so that He may 16
endow you with His glorious wealth,
strengthening you with power, through
His Spirit in the inner man; that
Christ may dwell in your hearts, 17
through the faith in love; you being
rooted and grounded, so that you may 18
be strengthened to comprehend with
all the holy, what is the width and ex-
tent, and height and depth, and to 19
gain an idea how far the love of Christ
exceeds our research: so that you may
be perfected with all the perfection of
God. But to the Power able to do all, 20
far beyond what we can ask or think,
by means of His power energizing in
us—to Him be the praise in the church,
and in Christ Jesus, during all the
generations of the ages of the eterni-
ties. Amen.

Exhortations to Godliness.

Therefore I entreat you—I, the 4
prisoner of the Lord—to conduct your-
selves worthy of the calling with which
you are called, with all quietness, and 2
gentleness, and forbearance, support-
ing one another in love; endeavouring 3
to preserve the spirit of unity by the
link of peace. One body and one 4
spirit, as you were called to a single
hope of your calling; having one Lord, 5
one faith, one baptism; one God and 6

Father of all, Who is over all, and
7 through all, and in all; and Who gave
to each one of us the gift propor-
tionate to the measure of the free gift
8 of Christ. For this, He says,

HAVING ASCENDED ON HIGH,
HE CAPTURED CAPTIVITY,
AND GAVE GIFTS TO MEN.¹

9 But Who ascended? Who is He,
if not the same Who descended first
10 into the lowest part of the earth? He
Who descended is the very same as
He Who ascended above all the
heavens, so that He might fill all.

11 And He gave some, apostles; some,
preachers; some, missionaries; and
12 some, pastors and teachers: for the
training of the holy in useful work,
13 to construct the body of Christ; until
we all attain to the unity of the faith,
and of the comprehension of the Son
of God; to a perfect manhood, to the
standard height of the perfection of
14 Christ: so that we may be no longer
raw recruits, wavering and reeling at
every breath of the training, by human
cunning with villainy, perverting it
15 into an instrument for error; but, fol-
lowing the truth in love, until we attain
the whole in Him, Who is the Head—
16 Christ; from Whom all the body, har-
moniously constructed and balanced
through every joint of the combina-
tion, with proportionate energy in
each of its limbs, the body may grow
up an edifice in love with itself.

17 I say this, then, and give evidence
in the Lord, so that you may no longer
walk as the heathen walk, in the folly
18 of their mind, with the reason
beclouded, being alienated from the
Divine life by the want of perception
which exists in them, through the
19 hardening of their hearts. Which,
having alienated, they recklessly
abandoned themselves to excess in
20 practising depravity. But you have not
21 so learned Christ. If, indeed, you have
heard Him, and learnt in Him what
22 the truth in Jesus is, you will strip your-
selves from the former conduct—of
the corrupt old man, with his deceptive
23 lusts—and you will be renewed in
24 the spirit of your mind, and you will
be putting on the New Man, the one
created God-like in righteousness and
holiness for the truth.

25 Therefore, rejecting falsehood,
SPEAK TRUTH EVERY ONE WITH HIS
NEIGHBOUR,² for we are parts of one

another. BE ANGRY, AND SIN NOT;¹ 26
let not the sun set upon your fury;
neither give opportunity to the Devil. 27
The thief—let him steal no longer, but 28
rather be industrious; working use-
fully with his hands, so that he may
have something to spare for the
necessitous. Let there not come from 29
your mouth any worthless word; but
something good, demanded by the
occasion, such as may give benefit to
the hearers. And grieve not the Holy 30
Spirit of God, by Whom you are
marked for a day of redemption. Let 31
all bitterness, and lust, and passion,
and quarrel, and abuse, be expelled
from you, with every baseness; and 32
become useful to one another, good-
hearted, gracious, as God also was
gracious to you in Christ. Be, then, 5
imitators of God, as dear children;
and walk in love, as Christ also loved 2
you, and delivered Himself for your
sakes as a sweet perfume, an offering
and sacrifice to God. 3

But prostitution, and all profligacy,
or excess, let it never be named among 4
you, as befits the holy; nor obscenity,
nor frivolity, nor ribaldry, which are
not becoming: but thanksgiving in- 5
stead. For you know the certainty of
this, that no fornicator, nor debauchee,
nor extortioner (who is an idolater),
has an inheritance in the Kingdom of
Christ and God. Never let yourselves 6
be deceived with empty arguments;
for through these sins, the anger of
God comes upon the sons of careles-
ness: be not therefore associates with 7
them. For you were once darkness, 8
but now light in the Lord. Walk
as children of light; for the fruit of 9
the light is in all purity and righteous-
ness and truth. Search what is most 10
pleasing to the Lord; and do not 11
associate yourselves with the fruitless
works of darkness, but much rather
reprove them: for it is a shame to 12
relate their hidden practices. But 13
everything reprehensible is revealed
under the light; for light is the uni-
versal revealer. Therefore He says: 14

ROUSE, SLEEPER,
AND ARISE FROM THE DEAD,
AND CHRIST WILL SHINE UPON
YOU.³

See, then, how carefully you should 15
walk!—not like fools, but, on the con-
trary, as intelligent; buying up the 16
opportunity, for the times are wicked.

¹ Psa. lxxviii. 16.

² Zech. viii. 16.

³ Psa. lv. 4.

⁴ Isa. lx. 1, 2; Ill. i. 2.

- 17 Therefore be not thoughtless, but consider what is the will of the Lord.
 18 And BE NOT DRUNK WITH WINE,¹ in which there is folly; but instead,
 19 be full of the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and dancing in your hearts to the Lord; giving thanks at all times for everything, in the name of our Lord Jesus Christ, to the God and Father; supporting one another in a reverence of Christ.

Domestic Admonitions.

- 22 Let the women be obedient to their own husbands, as to the Lord; because a husband is head of the wife—as Christ is head of the church—and himself the guardian of her body.
 24 Then even as the church is subjected to Christ, thus also the wives should be to their husbands in everything.
 25 The husbands should love their wives, as Christ loved the church, and delivered Himself up for her sake, so that she might be made holy, purified in the bath with the water of His message: so that He might Himself present to Himself the rectified church, having neither spot nor wrinkle, nor anything like them; but that she might be holy and faultless.
 28 Thus the husbands should love their own wives as their own bodies. The lover of his own wife loves himself.
 29 For no one ever hates his own body: on the contrary, he feeds and warms it—just as Christ does the church, because we are parts of His body.
 31 THEREFORE A MAN SHALL LEAVE MOTHER AND FATHER, AND BE UNITED WITH HIS WIFE; AND THE TWO SHALL BECOME ONE BODY.²
 32 This is the great mystery; but I speak in regard to Christ and the church.
 33 And especially you, every individual, let him love his own wife as himself; and let the wife reverence her husband in the same way.
 6 Children, be obedient to your parents; for that is right. HONOUR YOUR FATHER AND YOUR MOTHER—that is the first command with a promise—SO THAT GOOD MAY COME TO YOU, AND YOU MAY HAVE LONG
 4 CONTINUANCE ON THE EARTH.³ And, fathers, do not irritate your children;

but educate them in discipline and knowledge of the Lord.

Slaves, obey your earthly masters with fear and trembling, in frank-heartedness, as to Christ: not with eye service, as if flattering men; but like slaves of Christ, doing God's will, working willingly from your soul as for the Lord, and not for men—because you know that if any one does anything well, he gives pleasure to the Lord, whether he is a slave or a free man. And, masters, do the same to them, abandoning abuse; for you know that both your Master and theirs is in heaven, and there is no partiality with Him.

The Call to Prepare for the Spiritual Conflict.

From henceforward strengthen yourselves in the Lord, and with the power of His might. Put on the complete armour of God, so that you may be able to stand against the tactics of the Devil. Because our fight is not against blood and flesh; but against the sovereignties, against the powers, against the commanders of the darkness of this world, against the spirits of wickedness in the heavens.

Therefore, take up the complete armour of God, so that you may be able to resist in the day of danger, and having done all your duty, to stand. Stand then, your waist belted with truth, and covered with the breastplate of righteousness; and your feet shod in readiness for the good news of peace; lifting up over all the big shield of the faith, upon which you will be able to quench all the blazing artillery of the Devil. And take the helmet of salvation, and the sword of the Spirit, which is the message of God; but through all, with prayer and supplication, praying at every moment in spirit, and keeping watch in it with steady tenacity; and praying for the holy, and for me, so that eloquence may be given to me when my mouth is opened, to proclaim with bold freedom the secret of the good news, for which I am an ambassador in captivity; so that I may speak like a free man therein, as I ought to speak.

But so that you may know my affairs, how I do, the dear brother and faithful minister in the Lord, Tychicus,

¹ Prov. xxiii. 20.

² Gen. ii. 24.

³ Exod. ix. 12; Deut. v. 16.

22 whom I have sent to you for this very purpose, will inform you; so that you may know about us, and may console
 23 your hearts. Peace to the brethren and faithful love from a Father God, and a Lord Jesus Christ. Grace be

with all those who love our Lord Jesus Christ in sincerity.

(Written from Rome, about 61 A.D., and conveyed to the Ephesian and other Assemblies by Tychicus.)

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Introduction.

1 **P** PAUL and Timothy, servants of Christ Jesus, to all the holy in Christ Jesus living in Philippi, with overlookers and ministers:
 2 Blessing and peace to you, from our Father, God, and Lord Jesus Christ.
 3 I thank my God, whenever I remember you, continually in all my
 4 prayers with gladness making supplication for you all, since you were associated in the gospel, from the first
 5 day until now. Confident of this, that the originator of a good work in you will perfect it until the day of
 6 Christ Jesus. And it is right for me to think this of you all; for I had you in my heart in my imprisonment, and in the defence and confirmation of the gospel, all of you being my companions in the Divine commission.
 8 For my God is a witness, how I long for you all, with the affections of
 9 Jesus Christ. And I pray for this, so that your love may extend more and more in knowledge and all perception,
 10 to distinguish the differences, so that you may be clear and certain in the
 11 day of Christ, full of the fruit of righteousness through Jesus Christ for the honour and praise of God.

The Apostle triumphant in Persecution.

12 But, friends, I wish you to know that my affair has turned out well, greatly to the promotion of the gospel;
 13 so that my imprisonment for Christ has been seen in the whole palace,
 14 and to all the others. And most of the brethren in the Lord, made confident by my chains, dare very boldly

and fearlessly to publish the message of God. Some, however, through 15
 envy and strife, but some from conviction, preach Christ; these indeed 16
 from love, seeing that I suffer in defence of the gospel; while the others 17
 from intrigue, not honestly, proclaim Christ, thinking to add sorrow to my imprisonment. What then? except 18
 that in every way, whether by pretence or whether sincerely, Christ is proclaimed; and in that I delight, and shall continue to be glad. Because I 19
 know that this will result through your prayers in safety to me; and an additional supply of the Spirit of Jesus Christ: according to my strong conviction and hope that I shall never be disgraced; but, on the contrary, with perfectly free speech now, as then, Christ will be grandly displayed in my person, whether through life or through death. For to me, life is 21
 Christ—death a gain!

But if to live in the body—that produces labour for me—then I do not know what to ask. Now I am possessed by the two, having the desire to be freed and to be with Christ, by far the better; but to remain in 24
 the body is most essential for you. And relying upon this, I know that I 25
 shall remain and stay with you all for your improvement and benefit by the faith; so that your exultation in Christ 26
 Jesus by me may increase, through my presence again among you.

Only conduct yourselves in a way 27
 worthy of the gospel of Christ; so that whether coming and seeing you, or whether hearing about you in absence, you may stand in one spirit, one mind, contending for the Good News of the Faith; and never terrified by the 28

enemy under any circumstances—
 which is to them a demonstration of
 destruction; but for you, of salvation,
 29 and that from God. Because He has
 shown favour to you, for the sake of
 Christ; not only to believe in Him,
 30 but also to suffer for Him, having the
 same struggle that you observed in
 me, and now hear regarding me.

Christ, the Pattern of Humility.

2 If then, there is any encouragement
 in Christ, if any consolation from love,
 if any community of spirit, if any ten-
 2 der feelings and pity, fill my joy full;
 so that you may agree in thought,
 possessing the same love, intending
 with united hearts the same object.
 3 Never in self-seeking nor through vain-
 glory; but, on the contrary, with good
 feeling considering others in prefer-
 4 ence to yourselves, not each scheming
 for himself, but rather each for others.
 5 Think this with yourselves, What was
 6 in Christ Jesus?—Who existing in the
 beauty of God, considered not His
 Divine equality an incitement to
 7 greed; but forsook Himself, taking
 8 the form of a slave; arriving in
 human appearance; and being found
 apparently like a man, He humbled
 Himself, becoming subject to death,
 9 yes, a death of crucifixion! Therefore
 God highly exalted Him, and freely
 gave Him the Name surpassing every
 10 name; so that in presence of the name
 of Jesus every knee should bend, of
 11 celestials, and terrestrials, and sub-
 terrenes, and every tongue confess
 that the Messiah, the Lord Jesus,
 exists for a rectification from God.

Exhortation to Fidelity.

12 So then, my beloved, as you have
 at all times been obedient, not only
 when in my presence, but much more
 now in my absence, work out your
 13 own salvation amidst fear and terror;
 for God is energizing in you both to
 will and to do for the sake of His ap-
 14 probation. Do all without grudging
 and disputes; so that you may be-
 15 come blameless and pure, beautiful
 children of God, in the midst of a
 deformed, degenerate race—among
 whom you will shine like bright lights
 16 to the whole world—possessing a
 reason for life, to my delight in the
 day of Christ: for then I shall not have
 run for nothing, nor have worked in
 17 vain. Yet even if I am exhausted in
 the sacrifice and service of your faith,

I will still rejoice and congratulate
 with you all; and you also be glad 18
 and congratulate me.

Paul's Messengers Commended.

But I hope in the Lord Jesus soon 19
 to send Timothy to you, so that I my-
 self may be encouraged by hearing
 about you. For I have no other fellow 20
 spirit who is so anxious for a know-
 ledge of your affairs; because they 21
 all seek their own business, not that
 of Jesus Christ. But you know his 22
 worth; for he slaved with me in the
 gospel, like a son for his father. I 23
 hope, therefore, to send him for this,
 as soon as I have ascertained about
 my affairs here. And I am confident 24
 in the Lord that I also shall come soon.

I have, however, thought it ne- 25
 cessary to send to you my brother
 and companion in work and war,
 Epaphroditus, who was your mes- 26
 senger, and attendant to my wants;
 for he was always longing for you, 26
 and was depressed because you had
 heard that he had been sick. And he 27
 was ill—very near death. But God
 pitied him; and not only him, but my- 27
 self also, so that I might not have
 sorrow heaped upon sorrow. There- 28
 fore I have sent him more willingly,
 so that seeing him again you may be
 glad, and I may also be more pleased.
 So take him with every pleasure 29
 in the Lord, and hold such as he
 in honour; because for the work of 30
 Christ he approached death, disre-
 garding his own life, so that he might
 accomplish your offering to my wants.

The Apostle's high Ambition.

For the rest, my friends, rejoice in 3
 the Lord! It is no trouble for me to
 write this to you, but safe for your-
 selves.

Beware of the cynics; beware of 2
 those men of foul life; beware of the
 concision. For we are the circum- 3
 cision, who worship through a Divine
 Spirit, and exult in Christ Jesus, and
 do not place confidence in an external
 appearance; although I might 4
 also have confidence in an external
 appearance. If any think well to
 trust in an appearance, I can much
 more: in eighth-day circumcision, of 5
 the race of Israel, tribe of Benjamin,
 a Hebrew of Hebrews; regarding
 ritual, a Pharisee; as to zeal, perse- 6
 cuting the Church; being blameless

in a righteousness which is contained in ritual.

- 7 But what might have been a gain to me, that I considered a loss for
8 Christ. Nay, further; I also consider them all to be a loss, compared to the possession of the knowledge of Christ Jesus my Lord; by which I lost everything, and consider it to be refuse if I can gain Christ, and may be found in Him, not possessing my ritualistic righteousness, but that through the faith of Christ, the righteousness from God by the faith;
10 so as to know Him, and the power of His resurrection, and the association with His sufferings, being assimilated to His death—so that in any way I may attain to the resurrection that is from the dead. Not that I have now attained it, or am now perfected: but I ran so that I might carry it off; and I was also laid hold of by Christ.
13 Brothers, I do not consider myself to have won it; but one thing, forgetting the past, and straining to those in front, I rush along the track for the prize of the supreme call of God in Christ Jesus. As many of us therefore who are perfect, let us have this before us; and if you put anything else before you, may God reveal this to you. Beyond what we have attained to—let us go straight to that.
17 Become my imitators, brethren, and look out those who walk thus, as you have our model; for many conduct themselves—of whom I have often spoken to you, but now I say it weeping—as enemies of the cross of Christ: whose end is perdition, whose god their sensuality, and their boast in their shame; they think of what is upon earth. But our policy consists in possessing an object in heaven: from where also we expect a Saviour, the Lord Jesus Christ, Who will transform the body of our humility, making it like the body of His majesty, by the internal working of His power; and
4 He will subject all to Himself. Consequently, my beloved and longed-for brothers, my delight and crown, stand thus in the Lord, my beloved.
2 I advise Euodia and I advise Syntyche to agree together in the Lord;
3 yes, I implore you also, true yoke-fellow, to take them together again: they assisted me as well as Clement and the rest of my companions in the gospel, whose names are in the Book of Life.

General Exhortations.

Rejoice in the Lord always; again I say, Rejoice!

Let your good conduct be known to all men. The Lord is near! Never fret, but in all circumstances, with prayer and entreaty, with thanksgiving, make your requests known before God. And the peace of God, surpassing all thought, will guard your hearts and thoughts in Christ Jesus.

Further, brothers, whatever is true, whatever is solemn, whatever is right, whatever pure, whatever loveable, whatever graceful, if anything virtuous, and if anything honourable—meditate upon these. And what you learnt, and accepted, and heard, and know by me—practise that; and the God of peace will be with you.

But I rejoiced greatly in the Lord, because now again you aroused yourselves to think about me; about whom you thought before, but had no opportunity. Not, however, that I speak through want; for I have learnt in whatever state I am to be master of myself. - I am experienced both in want and plenty; and in all and everything I am initiated to superfluity and starvation. I am equal to anything through Him Who strengthens me. However, you have done well in contributing to me during my affliction. But you should also know, Philippians, that in the early days of the gospel, when I left Macedonia, no assembly communicated with me, in the matter of giving and receiving, except you alone; and that in Thessalonica, both a first and second time, you sent something for my use. Not that I ask for gifts; but I seek for the fruit that will increase to your own account. But I now possess all, and have abundance; I am filled, having received by Epaphroditus your present—a sweet perfume, an acceptable, pleasing offering to God. And may God satisfy all your wants according to His wealth and majesty in Christ Jesus. And to God and our Father be the honour for ever and ever. Amen.

In Christ Jesus salute all the saints. The brethren with me salute you. All the holy salute you, especially those of the Emperor's household. The grace of the Lord Jesus Christ be with your spirits.

Written to the Philippians from Rome, 61-62 A.D., and sent by Epaphroditus.

EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Introduction.

- 1 **P**AUL, by the will of God an apostle
of Christ Jesus, and the brother
2 Timothy, to the holy and faith-
ful brethren in Christ at Co-
lossee. Blessing and peace to
you from our Father, God.
3 We give thanks to the God and
Father of our Lord Jesus Christ,
4 praying always for you, having heard
of your faith in Christ Jesus, and the
love which you have to all the saints:
5 because of the hope laid up in the
heavens, of which you previously
heard in the plea for the truth of the
6 gospel, which is presented to you,
and also to the whole world, and is
fruitful and growing; as also it is
among you, from the day you heard
and truly recognised the Divine gift;
7 which you learnt from our dear
fellow-servant Epaphras, who is our
8 faithful minister of Christ, and who
has told us of your spiritual love.

The Beliebers' Standing in Christ.

- 9 And consequently we, from the day
we heard of it, have never ceased
praying for you, and asking that you
may be filled with the knowledge of
His will, with all spiritual wisdom
10 and understanding; and conducting
yourselves worthy of the Lord in all
nobility, successful in every good
work, and improved by the knowledge
11 of God; being strong with all strength,
by His rectifying power, to endure
12 every hardship and trial, gladly giving
thanks to the Father, Who brought us
into the partnership of the inheritance
of the holy in the light; Who has deli-
13 vered us from the power of darkness,
and transferred us unto the Kingdom
14 of His beloved Son, in whom we have
the redemption, the release from
15 sins—who is the likeness of the un-
seen God, the Producer of all crea-
16 tion; because by him was created
everything in the heavens and upon
the earth—the seen and the un-
seen; whether thrones, sovereignties,

governments, or authorities—the
whole were created through Him and
for Him; and He Himself preceded 17
all, and the whole was established by
Him. And He is the Head of the body, 18
the church; He is the Beginning, the
Bringer-forth from the dead, so that
He may Himself be the first over all.
Because He decreed that all perfection 19
should dwell in Him; and 20
through Him He will collect all again
to Himself—having made peace by
the blood of His cross, through Him
—whether upon the earth or in the
heavens.

You, however, were once alienated 21
and estranged, through your mind
being addicted to the practice of vice;
but now He has reconciled again, 22
through the death of His corporeal
body, to place you in the presence of
Himself holy, blameless, and irre-
proachable: if you remain fixed 23
firm to the faith, and change not from
the hope of the gospel that you have
heard, which has been preached to all
creation under the heavens, of which
I, Paul, became a minister.

The Divine Call of the Apostle Affirmed.

Now I rejoice for your sakes in 24
sufferings, and I would fill up in my
body the extreme of Christ's affliction,
for the sake of His body—the church;
of which I became a minister by ap- 25
pointment given to me for you from
God, to accomplish the Divine inten-
tion, the secret hidden from the ages, 26
and from the nations, but now made
manifest to His saints by whom God 27
has decided to publish amongst the
heathen what is the wealth of that
mystery of the rectification which
Christ is to you—the hope of the
rectification—which we proclaim; 28
warning every man, and teaching
every person in a perfect philosophy,
so that we may present each one 29
perfect in Christ; to which object I
vigorously strive with His mighty
energy working in me.

Sundry Exhortations and Warnings.

- 2 For I wish you to know how great a struggle I have for you, and those in Laodicea, and whoever have not seen my bodily presence; so that their hearts may be consoled, united in love and all the wealth of the full conviction of reason, in comprehending the secret of God, in Christ, in Whom are hidden all the treasures of wisdom and secret knowledge. I say this, indeed, so that no one may delude you by plausibility. For if I am absent by the body, yet with the spirit I am with you, rejoicing and seeing your discipline and the steadfastness of your faith in Christ.
- 6 Now, as you have received the Lord Jesus Christ, walk with Him, rooted and founded upon Him; and secured in the faith which you were taught, with thankfulness increasing it.
- 8 Look out, for fear any one should mislead you by means of the philosophy of the silly trifling of human tradition; following the guideposts of the world, and not in accordance with Christ. Because in Him resides bodily every perfection of the Divinity. And you are perfected in Him, Who is the Head of every power and authority. To Whom also you were circumcised by an unmechanical circumcision, by stripping off the animal body, in the Christian circumcision, when you were buried with Him in the baptism; by which also you were raised together, through the faith in the Divine energy which raised Him from among the dead.

The Believers' Emancipation from Legalism.

- 13 And you, having been dead in transgressions and the uncircumcision of your sensuality, He restored to life together with Himself, having forgiven us all those transgressions; having erased the record, with the decrees which were against us, and taking it away, He nailed it to the cross. Having stripped the powers and authorities, He exposed them publicly, leading them in triumph with Himself. Therefore let none condemn you as to food, and as to drink, nor in respect of a festival, or new moon, or Sabbaths: which were a forecast of the future; but the substance belongs to Christ. Nor let any designedly

trick your judgment into reverence and worship of the angels; resting upon what he sees, made vainly proud by his fleshly mind; and not ruled by 19 the Head, from which all the body, through its joints and sinews arranged and invigorated, grows up with the Divine growth.

If with Christ you died from the 20 rules of the Hebrew ritual, why, as though living under a ritual, are you being prescribed to "Handle not, 21 taste not, touch not," what absolutely 22 perishes in the use—in conformity with human commands and teaching? In which there is certainly a show of 23 prudence in the repression of appetite, and meekness, and disregard of the body, yielding it no consideration by sensual gratification.

Exhortation to Practical Godliness.

If, however, you were raised with 3 Christ, search for what is above, where Christ is seated upon the right hand of God. Think about 2 heavenly, not earthly affairs; for you 3 died, and your life is hidden with Christ in God. So when Christ our life 4 is manifested, then also you will be manifested in rectification together with Him. Therefore destroy these 5 parts of yourselves upon the earth—fornication, impurity, passion, vile lust, and greed, for it is idolatry; through which the anger of God comes; 6 among which you once walked when 7 you lived with them. But now you re- 8 ject the whole—rage, lust, filth, vice, slander from your mouth. Do not lie 9 to each other. Put off the old man with his practices; and put on the new, that 10 is renewed in knowledge—the very picture of its Creator—where no one 11 is Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, freeman—but Christ, the whole, and in all.

Therefore put on, as chosen of 12 God, holy and beloved, gentle pity, kindness, quietude, mildness, forbearance; supporting one another, 13 and forgiving mutually, if any one should have a quarrel against another; just as the Master forgave you, you should also do; but above all these— 14 love, which is a bond of perfection. And let the peace of God preside in 15 your hearts—for you were called to be a united body—and be thankful.

Let Christ's reason live richly in you 16

with all wisdom. Teach and instruct yourselves with psalms, hymns, and spiritual songs; in delight singing in your hearts to God. And in all that you do in word, or in deed, do all in the Name of the Lord Jesus, giving thanks to the God, and Father, through Him.

18 Let the wives be obedient to their husbands, as is right in the LORD.

19 Let the husbands love their wives, and be not bitter with them. Children should obey their parents in everything; for that is pleasing to the LORD. Fathers, do not irritate your children, and break not their spirits.

22 Slaves, obey your bodily masters in all; not in false pretence, like flatterers, but with honesty of heart, fearing the LORD. If you do this, working from your soul as to the Lord, and not to men, you know that you will from the LORD receive the reward of the inheritance; work for the Lord Jesus Christ. For the wrong-doer, however, there will be stored up the evil which he has done; and there is no partiality. Masters, grant justice and right to your slaves; because you know that you have a Master in heaven.

2 Persevere with prayer, keeping guard in it, with thanks; praying particularly for us, so that God may open to us a door for the message, to speak the secret of Christ, to which also I am devoted; so that I may display it, as it becomes me to speak.

5 Conduct yourselves with prudence to those outside, buying the opportunity. Let your discourse at all times be seasoned with grateful salt, knowing how you ought to be distinguished from others.

Personal Matters.

7 Tychicus, the dear brother and faithful minister and fellow-servant in the Lord, will inform you about my

affairs; whom I have sent to you for this very purpose—so that I may know your circumstances, and that he may console your hearts—together with our faithful and beloved brother Onesimus, who belongs to you. They will tell you about everything here.

Aristarchus, my companion, sends regards to you, as well as Mark, the cousin of Barnabas—about whom you have received instructions that if he should come your way you are to receive him—and Jesus, called Justus, who alone of the circumcised worked with me for the Kingdom of God. They were a comfort to me.

Epaphras, a servant of Christ Jesus from yourselves, sends regards to you; he strives always for you in prayer, so that you may stand perfect and complete in all the will of God. For I can witness for him that he has much affection for you, as well as for those in Laodicea, and those in Hierapolis.

Demas, and Luke the beloved physician, send regard to you. Give regards to the brothers in Laodicea, and Nymphas, and to the congregation in his house. And when this letter has been read among you, make it also to be read in the congregation at Laodicea, while you also should read that from Laodicea.¹ And say to Archippus, "Take heed of the ministry that you have undertaken from the LORD, that you fulfil it."

By my own hands, the regards of PAUL. Remember my bonds. Grace be with you.

(Written to the Colossians, from Rome, about 62 A.D., and sent by Tychicus and Onesimus.)

¹ That is, the Letter now named to the Ephesians.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

The Salutation.

1 **PAUL**, and Silvanus, and Timothy,
to the assembly of Thessalonians,
in God the Father, and the Lord
Jesus Christ : Blessing and
peace to you.

The Apostle's Thanksgiving.

2 We give thanks to God always concern-
ing you, mentioning you contin-
3 ually in our prayers; remembering
your faithful work, your loving labour,
and your hopeful endurance in the
path of our Lord Jesus Christ, before
4 our God and Father; recognising,
dear friends, your selection by God.
5 Because our gospel came not as mere
talk among you, but with power and
with a holy spirit, and a grand result;
as you know by means of yourselves
6 what we were among you. And you
became imitators of us, and of the
Lord, accepting the message in great
suffering, with the delight of a holy
7 spirit; so that you were models to
all the believers in Macedonia and in
8 Achaia. For from you the message of
the Lord has been echoed abroad, not
only throughout Macedonia and
Achaia, but in all parts your faith
towards God has extended, so that
we had no need to speak anything;
9 because those about us announced
what an entrance we made in to you,
and how you turned from your idols
to God, to serve a living and true
10 God; and to await His Son from the
heavens, Whom He raised from the
dead—Jesus, our Deliverer from the
terror of the future.

*Their Frank Acceptance of the
Gospel.*

2 For you yourselves, brethren, know
that our assault upon you was not
2 ineffectual. But although previously
tortured and insulted in Philippi, as
you know, we were bold enough in
our God to speak to you in great
3 agony, the Good News of God. For
our exhortation is not from impos-

ture, neither with corruption, nor
with deceit; but as we have been 4
proved under God to be believers in
the Good News, so we speak: not as
pleasing men, but, on the contrary,
God, Who proves our hearts. For we 5
were never flatterers in speech, as you
are aware; nor hypocritical seekers
of wealth—God is witness—nor yet 6
seeking honour from men, neither
from you, nor from others, although
able to assert our dignity as apostles of
Christ. On the contrary, we were as 7
gentle when among you as a mother
fondling her own child. We loved 8
you so much, that we thought good
not only to give you the Good News of
God, but also our own lives; because
you became so dear to us. For you 9
may remember, brethren, our labour
and toil; we worked night and day,
so as not to be any burden to you,
when we preached the gospel of God
among you.

You and God are witnesses how 10
purely, righteously, and blamelessly,
we were with you believers; for you 11
are aware that even as a father his
own children, so we encouraged and
cheered and entreated each one of
you, to conduct yourselves worthy of 12
the God Who called you into His
glorious kingdom.

And for this especially we thank 13
God continually, that having received
a reason for listening to us concerning
God, you accepted it; not as a human
reason, but as it truly is, a Divine
reason, and which operates upon the
believers among you. For you, 14
brethren, have become exactly like
the believers in the assemblies of
God in Christ Jesus who are in Judea,
since you suffer the same under your
own countrymen as they from the
Judeans: who wearied to death the 15
Lord Jesus and the prophets; and
drove us out; and are displeasing to
God, as well as contrary to all men;
prohibiting us to tell to the heathen 16
that they could be saved—everywhere

filling up their sins; but their fury will at last come upon themselves.

His Affection for them.

17 But we, brothers, having been separated from you for the space of an hour in person—not in heart—have striven very eagerly with great desire to see your face. Indeed, we wished on two occasions to come to you, that is I, Paul; but Satan prevented us. For who is our hope, or joy, or crown of triumph—if you are not—in the presence of our Lord Jesus, when He will appear? You are certainly our boast and delight.

3 So, enduring it no longer, we decided to be left alone in Athens; and sent Timothy, our brother and fellow-labourer for God in the gospel of Christ, to strengthen and encourage you in your faith, so as not to be shaken by these sufferings, to which you are aware that we are exposed. For, indeed, while we were with you we foretold that there would be troubles; and, as you see, they have come.

5 Consequently, without delay I have sent to learn about your faith, fearing the Tempter had over-trying you, and that our work had been for nothing. 6 But when Timothy came from you to us, and reported the good news of your faith and love, and that you always retained a pleasant memory of us, wishing to see us, just as we do you; then we were consoled, brethren, by you, by your faith, for all our hardship and suffering. For now we live, if you stand in the Lord. 9 For what thanks can we render to God for you—for all the delight with which we rejoice for you in the presence of our God? Night and day earnestly wishing to see your face, and to supply the requirements of your faith. May our God and Father Himself, and our Lord Jesus, facilitate our journey to you! And may the Lord fill you to overflowing with love to one another, and to all, as we indeed are to you; to establish your hearts in spotless holiness before our God and Father, at the appearance of our Lord Jesus with all His saints.

On Purity of Life.

4 Therefore, for the rest, brethren, we ask and exhort you in the Lord Jesus,

that since you learnt by us how you ought to walk and please God—even as also you do walk—that you may progress further. For you know what 2 commands coming from the Lord Jesus we gave you. For this is the 3 intention of the God Who purified you, that you keep from fornication; that each of you should know how 4 to keep his own vessel in purity and honour, not in a passion of lust, 5 like the heathen who know not God; neither outrage nor deceive your 6 brother in this matter: for there is an avenging Lord for all these, as we indeed told and bore witness to you. For God called you not to im- 7 purity, but to purity. Consequently, 8 it is quite certain that the offender outrages not man, but God Who gave you His Holy Spirit.

On Brotherly Love.

But concerning brotherly love, you 9 have no need to be written to; for you yourselves are Divinely instructed to love one another: and, indeed, you 10 practise it to all the brethren who are in all Macedonia. But we beg you, brethren, to progress still further; and be ambitious of quietude, and to 11 attend to your own affairs, and to work with your hands, as we have before taught you; so that you may 12 be well conducted before the outsiders, and have need of nothing.

The Coming of the Lord.

We desire you not to be ignorant, 13 brethren, concerning those who sleep; so that you may not grieve, as the rest who are without a hope. For if 14 we believe that Jesus died and rose again, thus also God will, by means of Jesus, restore with Him those who are asleep. For we say this to you 15 as a message from the Lord, that we, the living, the survivors until the appearance of the Lord, will not precede those who sleep. For the Lord Him- 16 self in command, with the voice of an archangel, and with a signal from God, will descend from heaven; and first the dead in Christ will rise again; then we, the living remnant, shall at 17 the same time be carried up in clouds for an introduction by the Lord into the eternal condition, and then we shall always be with the Lord. There- 18 fore console one another with these truths.

- 5 But about the times and the seasons, brethren, there is no need for writing to you; for yourselves know well enough that the day of the Lord comes like a thief at night. When they say, "Peace and security," then, suddenly, destruction seizes them, as the agony of a woman with child; and they cannot escape.
- 6 /But you, brethren, are not in darkness, so that that day should seize you like a thief; for you are all sons of light and sons of day. We are neither of night nor of darkness. Consequently, we do not sleep as the rest; but we keep guard and are sober.
- 7 For the sleepers sleep at night, and the drunkards are drunk at night.
- 8 But we, being of day, are sober, clothed in a breastplate of faith and love, and a helmet—a hope of salvation. /For God appointed us not for passion; but, on the contrary, for the acquisition of salvation through our Lord Jesus Christ, Who died for our sakes, so that, whether watching or sleeping, we may live together with Him. Therefore comfort yourselves mutually, and build yourselves up into oneness—as also you do.

The Divine Life.

- 12 And we request you, brothers, to recognise those labouring among you, and leading you in the Lord, and instructing you; and esteem them with special love, because of their work.

Be at peace among yourselves; but 14 we beg of you, brethren, correct the disorderly; encourage the timid; help the weak; forbear with all.

Guard against any returning wrong 15 for wrong to any one; on the contrary, always follow good, both to one another, and to all.

Rejoice at all times; 16

Pray unceasingly; 17

Give thanks for everything; for this 18 is God's will for you in Christ Jesus.

Quench not the Spirit; 19

Nor despise preaching; 20

But, examining everything, 21

Secure the noble,

And refrain from every appearance 22 of wickedness.

And the God of peace Himself 23 purify you perfectly, and keep your spirit, and the soul, and the body, spotless for the appearance of our Lord Jesus Christ. He Who called 24 you is faithful, and He will effect it.

Pray for us, friends. 25

Give regards to all the brethren with 26 a holy kiss.

I charge you by the Lord to make 27 this letter known to all our friends.

The blessing of our Lord Jesus 28 Christ be with you.

(Addressed to the Thessalonians by Paul, in the name of himself, Silas, and Timothy, from Corinth, in the earlier part of the year 53 A.D.)

NOTE.—This letter was evidently of later date than 53 A.D., and, from internal evidence (see e. iii., v. 1), was written from Athens during a visit not recorded in the Acts of the Apostles. The old chronology put to the Epistles is often wrong, and was the estimate of comparatively modern transcribers.—F. F.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Greeting.

- 1 PAUL, and Silvanus, and Timothy,
to the assembly of Thessalonians,
in our God, Father, and Lord
2 Jesus Christ: Blessing and peace
to you from God our Father, and
Lord Jesus Christ.

The Apostle's Thanksgiving.

We ought rightly to give thanks to 3
God always for you, friends, as it
is fitting; because your faith abounds
beyond measure, and love fills all
of you mutually; so that we our- 4
selves boast in the assemblies of God

regarding your obedience and fidelity in all the persecutions and afflictions that you are enduring—as a proof of the right decision of God in having considered you worthy of His Divine Kingdom, for the sake of which you suffer.

Righteous Retribution.

Hence it is right with God to repay your afflictors with affliction; and to you, the afflicted—rest, with us, at the manifestation of the Lord Jesus from heaven, with messengers of His power: in fiery flame giving judgment to those not perceiving God, and to those not attending to the glad tidings of our Lord Jesus, whose sentence shall be eternal banishment from the presence of the Lord, and from His mighty rectification, when He comes to be exalted by His saints, and admired by all believers, and He will confirm our testimony to you in that day.

To this end we always pray for you, so that our God may consider you worthy of the calling, and may powerfully equip with every noble accomplishment and faithful work; so that the Name of our Lord Jesus may be exalted in you, and you in Him, by the gift of our God, and Lord Jesus Christ.

The Fearless One.

But we implore you, brethren, regarding the appearance of our Lord Jesus Christ, and of our gathering together to Him, not to be easily shaken nor terrified from your purpose, neither by spirit, by word, nor by any letter presented as from us, as though the day of the Lord were near. Let no one cheat you by any such means. For the apostasy must come first, and the man of lawlessness, the son of destruction, must first be revealed; the one who withstands, and is self-exalted over and above all that is called Divine, or worshipped; so that he seats himself in the sanctuary of God, proclaiming that he himself is God. Do you not remember that whilst we were with you we told you this? And you also know the present restraint to his development until his proper time. For the mystery of that lawlessness already operates; only the Restraint intervenes for a time: until he is removed; and then the outlaw will become manifest, whom the Lord

will destroy by the spirit of His mouth, and extinguish by the manifestation of His presence. This outlaw's arrival will be accompanied by the energy of Satan with all powers, and signs, and terrors of falsehood; and with all the deceit of injustice among the perishing, who accepted not the love of the truth, so that they themselves might be saved. And, because of this, God will send to them an energy of error, for themselves to make the Falsehood credible; so that in every way those who do not trust to the truth, but on the contrary, approve falsehood, may be condemned.

Words of Cheer.

But we find it our duty to give thanks to God always for you, dear brethren, loved by the Lord; because God brought you a firstfruit into salvation, by purity of spirit and confidence in the truth, into which He called you, through our good message, to acquire rectification from our Lord Jesus Christ. Therefore, brethren, stand and secure the charge which you have been taught, either by our speech or letter. And our Lord Jesus Christ Himself, and God our Father, Who loved us and gave us an eternal consolation and pure hope as a gift, encourage and console your hearts, and establish you in every beneficent work and word.

Concluding Exhortation.

In conclusion, brethren, pray for us, so that the teaching of the Lord may run and be honoured, as it did towards you; and that we may be rescued from bad and wicked men: for the faith is not with all. But the Lord is faithful, Who will strengthen you, and guard you from the wicked. And we are confident in the Lord concerning you, that what we have commanded, you both do and will do; and may the Lord guide your hearts into the love of God, and into the patience of Christ.

But we advise you, brethren, in the Name of the Lord Jesus Christ, avoid every brother conducting himself idly, and not according to the direction which he received from us. For yourselves know how to imitate us rightly: because we were not idle among you, nor did we eat unpurchased bread supplied by any one; but, on the contrary, we worked night and day with labour

and toil, so as not to be a burden to
 9 any of you. Not because we had no
 authority; but so that we might give
 ourselves a pattern to you, to imitate
 10 us. And besides, when we were with
 you we commanded this, that if any
 one would not work, he should not be
 11 fed. For we hear of some going dis-
 orderly among you, never working,
 12 but trifling. But we order and direct
 such in the Lord Jesus Christ, that
 they should themselves quietly earn
 13 the bread they eat. And you, my
 brethren, do not abstain from doing
 14 good; but if any one does not obey
 our order by this letter, mark him, and
 do not associate with him—so that he

may turn again. Do not, however, 15
 regard him as an enemy; but rather
 correct him as a brother.

The Attestation.

Now may the Lord of peace Him- 16
 self give you peace in every form.
 The Lord be with you all. The sig- 17
 nature by my own hand, PAUL, which
 is my sign in every letter, I write thus.

The blessing of our Lord Jesus 18
 Christ be with you all. Amen.

*(Written to the Thessalonians from
 Athens; and, as the contents show, is a
 sequel to the former Letter.)*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 PAUL, an apostle of Christ Jesus,
 by the appointment of God our
 Saviour, and of Christ Jesus our
 2 Hope, to Timothy, my true child
 in faith: Blessing, mercy, peace,
 from God, Father, and our Lord
 Jesus Christ.

General Instructions.

3 I requested you to remain in
 Ephesus when I went into Macedonia,
 so that you should give order to some
 4 not to teach false doctrine, nor to
 investigate interminable genealogical
 legends; which questions impede
 rather than expedite the administra-
 5 tion of God in the faith: while the
 object of its teaching is love from a
 pure heart, a good conscience, and
 6 unpretended faith—some missing
 which have wandered into silly discus-
 7 sion, wishing to be teachers of
 law; but not understanding either
 what they say, or of what they are
 8 asserting. But we know how
 excellent the law is, if any one makes
 9 use of it lawfully: knowing this, that
 law is not opposed to the righteous, but
 to the wicked, and disorderly, and sin-
 10 ners; to the unholy and depraved; to
 outragers of father and mother; to
 murderers, fornicators, sodomites,
 man-stealers, liars, and to perjurers;

and if there is anything contrary to
 healthy teaching, it fights against it,
 according to the rectifying gospel of 11
 the blessed God, as I have myself
 believed it.

I have been endowed with an office 12
 from Christ Jesus our Lord, Who em-
 powered me, because He thought me
 faithful, appointing me to a ministry:
 although I was before an abuser, a per- 13
 secutor, and brutal; however, I found
 pity, because I had done it unknow-
 14 ingly in the absence of faith. But the
 bounty of our Lord, with the faith and
 love which are in Christ Jesus, was ex-
 15 cessive. The Word is true, and worthy
 of full reception, that Christ Jesus
 came into the world to save sinners,
 of whom I am foremost. But for this 16
 reason I was granted pity: so that
 Christ Jesus might conspicuously
 display in me the universality of mercy,
 to serve as an intimation to posterity,
 to trust in Him for eternal life. But 17
 to the King of the eternities—im-
 perishable, invisible, Alone God—be
 honour and majesty, through the
 ages of the ages. Amen.

I deposit with you this command, 18
 son Timothy, subsequent to the
 former instructions to you, so that
 in them you might wage the noble
 war; having faith and a perfect under- 19
 standing,—which some having sailed

away from, have shipwrecked their
20 faith; of whom are Hymenæus, and
Alexander, whom I have delivered to
the Accuser, so that they may be
taught not to blaspheme.

Rules of Conduct for the Assembly.

2 Therefore, I command, first of all,
to offer supplications, prayers, inter-
cessions, thanksgivings, for all men;
for kings and all those in authority; so
that we may pursue an open and
peaceful life, in perfect reverence
3 and respect. For this is noble and
acceptable in the sight of God our
4 Saviour, Who wishes all men to
be saved, and to come to a recogni-
5 tion of the truth. For God is One;
and the intermediary between God
and men is One, the Man Christ
6 Jesus; Who gave Himself a ransom
for the sake of all; Who brought the
7 proof at the right time, of which I was
appointed a herald and messenger—I
speak truth, I am not lying—a teacher
8 of nations in the faith and truth. I
order, therefore, prayer to be made for
those men in every place, lifting up
innocent hands, free from anger and
doubting.

9 Let women clothe in befitting dress,
with dignity and neatness; and
beautify themselves with modesty—
not with wreaths and gold, nor
jewelled bracelets, nor expensive
10 robes; but with what befits women
professing devotion, acts of benevo-
11 lence. Let a woman learn in silence
with all obedience. And I entrust
not a woman to teach or to dominate
a man; but, on the contrary, to be
12 quiet. For Adam was formed first,
13 Eve second. And Adam was not
deceived, but the woman came into
transgression through being com-
14 pletely deceived; but she will be saved
because of the child-bearing, if she con-
tinues in faith, and love, and purity,
15 with modesty. This word is true.

If any one aspires to an overseer-
2 ship, he desires a noble work. The
overseer should, however, be unassail-
able, the husband of one wife, watch-
ful, sober, orderly, hospitable, taught;
3 not a drunkard, nor a pugilist, nor an
extortioner; gentle; not contentious;
4 not avaricious; regulating his own
house well, keeping his children in
5 obedience with all propriety. For if
any one does not know how to govern
his own family, how can he take care
6 of a Divine assembly? Not a new con-

vert; lest inflated he should fall into
the crime of the Devil, being intoxi-
cated with pride. And he ought also 7
to have a fair reputation with the out-
siders, so that he may not fall into re-
proach and the accuser's trap.

Deacons likewise should be grave; 8
not deceitful, nor addicted to much
wine, nor greedy for money; but 9
preserving the secret of the faith with
a pure understanding. And let these 10
be tested first; afterwards, being
proved irreproachable, they may
serve. The women as well should 11
be grave; not slanderers; watchful;
faithful in everything.

Deacons must be husbands of one 12
wife, and governing their children and
their own houses well; for they who 13
have served nobly, acquire to them-
selves an honoured station, and
much freedom of speech in the faith
which is with Christ Jesus.

I write these to you, hoping soon to 14
come; yet that if I should delay, you 15
might know how to be conducting
yourself in God's house, such as is
an assembly of a living God, a pillar
and support of the truth. And the 16
mystery that is in the true worship is
admittedly great.

HE Who was manifested in a body;
Justified in Spirit;
Guarded by angels;
Proclaimed among the nations:
Believed on in the world;
Was taken up into glory!

Sundry Charges to Timothy.

However, the Spirit expressly says 4
that in latter times some will turn
away from the faith, addicting them-
selves to seducing spirits, and to
teachings of demons; teaching lies 2
in hypocrisy; burning up their own
conscience; hindering marriage; 3
abstaining from foods, which God
created to be consumed with thank-
fulness by the faithful, and recognisers
of the truth. Because all created by 4
God is good, and nothing is worth-
less, if received with thankfulness;
for it is sanctified by Divine thought 5
and thanksgiving. You will be a good 6
minister of Christ Jesus if you lay
these things before the brethren;
and feed yourself with the reasons
for the faith, and the noble teaching
which you have followed. But put 7
aside degrading and silly tales, and
exercise yourselves in piety; for bodily 8

exercise is worth little; but piety is valuable for everything, having the
9 promise both of the present life, and of the future. This truth is sure, and
10 worthy of acceptance by all; for on account of it we labour and contend for the prize; because we hope on a living God, Who is a Saviour of all men, especially of faithful.

11 Command and teach these things.
12 Let none despise you for your youth; but rather become a model for the faithful, in speech, in conduct, in love, in faith, in purity. Until I come, proceed with instruction, with exhortation, with teaching. Do not neglect the gift you possess, which was given to you through teachings, with the imposition of the hands of the Old
15 Man.¹ Take special care of these; stand in them; so that your progress may be exhibited to all. Pay respect to yourself and to the teaching. Continue in them; for doing so, you will both save yourself and your hearers.

5 Reprove not an elder, but rather advise him as a father; the young men as brothers; the elder women as if
2 sisters, with all purity. Respect widows—those who are widows. But
3 if any widow has children or grandchildren, they must learn first to treat religiously their own home, and to make repayment to their parents; for that is acceptable in the presence of
4 God. But she who is a widow and desolate, should earnestly hope upon God, and continue with supplications and with prayers night and day;
6 but the self-indulgent are in a living death. Advise these things, so that
7 they may be blameless. But if any do not provide for themselves, and especially for their families, they have repudiated the faith, and are worse
8 than an unbeliever. Let a widow be catalogued, if not less than sixty years of age, a wife of one husband, testified
9 of by good works—if she has brought up children; if she has welcomed strangers; if she has washed holy feet; if she has helped the distressed; if she has followed up every good work.
10 But put aside younger widows; for whenever they wish to marry, they will
11 turn their backs upon Christ. They

¹ NOTE.—"The Old Man," an affectionately playful title St. Paul was accustomed to apply to himself when writing to personal friends, as here and to Philemon.—F. F.

are blameable, because they despise their first faith. And besides, they 13 learn idleness, going about the families; and not only are idle; but, further, become detractors and meddlers, speaking what they ought not. I therefore order younger women 14 to marry, to rear children, to regulate a home; never to give an excuse to the enemy for reproach. For some 15 have already turned to follow Satan. If any believing man or woman has 16 widows, let such provide for them, and not burden the assembly; so that those who are widows may be assisted.

Let the elders who govern skillfully 17 be considered worthy of double honour, especially those engaged in discourse and teaching; for the 18 Scripture says, MUZZLE NOT THE THRESHING OX;¹ and, THE WORKMAN DESERVES HIS WAGES.²

Receive no accusation against an 19 elder, unless on the evidence of TWO OR THREE WITNESSES.³ In the presence of all reprove those who sin, so that the rest may also fear. I charge 21 you in the presence of God and of Christ Jesus, and of the chosen angels, that you may observe these rules free from prejudice, never acting from partiality. Never lay hand precipi- 22 tously upon any, neither participate with other men's sin; keep yourself pure.

Drink water no longer, but use 23 with a little wine for the stomach and your excessive weakness.

The faults of some men are evi- 24 dent; they come out into observation; but in others they have to be sought for. Just in the same way, 25 the good qualities are also prominent; and what are otherwise cannot be hidden.

Whoever are under a bond of 6 slavery, let them consider their own masters worthy of all honour; so that the Name of God and His teaching may not be reviled. But those who 2 have believing masters, should not pay less respect on account of their being brethren: but rather let them work better, because they are faithful and beloved; and they will receive a return for their good conduct. Teach 3 and impress these. If any one teaches

¹ Deut. xxv. 4.

² Lev. xix. 13.

³ Deut. xix. 15.

the contrary, and does not agree to sound reasons—to those of our Lord Jesus Christ, and to the teaching of our religion—he is stupid, and understands nothing; but dotting about discussions and wordy wars, from which come envy, strife, abuse, evil suspicions, disputes of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that our religion is a mere trade.

Yet the all-satisfying religion is a great acquisition. For we brought nothing into the world, nor are we able to carry anything out; therefore, having food and clothing, let us be satisfied with them. But those who design to be rich fall into a temptation and snare, and many senseless and ruinous desires, which sink those men into loss and destruction; for the love of money is a root of all these evils, some going mad for which, have wandered from the faith, and surrounded themselves with many distresses.

But fly these, man of God, and follow righteousness, piety, faith, love, endurance, gentleness. Fight the good fight of the faith; seize hold of the life eternal, to which you are summoned; and confess the noble confession before many witnesses. I charge you before the life-giving God

of all, and of Jesus Christ, Who gave evidence with His noble confession before Pontius Pilate, keep the command yourself, purely, unblameably, until the manifestation of our Lord Jesus Christ; which at the right time will bring to light the Blessed and only Potentate, the King of kings, and Lord of lords, the only possessor of immortality, inhabiting an unapproachable light, Whom not one of mankind has seen, nor is able to see, to Whom is eternal honour and power. Amen.

To the rich in the present age I advise not to think too highly, nor to trust upon an uncertain wealth; but upon the God Who has prepared for us all wealth for enjoyment; to do good, to enrich themselves with good deeds, to be liberal, affable, and to lay up for themselves a noble foundation for the future, so that they may acquire the enduring life.

Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy, which some proclaiming, have, as to the faith, missed the mark. Grace be with you.

(The first to Timothy was written from Laodicea, which is the metropolis of Pakatine Phrygia, probably about the year 67 A.D.)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

1 **P**AUL, an apostle of Christ Jesus, through the will of God, for the proclamation of the life which is in Christ Jesus, to my dear child Timothy: Blessing, tenderness, peace, from God, Father, and Jesus our Lord.

The Apostle's Exhortations to Timothy.

3 I owe thanks to the God Whom I worship from my ancestors with a pure conscience, that I unceasingly remember you in my supplications night and day; longing to see you, thinking of your troubles, so that I may be filled

with joy; having remembrance of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunice, and which I am confident is also in you. For which reason I remind you to rekindle the fire—the gift of God—which you possess through the laying on of my hands. For God gave to us not a spirit of weakness; but of vigour, and love, and discretion.

Therefore be not ashamed of the testimony of our Lord, nor of me His prisoner; but, on the contrary, let us endure suffering for the gospel, by the aid of Divine power of Him Who saved and appointed us to a holy vocation: not by our own exertions, but by His own intention and gift bestowed upon

us in Christ Jesus from everlasting
 10 ages, but now displayed through the
 manifestation of our Saviour Jesus
 Christ; Who destroyed death, and
 throws light upon life and incorrupt-
 11 tibility through the gospel. With this
 object I was appointed a herald, and
 12 apostle, and teacher; and for this
 reason I suffer what I do. However,
 I am not ashamed, for I know to
 Whom I have trusted; and I am con-
 fident that He is able to guard my
 13 trust until that day. Have before you
 an outline of the health-giving truths,
 which you have received from me,
 concerning the faith and love which
 14 are in Christ Jesus. Guard the noble
 deposit by a Holy Spirit of the Dweller
 within us.

15 You know this, that all in Asia
 have forsaken me, among whom are
 Phygellos and Hermogenes.

16 May the Lord give mercy to the
 house of Onesiphorus!—for he often
 encouraged me, and was not ashamed
 17 of my imprisonment; but, arriving in
 Rome, he eagerly sought for, and
 18 found me out. May the Lord grant
 to him to find mercy in the presence
 of the Lord in that day; while as to
 how he administered in Ephesus, you
 especially know well.

Apostolic Teaching.

2 You, therefore, my son, be strength-
 ened with the gift—that from Christ
 2 Jesus; and what you have learned
 from me, with many proofs, deposit
 with faithful men, who may be com-
 3 petent to teach others. Endure hard-
 ship like a noble soldier of Christ
 4 Jesus. A soldier never involves him-
 self with business affairs; so that he
 5 may please his commander. And if
 any one contends for a prize, he is
 not crowned unless he contends
 6 according to rule. The working
 farmer ought to be the first to par-
 7 take of his crops. Comprehend what
 I say; for, in all things, God has
 8 endowed you with good sense. Re-
 member that Jesus Christ, of the line
 of David, has arisen from among the
 9 dead, as taught by my Good News, for
 which I suffer trouble, even to im-
 prisonment, like a criminal; but the
 Message of God is not imprisoned.
 10 Consequently I endure all this for the
 sake of the chosen; so that they may
 also gain that salvation with the eternal
 11 rectification that is in Christ Jesus.
 This Message is sure: for if we die to-

gether, we shall also live together; if 12
 we endure, we shall also reign to-
 gether; if we deny, He will also deny 13
 us; if we are unfaithful, He Himself
 continues trustworthy, for He is not
 able to repudiate Himself. Remind 14
 them concerning these; bearing wit-
 ness in the presence of God not to
 quarrel over words, useful for nothing
 —except, perhaps, to pervert the
 listeners. Exert yourself to stand 15
 approved with God, as a skilful work-
 man, arranging in order the reason
 for the Truth. But step aside from 16
 the foolish phrase-makers: for they
 will progress to deeper impiety; and
 their sophistry eats like a gangrene.
 Hymenæus and Philetus belong to 17
 them; who have missed the mark 18
 concerning the truth, declaring that
 the resurrection has already come,
 and have overthrown the faith of
 some. Nevertheless, the firm founda- 19
 tion of God stands attested by this
 assurance: THE LORD KNOWS THOSE
 WHO ARE HIS,¹ and "Let every one
 named by the Name of the Lord turn
 away from wickedness."

But in a great house there is not 20
 only gold and silver furniture, but also
 wooden and earthenware; and those,
 indeed, for distinction, but these for
 ordinary use. If, however, any one 21
 from among these should purify him-
 self, he will be an article for distinction
 —purified, serviceable for the Master,
 ready for any good work. But banish 22
 the passions of youth; and pursue
 righteousness, faith, love, peace to-
 wards those who call upon the Lord
 out of a pure heart. But forbid foolish 23
 and unconstructive discussions, know-
 ing that they will engender quarrels;
 and a servant of the Lord ought not 24
 to be quarrelsome, but to be mild to
 all, instructive and forbearing, with 25
 gentleness correcting his opponents.
 For perhaps God may give to them a
 change of mind towards an acknowl-
 edgment of truth; and on awakening, 26
 they may disentangle themselves from
 the net of the Devil, escaping from
 under it into His freedom.

Warning against Evil Workers.

Know this, however, that in the 3
 last days there are impending terrible
 times. For men will be lovers of self, 2
 avaricious, empty, pretentious, libel-
 lous, disobedient to parents, ungrateful,
 senseless; without parental affections; 3

¹ Nahum 1. 7.

implacable, calumniators, profligate,
 4 inhuman; without love of goodness,
 traitors, reckless, stupid, lovers of
 pleasure more than lovers of God;
 5 having an appearance of religion,
 while denying its power; but turn
 6 away from these. Of such are those
 who creep into families, and capture
 7 weak women laden with sins, agitated
 by various passions, always learning,
 but never able to arrive at the recogni-
 tion of truth.

8 But in the same way as Jannes and
 Jambres resisted Moses, thus also these
 men of depraved mind, indifferent
 9 about the faith, resist the truth. But
 they shall not proceed very far; for their
 senselessness will become clear to all,
 10 as that of those became. But you fol-
 lowed my teaching, with the instruc-
 tion, the guidance, the resolution, the
 faith, the forbearance, the love, the en-
 11 durance, under the persecutions and in
 the sufferings which assailed me in
 Antioch, and in Iconium, and in
 Lystra; from all which persecutions
 the Lord rescued and delivered me.
 12 But, however, all those who wish to
 live religiously in Christ Jesus will be
 13 persecuted; while depraved men and
 juggling cheats will progress towards
 what is worse—deceivers and deceived.
 14 But you remain in what you learnt
 and believed, knowing from whom you
 15 learned; and that from an infant you
 have known the holy scriptures, the
 power persuading you into salvation,
 through belief in the teaching of Christ
 16 Jesus. Every Divinely inspired and
 useful writing was intended for teach-
 ing, attestation, and education in
 righteousness, so that the man of God
 might be noble, and well trained for
 every good work.

Paul's Last Solemn Charge to Timothy.

4 I solemnly call upon you before
 God and Christ Jesus, He Who will
 come to judge living and dead, at the
 manifestation of Himself and His
 2 kingdom, Proclaim the Message;
 attend to it conveniently or incon-
 veniently; convince, reprove, comfort,
 3 with all forbearance and tact. For
 there will be a time when they will
 not endure healthy teachings; but
 according to their own desires they
 will heap up to themselves doctrines
 4 pleasant to the hearing; and they will
 turn away their attention from the
 truth, but will rely upon fictions.

But keep your guard among all; en- 5
 dure hardship; do the work of an
 evangelist; perfectly accomplish your
 duty: for I am already grey-headed, 6
 and the time of my release is near. 7
 I have agonised in the noble contest;
 I have finished the course; I have
 guarded the faith. Henceforth there 8
 is reserved for me the crown of
 righteousness, which the Lord, the
 righteous Judge, will award me in that
 day; and not only to me, but also to
 all who desire His appearing.

Personal Reminiscences.

Try to come to me soon; for Demas, 9
 loving the present age, has left me, 10
 and has gone to Thessalonica; Cres-
 cens to Galatia; Titus to Dalmatia.
 Luke alone is with me. Taking up 11
 Mark, bring him with you, for he is
 very useful in service to me; and I 12
 have sent Tychicus to Ephesus.

When you come, bring the cloak 13
 which I left behind with Carpus, in
 Troas, and the books, but especially
 the parchments.

Alexander, the copper-smith, dis- 14
 played much ill-will towards me; may
 the Lord reward him according to his
 own acts!—and you beware of him; 15
 for he was strongly opposed to our
 teachings.

In my first defence no one supported 16
 me; but, on the contrary, all aban-
 doned me: let it not be reckoned
 against them. But the Lord stood by 17
 me, and filled me with power; so that
 through me the public proclamation
 was accomplished, and all the heathen
 heard; and I was rescued from a lion's
 mouth. The Lord will rescue me from 18
 all the attempts of the wicked, and
 will preserve for His heavenly King-
 dom. To Him be honor for ever and
 ever. Amen.

Regards to Prisca and Aquila, and 19
 the family of Onesiphorus. Erastus 20
 stayed in Corinth; but I left Trophimus
 sick in Miletus.

Try to come before winter. Eubulus 21
 and Pudens, and Linus, and Claudia,
 and all the friends, send regards to you.
 The Lord Jesus be with your spirit. 22
 Blessing be with you.

(The second to Timothy, the first ap-
 pointed overseer of the Ephesian assembly,
 was written from Rome when Paul ap-
 peared the second time before the Emperor
 Nero, about 67 or 68 A.D.)

EPISTLE OF PAUL THE APOSTLE TO
TITUS.

The Greeting.

1 **PAUL**, a servant of God, but an
apostle of Jesus Christ, for the
furtherance of the faith of the
elect of God, and a full knowledge
of truth, of that coming from a
religion founded upon a hope of
eternal life, which was pro-
claimed by God, Who cannot
lie, before everlasting times, but
manifested in our own days—His
Message—for the preaching of
which I have been appointed by
a command of God our Saviour;
to Titus, a true son in a common
faith: Blessing and peace from
God, Father, and Christ Jesus
our Saviour.

Church Government.

5 I left you in Crete for this purpose,
that you might set affairs right upon a
permanent basis; and appoint elders
in every town, as I directed you—if
any one is blameless, a man of one
wife, having believing children, and
not under accusation for profligacy or
vice. For an overseer ought to be
irreproachable as a Divine steward;
neither brutish, nor passionate, nor a
drunkard, nor a rioter, nor avaricious:
but, on the contrary, hospitable, be-
neficent, grave, just, godly, temper-
ate; and capable to teach the reason
of the faith, so that he may be able
both to advise in the healthy doctrine
and to convince its opponents.

10 For there are many insubordinate
silly talkers and deceivers, especially
11 from among the circumcision, whom
he ought to bridle. Such men overturn
whole families, teaching—for the sake
of dirty profit—what they ought not.
12 Some one of their own poets says of
them, "The Cretans always lie, evil
beasts, lazy gluttons." This statement
is a truth. For this reason reprove
them sharply, so that they may become
14 healthy in the faith; not following after
Jewish fictions, and led by human or-
dinances to pervert the truth.

15 Everything is pure with the pure;
but with the corrupted and unfaithful
nothing is pure; on the contrary, both

their mind and conscience are corrupt.
They profess to know God; but they 16
deny Him by their actions, being dis-
gusting, and apathetic, and careless
about any good work.

Christian Deportment.

But you must speak what accords 2
with the healthy teaching; that the 2
elder men should be sober, grave,
sensible, sound in faith, love, endur-
ance. The elder women similarly 3
should be priest-like in deportment;
neither slanderous nor addicted to
much wine; teachers of good: so that 4
they may sober down the young women
to be lovers of their husbands, lovers 5
of children, quiet, pure, housewifely,
innocent, obedient to their own hus-
bands; so that the message of God
may not be blasphemed. In the same 6
way, advise the young men to self-con-
trol, making themselves models of a 7
noble life in everything; instructing
with pure, grave, healthy, incontest- 8
able reason, so that the opposition
may be ashamed when they have
nothing vile to say about us.

Slaves should be obedient to their 9
own masters, trying to give satisfaction
in everything; neither contradicting
nor robbing; but, on the contrary, 10
showing goodness with fidelity; so
that they may adorn the teaching of
God our Saviour in everything.

For the gift of God revealed salvation 11
to all men; having disciplined us so 12
that we may reject impiety and the
lusts of the world, and that by living
soberly, and righteously, and rever-
ently in the present age, we must wait 13
patiently the blessed hope and mani-
festation of rectification from the
great God, and our Saviour Jesus
Christ; Who gave Himself for us, so 14
that He might redeem us from all
lawlessness, and purify for Himself
a select people, zealous for beautiful
works. Inculcate these matters, and
exhort and reprove impartially, letting
none treat you with contempt.

Remind them to be submissive to 3
governors and authorities; to be ready

1 to obey in every good work; to speak
 evil of no man; not to vituperate, but
 to be peaceable, well behaved; show-
 2 ing courtesy to all men. For we
 3 ourselves also were once thoughtless,
 disobedient, unsettled, slaving for lusts
 and various pleasures, passing our lives
 4 in vice and depravity, hateful and
 hating each other. But when the
 kindness and philanthropy of God our
 5 Saviour appeared—not as the result
 of what we had accomplished in works
 of righteousness, but as the effect of
 His own mercy—He saved us, by a
 laver of regeneration and restoration
 6 of a spirit of holiness, which He richly
 poured out upon us through our
 7 Saviour Jesus Christ; so that being
 made righteous by that gift we might
 become by hope inheritors of eternal
 life.
 8 This matter is true; and I desire you
 to constantly insist upon these things,
 so that the believers in God may stand
 forth as being anxious for a noble life—
 that is noble and profitable to men.

But prohibit foolish discussions, and
 9 genealogies, and quarrels, and legal
 contentions; for they are profitless and
 vain. Depose a pretentious man after
 10 advising him once or twice; perceiving
 11 that such men dodge and sin although
 self-convicted.

When I send Artemas to you, or
 12 Tychicus, make haste to come to me
 in Nicopolis; for I have decided to
 winter there.

Provide at once for Zenas the lawyer,
 13 and Apollos, so that nothing may be
 wanting to them; and, further, let our
 14 people learn to advance in noble
 habits, so that they may not be indif-
 ferent towards those who are in want.

All my companions send regards to
 15 you.

Regards to all who love us in faith.
 May blessing be with you all!

*(The Epistle to Titus, the first appointed
 overseer of Crete, was written from Nico-
 polis of Macedonia, about the year 67
 A.D.)*

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1 **P**AUL, a prisoner for Christ Jesus,
 and the brother Timothy, to our
 friend and fellow-worker Phile-
 mon, and to the dear Apphia, and
 to our fellow-soldier Archippus,
 2 and to the congregation in your
 3 house: Blessing and peace to you
 from our Father God, and Lord
 Jesus Christ.
 4 When I give thanks to my God, I
 always make mention of you in my
 5 prayers; for I hear of your love, and
 the faith which you have to the Lord
 6 Jesus and to all the holy, so that your
 energetic unity in the Faith may ad-
 vance into a recognition of every benefit
 7 there is for us in Christ. For I had
 pleasure and consolation from your
 friendship; and, brother, the feelings
 of the holy are comforted by you.
 8 Although I might have complete
 freedom in Christ to demand an un-
 9 usual thing of you, I would rather
 beg it for love—I am your old Paul,
 now also a prisoner for Christ Jesus.

I beg of you for my son Onesimus,
 10 whom I have begotten in my captivity
 —he who was once useless to you,
 11 but now useful both to you and me—
 whom I have sent back. And now
 12 receive him, for he is my darling;
 whom I would like to have retained
 13 with me, so that instead of you, he
 might serve me in the bondage of the
 gospel. But without your consent I
 14 wished to do nothing; so that your
 benevolence might not be from
 necessity, but out of free will.
 Perhaps, for this reason indeed, he
 15 was removed from you for a short
 time, so that you might have him
 back for ever; no longer as a slave,
 16 but more than a slave, a dear brother—
 especially so to me—but how much
 more to you, both in body and in the
 Lord! If, therefore, you have any
 17 sympathy with me, receive him as
 myself.

But if he has wronged or owes you
 18 anything, charge that to me. I, Paul, 19

- have written with my own hand, I will repay it. Yet I need not tell you that you also owe your own self to me.
- 20 No, brother, make me happy in the Lord spontaneously; comfort my feelings in Christ.
- 21 I have written to you, confident of your acquiescence: for I know that you will do more than I ask. And therefore, also, prepare me a lodging; for I hope by your prayers to be welcomed by you.

Epaphras, my fellow-soldier in 23 Christ Jesus, and my fellow-workers, 24 Mark, Aristarchus, Demas, and Luke, send regards to you.

The blessing of our Lord Jesus 25 Christ be with your spirit.

(Written to Philemon, from Rome, about 62 or 63 A.D., and conveyed through Onesimus, a domestic.)

THE EPISTLE OF ST. PAUL TO THE HEBREWS.

The Pre-eminent Majesty and Honour of the Lord Jesus Christ by Reason of His Atonement.

- 1 **G**OD, having of old spoken to our forefathers in many portions and many forms, by the prophets, at last in these times has spoken to us by a Son: Whom He appointed Inheritor of all; and through Whom
- 3 He made the ages; Who—being the effulgence of His grandeur, and the representative of His essence, supporting all things by His powerful Decree—having made a purification from sins, seated Himself in right of the
- 4 Majesty on high; thus becoming by so much superior to the Messengers, inasmuch as He inherited a more distinguished Power than they. For when did He ever say to any of the Messengers?—

YOU ARE MY SON,

TO-DAY I HAVE BEGOTTEN YOU?¹

And again,

I WILL BE A FATHER TO HIM,

AND HE SHALL BE A SON TO ME.²

- 6 But when He again introduced the Creator³ into the habitable world, He says:

NOW LET ALL THE MESSENGERS OF GOD HONOUR HIM.⁴

- 7 But as to His Messengers He only says: HE MAKES HIS MESSENGERS SPIRITS, AND HIS MINISTERS BURNING FIRE.⁵

¹ Psal. ii. 7.

² Sam. vii. 14.

³ NOTE.—In the Greek text, Τὸν Πρωτότοκον, literally "First-producer."—F.F.

⁴ Psal. xcvi. 7.

⁵ Psal. civ. 4.

But respecting the Son: 8

GREAT PRINCE, YOUR THRONE IS FOR EVER AND EVER;

AND THE SCEPTRE OF JUSTICE IS THE SCEPTRE OF YOUR KINGDOM.

YOU HAVE LOVED RIGHTEOUSNESS, AND HATED LAWLESSNESS;

THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU

WITH A DELIGHTFUL OIL ABOVE YOUR ASSOCIATES.¹

AND, YOU, LORD, HAVE FOUNDED 10 THE EARTH OF OLD,

AND THE SKIES ARE THE WORK OF YOUR HANDS;

THEY SHALL BE DESTROYED, BUT 11 YOU WILL REMAIN;

AND ALL SHALL GROW OLD AS A GARMENT,

AND YOU SHALL FOLD THEM AS A 12 CLOAK,

AND THEY SHALL BE CHANGED:

BUT YOU ARE THE SAME,

AND YOUR YEARS WILL NOT BE ECLIPSED.²

And when did He say to any of the 13 Messengers:—

SIT AT MY RIGHT HAND, UNTIL I PLACE YOUR ENEMIES A STOOL TO YOUR FEET?³

Are they not all ministering spirits, 14 dispatched to administer for the sake of those who will ultimately inherit salvation?

For this reason we ought especially 2 to attend to what must be listened to,

¹ Psal. xiv. 6, 7.

² Psal. cii. 25—27.

³ Psal. cx. 1.

lest we should ever be drawn aside.
 2 For if the message delivered by Messengers was reliable, and every transgression and disobedience received
 3 just punishment—how shall we escape, if we neglect such a great salvation, who first received our information through the Lord, with confirmation to us of what was
 4 heard?—God witnessing with signs, wonders, and various powers, as well as a Holy Spirit apportioned by
 5 His will. For He has not subjected to Messengers the empire of the future,
 6 about which we speak. And He gives evidence of this where some one says :

WHAT IS MAN, THAT YOU SHOULD REMEMBER HIM?—

OR A SON OF MAN, THAT YOU SHOULD LOOK ON HIM?

7 YOU MADE HIM FOR A SHORT TIME LESS THAN THE ANGELS;
 BUT HAVE CROWNED HIM WITH MAJESTY AND HONOUR,
 AND SET HIM OVER THE WORKS OF YOUR HANDS,
 8 HAVING SUBJECTED ALL BENEATH HIS FEET.¹

But if He subjected all, He could leave nothing unsubjected to him. However, we do not now see all subject to him. But we see Jesus—depressed for a short time lower than the Messengers, by having suffered death—crowned with majesty and honour, since by the kindness of God
 10 He tasted death for all. For it became Him, by Whom all are, and through Whom all exist, leading many sons to rectification, to perfect the Chief of their salvation by sufferings. For the Purifier and the purified are both from One; for which reason He is not ashamed to call them
 12 brothers, saying :

I WILL PROCLAIM YOUR NAME TO MY BROTHERS,
 IN THE MIDST OF THE ASSEMBLY I WILL SING OF YOU.²

13 And again:
 I WILL TRUST IN HIM.³

And again,
 BEHOLD, I MYSELF AND THE CHILDREN WHOM GOD HAS GIVEN ME.⁴

14 Since, then, the children share in blood and flesh, He also partook of the same with them; so that through death He might abolish him who has the

dominion of death, that is the Devil; and might release those who through
 15 their whole life were subject to slavery through the dread of death. For,
 16 indeed, He never descended upon angels, but, instead, He descended upon the Heir of Abraham. It was
 17 consequently imperative to be made similar in everything to His brothers; so that, pitying, He might be a merciful and faithful High Priest before God, to overshadow with mercy the sins of the people. For as He Himself
 18 suffered when tempted, He is able to encourage those who are tempted.

A Retribe of the Rituals of the Tabernacle, and their Fulfilment in Messiah, the Great Anti-Type.

Therefore, holy brethren, partakers
 3 of the heavenly calling, observe that the Apostle and High Priest of our confession, Jesus, was faithful to His
 2 Maker—as Moses was—in all His house. But He is thought worthy of
 3 a greater dignity than Moses, by as much as the master of the house has more honour than its steward. For
 4 every house is organized by some one; but God is the organizer of all things. And Moses, indeed, was faithful in all
 5 his house as a servant, a witness of what was ordered; but Christ as a Son
 6 over His own house; whose house we are if we firmly possess the confidence and reliance of our Hope until the end.

Therefore, as the Holy Spirit says :
 7 IF YOU WOULD LISTEN TO HIS VOICE TO-DAY,

HARDEN NOT YOUR HEARTS,
 8 AS IN THE BITTERNESS DURING THE PERIOD OF TRIAL IN THE DESERT;

WHERE YOUR FATHERS TRIED ME,
 9 PROVED ME, AND FOR FORTY YEARS SAW MY WORKS.

THEREFORE I WAS PROVOKED WITH
 10 THAT GENERATION, AND SAID, THEY ALWAYS WANDER AT HEART;
 AND HAVE NOT ACKNOWLEDGED MY PATHS :

SO THAT I DECLARED IN MY ANGER,
 11 THEY SHALL NOT ENTER INTO MY REST.¹

Take care, brethren, lest there
 12 should ever be in any of you a bad unbelieving heart, to turn away from a living God. But, instead, exhort
 13 yourselves every day, while it is called To-day, so that none among you may be

¹ Psa. viii. 4—6.

² Psa. xxii. 22. ³ Psa. xviii. 2. ⁴ Isa. viii. 18.

¹ Psa. cv. 7—11.

hardened by the seductiveness of sin.
 14 For we shall be participators with
 THE MESSIAH, if we steadily hold
 fast to the first foundation until perfect-
 15 fect; therefore He said:

IF TO-DAY YOU WOULD LISTEN TO
 HIS VOICE,

HARDEN NOT YOUR HEARTS
 AS IN THAT BITTERNESS.

16 But what hearers tried Him?—did
 not all coming from Egypt through
 17 Moses? And by whom was He provoked
 forty years?—was it not with the
 sinners, whose carcasses fell in the
 18 desert? And to whom did He declare
 that they should not enter into His
 19 rest—if not to the unbelieving? From
 which we perceive that they were not
 able to enter in because of unbelief.

4 Let us therefore be careful, lest by
 abandoning a promise to enter into
 His rest, any one from among you
 2 should think of lagging behind. For
 we are promised, as they were; but
 the message heard did not profit them,
 not being united with faith by the
 3 hearers. But we, the believers, may
 enter that rest (although He said:—

AS I DECLARED IN MY ANGER,
 THEY SHALL NOT ENTER INTO MY
 REST:

—as though from the exertions of
 construction after founding a universe,
 where it says about the seventh thus:

4 AND GOD RESTED UPON THE
 SEVENTH PERIOD FROM ALL HIS
 5 WORKS.¹ But here again:

THEY SHALL NOT ENTER INTO MY
 REST.)

6 As, therefore, some failed to enter it,
 and those first promised entered not,
 7 through disobedience; He again fixed
 a particular time, TO-DAY, saying,
 after that time, by David—as I said
 before—

TO-DAY, IF YOU WILL HEAR HIS
 VOICE,

HARDEN NOT YOUR HEARTS.

8 For if Joshua had given that rest,
 He would not after that have spoken
 9 of another time. Therefore there
 still remains a rest for the people of
 10 God. For it shall enter into its rest,
 and rest itself from its labours, as God
 did from His own.

11 Let us therefore strive to enter into
 that rest, so that no one may in the
 same way be an example, by falling
 12 through disobedience. For the word
 of God is living and energetic, and more

cutting than any two-edged sword;
 and divides even the life and spirit,
 joints and marrow; and is critical of
 desires and thoughts of the heart. And
 there is no creature hidden before 13
 it; but all is naked and bare to His
 eyes to Whom we have to account.

The Messiah's Priestly Office.

Having, therefore, a great High 14
 Priest gone into the heavens, Jesus
 the Son of God, let us cling to this
 confession. For we have not a High 15
 Priest unable to sympathize with our
 weaknesses; but equally tried in all
 things like ourselves, yet sinless. Let 16
 us go, therefore, with freedom to the
 throne of the Giver, so that we may
 receive mercy; and we shall find a
 perfectly supporting gift.

For every high priest taken from 5
 among men is set up over men to
 attend to the things of God, so that
 he may offer gifts and sacrifices for
 sins; and be able to sympathize with 2
 the ignorant and erring, because he is
 himself surrounded with weakness;
 and for that reason he ought to offer 3
 for his own sins, as well as for the
 people. And not any one takes this 4
 honour to himself, unless called by
 God, even as Aaron was.

Thus also the Messiah did not Him- 5
 self decree that He should become a
 High Priest; but, instead, He Who
 said to Him:

YOU ARE MY SON.

TO-DAY I HAVE BEGOTTEN YOU.¹

And as He says in another place: 6

YOU ARE AN ETERNAL PRIEST,
 ACCORDING TO THE ORDER OF
 MELCHISEDEK.²

Who in the days of His incarnation, 7
 having offered prayers and supplica-
 tions with strong crying and tears, to
 Him able to save Him from death,
 and having been listened to because
 of His entreaty, although indeed He 8
 was a Son, He learnt obedience
 by what He suffered; and having 9
 been perfected, He became the
 origin of eternal salvation to all who
 obey Him—having been publicly 10
 proclaimed under God a High Priest
 of the order of Melchiseдек; of 11
 Whom we have to express much
 thought and difficult to explain, since
 you have become sluggish to the
 sounds. For at the time when you 12
 ought to be teachers, you have need

¹ Genesis ii. 2.

¹ Psalm ii. 7.

² Psalm cii. 4.

again for some one to teach you the rudiments of the first principles of God's purposes; and you have come to have need of milk, and not of solid food. For every one who uses milk is ignorant of a reason for righteousness; for he is an infant. But solid food is for the matured, for those who through their disciplined faculties are exercised to decide between good and evil.

Consequently, dismissing the reason for the first object of the Messiah, let us bear forward to its conclusion—not again laying a foundation of turning from dead rituals; and of trust upon God; of teaching of baptisms; or of laying on of hands; of resurrection from death; and of eternal judgment: yet we will do this, if God permits.—For those who have been once enlightened, and tasted of the heavenly gift, and been partakers of holy spirit, and have tasted the noble plan of God, and power of a future age, and have fallen away—it is useless to renew them into a change of mind;—they having by themselves crucified afresh the Son of God, and openly disgraced Him. For the land that has drunk the rain coming often upon it, and has yielded crops useful to those by whom it has been cultivated, receives approval from God; but if it produces unexpected and nearly accursed thorns and thistles, their end is for burning.

But we are persuaded better of you, friends, things that bring salvation, although we speak in this way. For God is not so unjust as to be forgetful of your work, and of the love which has been shown to His Name, by having ministered to the holy, and still ministering. But we wish each of you to show the same earnestness to the end, to perfect your hope; so that you may not become sluggish, but imitators of those who through faith and endurance inherited the promises. For God, promising to Abraham, since He had none greater to swear by, He swore by Himself, saying, WHEN BLESSING I WILL BLESS YOU, AND INCREASING I WILL INCREASE YOU.¹ And then, after long expectation, he obtained the promise. For men indeed swear by the greater, and in all disputes the oath is used by them for confirmation—by which God, wishing to show more certainly the unalterable

nature of His decision to the inheritors of the promise, intervened with an oath; so that by two unchangeable things, in which it was impossible for God to be false, we might have a stronger hold, when we fly to seize the settled hope, which we have as a sure and firm anchor of the soul, and carried inside the inner veil; where as a Forerunner Jesus has entered for us, becoming a High Priest for ever according to the order of Melchisedek.

For this Melchi-sedek, king of 7 Salem, a High Priest of the Highest God, who met Abraham returning from the defeat of the kings, and blessed him—to whom the patriarch Abraham set apart a tenth of all—whose name interpreted is, first, King of Righteousness, and then, King of Salem, which is King of Peace; unfathered, unmothered, 3 unpedigreed, without recorded beginning of days or end of life; but, like the Son of God, remains a Priest uninterruptedly.

But see how great he was, to whom Abraham the patriarch gave a tenth of the best spoils! And, indeed, those who receive the priesthood from the sons of Levi have a command by the law to tith the people—that is, their brothers—although they are direct issue of Abraham. But he who was not pedigreed from them tithed Abraham, and blessed him who had the promises! But, without any contradiction, the lesser is blessed by the greater. And here indeed mortal men take tithes; but there, it is witnessed that he lives. And, as one may say, Levi, the receiver of tithes, was tithed through Abraham; for he was as yet in the loins of his father when Melchi-sedek met him.

If, therefore, perfection were through the Levitical priesthood, under which the people were legislated for, then why need another Priest be appointed, of the order of Melchi-sedek, and not nominated from the order of Aaron? For when the priesthood is being changed, of necessity comes a change of ritual. But He of Whom this was said partook of another tribe, from which none approached the altar; for it is clear that our Lord arose from the tribe of Judah, regarding which tribe Moses spoke nothing concerning priests. And it is now very clear if 15

¹ Genesis xiii. 17

another High Priest is appointed similar to Melchi-sedek, He comes not according to a law of physical order, but by power of an unfailling life; for it is witnessed: That

YOU ARE AN ETERNAL PRIEST,
ACCORDING TO THE ORDER OF
MELCHI-SEDEK.¹

But certainly when a change is made from a preceding order, it is through its weakness and uselessness—for the law perfected nothing, but introduced a better hope, by which we are brought near to God. And therefore this was not done without an oath, although they indeed became priests without an oath; but He with an oath by Him Who said to Him:

THE LORD SWORE AND WILL NOT
ALTER,
YOU ARE AN ETERNAL PRIEST.

By which a very much better settlement came, secured by Jesus.

And, indeed, they were many who became priests, because they were prevented permanently remaining through death. But He, by continuing for ever, holds the continuous Priesthood; and so is able to perfectly save those coming to God through Him, always living to rectify on their behalf.

For such a High Priest—Who is holy, good, pure, free from sins, and Who has become higher than the heavens—befits us; Who has no need every day, as those high priests, to first offer a sacrifice for His own sins, then for those of the people—for He did this once for all, offering Himself. For the law appointed men high priests who were weak; but the word of the oath, surpassing the law, a perfected Son for ever.

And this is the sum total of these reasonings: We have such a High Priest, Who sits by right upon the throne of the Majesty in the heavens; a Minister of the Sacred Rites, and of the true tabernacle, which the Lord pitched and not man. For every High Priest is appointed to offer gifts and sacrifices; hence it is necessary that this One should also have something He might offer. If, therefore, He were upon earth, He could never be a Priest—those existing to offer gifts according to law; who serve as a sketch and a shadow of the heavenly, as Moses was commanded when about to com-

plete the tabernacle. For TAKE CARE, He said, YOU MAKE ALL ACCORDING TO THE MODEL SHOWN TO YOU IN THE MOUNTAIN.¹

But now He performs a far better service, inasmuch as He is the Mediator of a better settlement, which is enacted upon better promises. For if that first had been faultless, He would not have sought a place for a second. For He says, reproaching them:

SEE, THE DAYS COME, SAYS THE LORD,

WHEN I WILL COMPLETE WITH
ISRAEL'S HOUSE
AND THE HOUSE OF JUDAH A NEW
SETTLEMENT;

NOT LIKE THE SETTLEMENT MADE
WITH THEIR FATHERS,
IN THE DAY WHEN I TOOK THEM
WITH MY HAND,

TO LEAD FROM THE LAND OF
EGYPT,

WHEN THEY REMAINED NOT IN MY
PLAN,

AND I WAS SORRY FOR THEM, SAYS
THE LORD:

THIS, THEN, IS THE SETTLEMENT
I WILL MAKE

WITH ISRAEL'S HOUSE

AFTER THOSE DAYS, SAYS THE
LORD,

INTO THEIR UNDERSTANDING PUT
MY LAWS,

AND ON THEIR HEARTS I WILL
WRITE THEM,

AND I WILL BE A GOD TO THEM,
AND THEY A PEOPLE BE TO ME;

NOR EACH SHALL TEACH HIS
FRIEND,

AND EACH HIS BROTHER, SAYING,
"KNOW THE LORD";

FOR EVERYONE SHALL UNDER-
STAND ME,

FROM THE LEAST UP TO THEIR
GREATEST.

FOR I WILL PITY THEIR TRANS-
GRESSIONS.

NOT REMIND THEM OF THEIR SINS.²

In saying, A NEW, He has made the first old; but the old and aged is nearly gone.

The first, however, had expiatory services with holy adornment. For a tabernacle was first constructed, in which were the lamp, and the table, and the presentation of the loaves—which were called the Holies; and within it the second veiled tabernacle named the Holy of Holies, having a

¹ Psa. cx. 4.

¹ Exod. xxv. 40. ² Jer. xxxi. 31-34.

golden incense altar, and the ark of the covenant plated everywhere with gold, in which were the golden jar holding the manna, and the blossoming rod of Aaron, and the records of the settlement; and above it cherubim of glory overshadowing the mercy-seat —to which this is merely an allusion. And being thus furnished with these, the priest performing the services always entered the first tabernacle; but into the second, the High Priest alone once a year, not without blood, which he offered for the forgetfulness of himself and of the people. The Holy Spirit thus indicating that the way for the holy was not yet to be made visible while the first tabernacle was standing, which was a representative to the then existing time; while gifts and sacrifices were offered, unable to perfect the worshippers' conscience, only consisting of food and drink, and different washings, and bodily purifications, until a time of rectification arrived.

But Messiah having arrived, a High Priest of the benefits that are coming through the greater and more perfect tabernacle, not made by hands, that is not of this creation; not with the blood of goats and bulls, but with His own blood, has entered once for all into the Holy place, having found an eternal redemption. For if the blood of bulls and of goats, and ashes of a heifer, sprinkling the participators, could consecrate for the purification of the body; how much rather can the blood of the Messiah, Who through an eternal Spirit offered Himself spotless to God, cleanse our conscience from dead rituals to serve a living God! And by means of this He is an intermediary of a new settlement; so that as a death was made for redemption from transgressions under the first settlement, those called for the eternal inheritance might receive the promise. For where there is a settlement, it is necessary that the settler should have been carried off by death; because a settlement comes into force after death, for it never has effect while the settler lives. Whence neither the former was renewed without blood; for every command of the law having been repeated by Moses to all the people, he, taking the blood of bulls and

¹ NOTE.—This is the literal translation of the Greek ἀπακαθάρσις of the Text, and that sense bears importance in the argument.—F. F.

goats, with water, and scarlet wool, and hyssop, sprinkled the book itself, as well as all the people, saying: THIS IS THE BLOOD OF THE SETTLEMENT WHICH GOD HAS CONCLUDED WITH YOU.¹ And he sprinkled in the same way with the blood the tabernacle, and all the instruments of the service. And almost everything under the law was purified by blood; and without shedding of blood no remission came.

Therefore, as these representatives of the heavenly things were purified, it was necessary that the heavenly themselves also by a better sacrifice than they. For Messiah entered not into a hand-made sanctuary, a representation of the true; but into the heaven itself, where He now appears for us in the presence of God. Yet not so that He might offer Himself often, as the High Priest entering the sanctuary yearly with blood of another; for then He must often have suffered since the foundation of the universe. But now once for all, at the consummation of the ages, He has been manifested to abolish sin through the sacrifice of Himself. And inasmuch as it is appointed to men to die once, but after that a judgment: thus also Messiah, having offered Himself once to take away sins from the many, will manifest Himself a second time, apart from sins, for the salvation of those expecting Him.

For the Law, being a shadow of these future benefits, not the representation itself of the facts, was never able to perfect the attendants by those yearly sacrifices which were offered continually—for then would they not have ceased to be offered?—because none of the worshippers would have consciousness of sins, having been once for all purified. But, on the contrary, in them there was a yearly reminder of sins; for the blood of bulls and goats was powerless to expel sins. Consequently, entering into the world, He says:

YOU DESIRED NOT SACRIFICE AND OFFERING,
BUT YOU HAVE PREPARED A BODY FOR ME;
BURNT-OFFERINGS, AND FOR SINS, 6
DELIGHT YOU NOT;—
SO I EXCLAIMED, "SEE, I WILL 7
COME,"
AS WRITTEN OF ME IN A NOBLE BOOK,

1 EXOD. XXIV. 8.

"THE MIGHTY PRINCE TO DO YOUR WILL."¹

- 8 When it is said thus: YOU DID NOT DESIRE, NOR APPROVE OF BURNT-OFFERINGS NOR SIN-OFFERINGS, which were offered according to the ritual—then He said: BEHOLD, I
9 COME TO DO YOUR WILL. He takes away the first, so that He might
10 establish the second. By which WILL we are made holy through the offering of the body of Jesus the Messiah once for all.
- 11 And indeed every high priest stands daily serving and offering the same sacrifices repeatedly, which are never able to strip-off sins. But this One, having offered a single sacrifice for ever, sat down at the right of God; henceforth awaiting, UNTIL HIS ENEMIES ARE PLACED A FOOTSTOOL
12 FOR HIS FEET.² For by one offering He perfected the purified in perpetuity.
- 13 And the Holy Spirit confirms it to us, even after the previous statement:
14 THIS IS THE SETTLEMENT THAT I WILL SETTLE FOR THEM AFTER THOSE DAYS, SAYS THE LORD:
I WILL PLACE MY LAWS UPON THEIR HEARTS,
AND ON THEIR UNDERSTANDING WRITE THEM,
15 AND OF THEIR SINS AND LAWLESSNESS REMIND NO MORE.³
- 16 But where there is a release from them, there needs no more offerings for sins.
- 17 Therefore, brothers, having free entry into the interior of the Holies through the blood of Jesus, an open and living pathway, which He renewed for us through the veil, that
18 is, His body; and a great Priest over the house of God—let us enter with truth of heart, in full faith, having washed our hearts from a bad conscience, and bathed the body with
19 pure water. Let us unshrinkingly possess the confession of this hope—
20 for the Promiser is faithful—and encouraging one another, incite ourselves to love and noble actions; not neglecting the assembling of ourselves together, as is the custom of some; but rousing up, and that actively, as
21 you see the day approaching. For if we wilfully sin after the reception of

the knowledge of the truth, a sacrifice is not again left for sins; but a 27 fearful expectation of judgment and of fiery zeal, ready to devour the adversaries. For any one despising 28 a law of Moses was put away by death without pity under two or three witnesses. Of how much worse 29 punishment, then, think you, will he be considered worthy who treads under foot the Son of God, and holds the blood of the settlement by which we are made holy, unholy, and insults the spirit of the gift! Yet we know 30 Who says, PUNISHMENT IS MINE, I WILL REPAY. And again, THE LORD SHALL JUDGE HIS PEOPLE.¹

Fearful to fall into the hands of a 31 Living God!

Faith defined as trust in an unseen Future, and Duty done in this life through that trust upon an Unseen God and His Promises.

But remember the former days in 32 which, having been enlightened, you endured many struggles: there, being 33 exhibited with reproaches and afflictions; and here, becoming associates of those who were so. For you have 34 indeed suffered with the prisoners, and have accepted the plundering of your possessions with joy, knowing you possess for yourselves a better and more enduring property. There- 35 fore, throw not away your freedom, which possesses a great reward. For 36 you have need of patience, so that doing the will of God, you may enjoy the promise.

FOR VERY SOON, HOW SOON,² 37 THE FOE WILL CHARGE WITHOUT DELAY.

BUT MY FIRM TROOP WILL LIVE 38 FROM FAITH;³

AND IF REPULSED, MY SOUL WILL NOT APPROVE.⁴

But we shall not recoil with loss, 39 but keep our lives by Faith: for 11 Faith is the standing-ground of the hopeful, the conviction of unseen facts; and our fathers proved it. 2

By faith we comprehend that the 3 ages were arranged by the continuous intention of God, so that from the unseen the visible appeared.

¹ Deut. xxxii. 35, 36.

² Isa. xxvi. 20. ³ Hab. ii. 3, 4. ⁴ Eccles. v. 4.

¹ Psa. xl. 6, 7.

² Psa. cx. 1.

³ Jer. xxxi. 33, 34.

- 4 By faith Abel offered to God a better sacrifice than Cain, whence it was witnessed from God upon his offering that he was righteous; and through it he yet speaks, although dead.
- 5 By faith Enoch passed over without seeing death; and was not found, because God had passed him over; for before his passing over, it was testified he was pleasing to God.
- 6 But without faith it is impossible to be pleasing; for the comer to God must believe that He exists, and that a reward is gained by His diligent seekers.
- 7 By faith Noah, having been warned of events never seen, prudently constructed a ship to preserve his own family; through which he condemned the world, and became an inheritor of the righteousness which comes from faith.
- 8 By faith Abraham, having been called, obeyed; proceeding towards the place which he would in the future receive as an inheritance; and he went, not understanding where he was to go. By faith he lodged as a stranger in that land of the promise; dwelling in tents with Isaac and Jacob, the equal inheritors of the same promise: for he awaited the city, the Architect and Constructor of whose everlasting foundations is God.
- 9 By faith Sarah herself received ability to conceive an heir when past the usual time of life, because she considered the promise reliable;—
- 10 and so, from an individual approaching death, were born as many as the stars of the sky in multitude, as the innumerable sand by the sea-shore!
- 11 All these died relying upon faith, not having received the promises; but yet having seen them and embraced them from afar, and confessing that they were but guests and visitors upon the earth. For those who speak thus show that they look for a country; and certainly if they had thought about the one they had left, they had time to return. But then they aimed at a better, that is, a heavenly; consequently, God Himself was not ashamed to be called their God, for He had prepared for them a city.
- 12 By faith Abraham, being tried, offered Isaac; and was offering up the one declared born for the promises, of whom it had been said, that IN ISAAC AN HEIR SHALL BE NAMED TO

YOU;¹ reasoning that God was able to raise from the dead, from whence also He received him as an illustration.

By faith also Isaac blessed Jacob and Esau, concerning future events.

By faith dying Jacob blessed each of the sons of Joseph, and worshipped reclining upon his couch.

By faith Joseph, perfecting his life, remembered the departure of the sons of Israel, and gave instructions as to his bones.

By faith, when Moses was born, he was hid three months by his parents, because they saw the child was noble; and they dreaded not the king's order.

By faith Moses, having become great, refused to be called a son of Pharaoh's daughter; choosing rather to be reviled with the people of God, than to have a temporary enjoyment of sin; esteeming the reproach of the Messiah greater wealth than the treasures of Egypt: for he looked forward to the reward. By faith he left Egypt, not afraid of the fury of the king; for he was as equally assured of the unseen as of the seen. By faith he instituted the Passover, and the shedding of the blood, so that the destroyer of the first-born should not touch theirs. By faith they passed through the Red Sea as over dry land; which the Egyptians in trying to do were swallowed up.

By faith the walls of Jericho fell down, having been encircled seven days. By faith Rahab the inn-keeper perished not with the unbelievers, for she had received the spies with peace.

But why should I say more? for the time would fail me describing Gideon and Barak; Samson and Jephthah; David and Samuel; and the prophets: who through faith subdued kingdoms, did their duty, obtained promises, broke the mouths of lions; quenched raging fire, escaped the edge of the sword, after feebleness were made strong, became mighty in war, overthrew foreign camps. Women received back their dead by a resurrection; and others were beaten to death, refusing to accept release, so that they might obtain a better resurrection; and others endured trial by mockeries and scourgings, and some by bonds and imprisonments. They were stoned, they were sawn in pieces, they were tortured, they died by a

¹ Gen. xxi. 12.

murdering sword, they wandered in sheepskins and goatskins, despised, 38 afflicted, tormented—the world was not worthy of them! They wandered in deserts, and mountains, and caves, and holes in the earth. And all these, 39 bearing testimony through their faith, enjoyed not the promise; God providing something better for us, so that they should not be perfected without us.

12 And, therefore, we having with us such an encompassing cloud of witnesses, throwing off all weight, and seductive sin, let us run persistently 2 through our prescribed course; looking forward to Jesus, the Leader and Trainer of our faith, Who, striving for the reward prepared for Him, endured the cross, despising its shame, and sits by right on the throne of 3 God. For compare what He endured under sinners libelling Him, so that you may not fail from exhaustion 4 of your souls; because you have not resisted so far as blood, while striving 5 against sin; and you have forgotten the exhortation which addresses you as sons:

MY SON, SLIGHT NOT THE LORD'S CORRECTIONS,
NEITHER FAINT UNDER HIS RE-
PROOF;

6 FOR THE LORD CORRECTS THOSE HE LOVES,
AND CHASTISES EVERY SON IN WHOM HE DELIGHTS.¹

7 If you endure a correction, God acts towards you as sons; for what son is there whom a father does not 8 correct? But if you are without correction, of which all have a share, then you are counterfeits, and not 9 sons. Then, if we had corrections from our bodily fathers, and obeyed them, how much rather shall we not 10 endure from the Father of our spirits, and live? For they indeed corrected for a few days, according to their judgment; but He to support, to 11 restore us to His purity. Yet all correction for the present seems not to be a pleasure, but a grief; although afterwards it returns a pleasant fruit of righteousness to those disciplined 12 through it. Therefore, strengthen the fallen hands and the trembling knees; 13 and step right out with your feet, so that you may not march lamely, but firmly. 14 Above all, pursue peace and purity, without which no man will see the

¹ Prov. iii. 11, 12.

Lord. Looking forward, lest any one 15 should fall back from the gift of God; lest any thorny plant growing there should disturb, and through it the whole troop be disordered. Let none 16 be a reckless or common man, like Esau, who for a single meal gave up his birthrights. For you know that 17 afterwards, wishing to inherit the blessing, he was not allowed; for he found no place for a change of purpose, although he sought it with tears.

For you are not come to a tangible 18 hill, and a burning fire, and to darkness, and to gloom, and tempest, and 19 a trumpet blast, and a commanding voice, the hearers of which implored the sound not to approach them: for 20 they could not endure the Command; and even if a beast touched the hill, it was to be stoned. And so fearful was 21 the appearance, that Moses said, "I am terrified and trembling." But you 22 are come to Mount Zion, and a city of a living God; to a heavenly Jerusalem, and ten thousands of angels; to the full assembly and congregation 23 of the first-born registered in the heavens; and to a Divine Judge of all; and to spirits of the perfected righteous, and a New Settlement by means of 24 Jesus, and a sprinkling of blood speaking better than that by Abel.

Take heed, that you are not drawn 25 away from what has been spoken! For if they escaped not who rejected the Divine warning on earth, how much less we, if we reject that from heaven above! The voice then shook 26 the earth; but now it is proclaimed, saying, YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.¹ But from the 27 "Yet once more," the displacement of the shaken is shown, as being temporary, so that the unshaken may remain. Therefore having received a 28 kingdom which cannot be shaken, let us be joyful, by which we serve God acceptably with reverence and awe; FOR OUR GOD IS A CONSUMING FIRE.² 29

General Exhortations.

Let brotherly love continue. Do not 13 neglect hospitality; by which means 2 some have unexpectedly entertained angels.

Remember the prisoners as fellow- 3 prisoners; for you also are yourselves in the body suffering like them.

¹ Hag. ii. 6.

² Deut. iv. 24.

- 4 Honour marriage with all, and the undefiled union; for God will judge fornicators and adulterers.
- 5 Let not your plan of life be avaricious.
Be helpful to your neighbours; for He has said, I WILL NOT LEAVE YOU
- 6 NOR EVER FORSAKE YOU.¹ By which He encourages us to say,
THE LORD IS MY HELP, I WILL NOT FEAR;
WHAT CAN MAN DO TO ME?²
- 7 Remember your leaders who related the message of God to you; imitate their faith, after reflecting upon the result of their way of life.
- 8 Jesus Christ is the same yesterday, and to-day, and for ever.
- 9 Turn not to different and strange teachings; for the heart is ennobled by goodness, not by foods which do not benefit their followers.
- 10 We have a little altar, from which those who serve the Tent are not allowed to eat; for the bodies of those animals sacrificed for sin, of whom the blood was carried by the High Priests into the Holies, were burnt outside the camp. And consequently Jesus, so that He might sanctify the people by His own blood, suffered outside the gate. Consequently, let us now go out to Him outside the walls, carrying His disgrace; for we have not a permanent city here; on the contrary, we are in search of a future one. Let us, therefore, always
- 1 Deut. xxxi. 6. 2 Psa. cxviii. 6.

offer through Him a praiseworthy sacrifice to God, that is, a lip-fruit, confessing to His name. But do not neglect well-doing and neighbourliness; for God is well pleased with these sacrifices.

Be obedient to your leaders, and orderly; for they watch over your souls as having to give an account; so that they may do this joyfully, and not sorrowfully; for that injures yourselves.

Pray for us; for we are satisfied that we have a good conscience, wishing to bring benefits to all. And now, especially, I beseech you to do this, so that I may be restored to you the sooner.

But the God of peace, Who brought back our Lord Jesus from the dead, the Great Shepherd of the sheep, purify you with the blood of an eternal settlement, supporting you in every thing good to effect His will, doing in yourselves the best before Him, through Jesus Christ; to Whom be the majesty for ever and ever. Amen.

But I entreat you, brethren, accept this comforting discourse which I have written to you briefly. Understand that our brother Timothy has been set free; with whom, if he comes soon, I will see you.

Remembrances to all your leaders and all the holy. Those of Italy send kind regards. Grace be with you all. Amen.

(Written to the Hebrews, from Italy, probably about 68 A.D., and sent by Timothy.)

NOTE.—The Epistles to the Romans, Corinthians, and Hebrews, form what the old Greeks called a "Trilogy," and in them St. Paul showed to the World the Christian Faith, in its Intellectual, Social, and Spiritual aspects, so as to enable every class of mind to comprehend its Eternal and Universal nature. Persistent efforts have been made for centuries to upset the Pauline authorship of this Epistle to the Hebrews, but no man who has studied the mental peculiarities of St. Paul, and what I would call his idiom of thought, can doubt that he wrote it,—for no other man could have done it. Undoubtedly he originally wrote it in Hebrew, and had it translated by a Secretary into Greek for his edition of "Select Epistles," to which it forms a splendid crown. Origen, the most ancient Biblical Critic, corroborates that the Hebrew composition was the first issued.—F. F.

THE GENERAL EPISTLE OF THE APOSTLE

JAMES.

- 1 JAMES, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: Rejoice!
- General Exhortations.
- 2 Consider it all pleasure, my brethren, when you fall into various

trials; understanding that the proof of your faith produces patience. 4 Then let patience have a perfect effect, in order that you may be perfect and complete, defective in nothing.

But if any of you be deficient in 5

wisdom, let him ask it from God, Who gives to all freely and without reproach; and it will be granted to him.

6 Let him ask, however, with faith, never doubting; because the doubter is like a wave of the sea, blown about

7 and broken. Never let such a man imagine that he will receive anything

8 from the Lord; a hesitating man is irresolute in all his ways.

9 But let the brother of humble rank

10 rejoice in his elevation; and the rich in his humbling; because like the flower of grass he shall fade away.

11 For the sun rises with his scorching rays, and withers the grass; and its flower fades, and the beauty of its form disappears. In the same way also shall the rich man wither in his ways.

12 Happy is the man who endures temptation; because upon his resistance he will receive the crown of life, which He has promised to those

13 who love Him. Let no one say when he is tempted, "I am tempted from God;" for God is inexperienced in evils; and He tempts no one. But every one is tempted by the longing and

15 seducing of his own lust. Then the passion, when it has conceived, produces sin; and the sin, having fully

16 developed, produces death. Do not, my dear brethren, be led astray.

17 Every beneficent gift, and each perfect endowment, comes from above; descending from the Father of lights, with Whom there is not a change of position or shadow of variation.

18 Having resolved, He brought us forth by a true message, in order that we might be a sample of what He created for Himself.

19 Stand fast, my dear brothers: but let every man be quick to listen, slow

20 to assert, slow to anger; because the anger of man is not conducive to

21 Divine righteousness. Therefore, stripping off all vicious filth and excess, accept with modesty the implanted Message, which is able to

22 save your souls. Become rational workers, however; and not merely listeners, thus deluding yourselves.

23 Because if any one is a hearer of reason, and is not a practiser, he is like a man contemplating his natural

24 face in a mirror; although he sees himself, yet on going away, he immediately forgets what he was like.

25 But he who examines into a perfect law—that of Liberty and steadfast-

ness—becomes not a forgetful listener, but an active worker; he will be happy through his own activity.

If any one imagines himself to be 26 religious, yet not bridling his own tongue, but deceiving even his own heart, the religion of that man is worthless. Pure and undefiled religion 27 in the presence of the God and Father is this. To care for the fatherless and widows in their distress; to preserve himself unspotted from the world.

On Partiality.

Do not, my brethren, regard 2 rectifying faith of our Lord Jesus Christ as an instrument to flatter with! For should there enter your assembly a man wearing gold rings and splendid clothing, and there should enter at the same time a poor man in ragged attire; and you pay attention to him who has 3 the splendid dress, saying, "Take a seat there in the place of honour," and to the poor man say, "You can stand there, or crouch under my footstool": does this not prove your 4 partiality, and a readiness to arbitrate with wicked bias?

Listen, my dear brethren: Has not 5 God chosen the poor from a worldly point of view, yet rich in faith, as inheritors of the Kingdom which He has promised to those who love Him? But 6 you have despised the poor. Do not the rich exceedingly oppress you, and themselves drag you to the law-courts? Do they not slander that 7 noble Name by which you are distinguished? If, however, you observe 8 the royal law, according to the scripture, YOU SHALL LOVE YOUR NEIGHBOUR AS YOUR OWN SELF,¹ you will do well; but if you show 9 partiality, you are guilty of sin, being convicted by that law as culprits. Because whoever may keep the whole 10 law, yet should transgress against one part, may become entangled with all; for He Who said, DO NOT COMMIT 11 ADULTERY, also said, DO NOT MURDER.² Now, although you do not commit adultery, but become a murderer, you thereby become a breaker of law. So speak, and so act, 12 then, as those about to be tried by means of a law of liberty. For justice 13 is merciless to him who has not practised mercy; but mercy triumphs over judgment.

¹ Lev. xix. 18. ² Exod. xx. 13, 14.

Living Faith contrasted with Dead Faith.

- 14 What advantage is it, my brothers, if a man should say he has faith, but fails to bring it into practice? Such
15 faith is not able to save him. For if to a brother or sister in distress, and
16 destitute of daily food, any one of you should say, "Oh, I am so sorry for you! go away; I hope you will get warmed and fed"; but does not give to them what is necessary for the bodily needs, what is the advantage?
17 In the same way, the faith which is not brought into practice, is in itself dead. But, on the other hand, some
18 may say, "You have faith; I am myself a worker." "Let me see your faith apart from its results; and I will illustrate the faith to you by means of my actions."
19 You believe that there is one God; you do right—the demons also
20 believe, and shudder. But do you want to know, you vain man, that faith unaccompanied by results, is
21 worthless? Was not our forefather Abraham approved as righteous from the fact that he offered up his own son Isaac upon the altar? Thus you
22 see his faith co-operated with his actions; and from his actions his
23 faith was perfected; and the scripture was fulfilled which says: ABRAHAM TRUSTED TO GOD, AND IT WAS PAID TO HIM IN RIGHTEOUSNESS;¹ and he was called a FRIEND OF GOD.²
24 You see then that a man is made righteous by means of actions, and
25 not merely by means of faith. And in the same way, was not Rahab the innkeeper also made righteous by actions, inasmuch as she welcomed the Messengers, and dispatched them
26 by another road? Because, as the body without breath is lifeless, in the same way, the faith apart from action is also lifeless.

On Bridling the Tongue.

- 3 Do not be all teachers, my brethren, because you know that we shall
2 undergo a severe examination; for we all err in many ways. If any one can guard against slips in conversation, he is a perfect man, able also to
3 restrain his whole body. When we put bits into the mouths of the horses, so as to render them obedient to us, we also control their whole body.

¹ Gen. xv. 6.

² Isa. xli. 8.

Observe also the ships, although they 4 are so large, and are tossed about by rough winds, are yet by means of a very small rudder turned in whatever direction the steersman may determine. So the tongue, although a 5 small organ, is nevertheless a great boaster! See also how the tiniest spark may kindle the mightiest forest!

And the tongue is a fire—a universe 6 of wickedness! The tongue encamps in the midst of our organs, plundering the whole body, and firing the course of creation, and is set on fire by hell! For every species of wild beasts, as 7 well as birds, with reptiles and fishes, has been tamed and can be tamed by the human genius; but no men have 8 ever been able to tame the tongue!—an undisciplined evil, full of deadly poison. With it we praise the Lord 9 and Father, and with it we curse men, created in the likeness of God. From 10 the same mouth come blessing and cursing. My brethren, it is not right for these things to be so. Does the 11 fountain from the same cleft discharge both the sweet and the bitter? Can a 12 fig-tree, my brethren, produce olives, or a vine, figs? Neither can salt produce sweet water.

The Proof of Wisdom.

Who is wise and intelligent among 13 you? Let him exhibit it by the nobility of his conduct, with unobtrusive wisdom. But if you have 14 bitter emulation and rivalry in your hearts, however, do not boast nor lie against this truth. Such philosophy 15 is not that descending from above; but is, on the contrary, earthly, animal, demoniacal. For where 16 jealousy and rivalry exist, there are also discord, and all vile practices. But the wisdom which is from above 17 is first pure, then peaceable, decorous, docile, full of pity and fruits of beneficence; not censorious, unpretentious. And the fruit of 18 righteousness is sown in peace, for the benefit of those who cultivate peace.

The Origin of Dissensions.

Whence come wars? and whence 4 come contentions among you? Are they not from your vices fighting in your organs? You lust for, and possess not; you murder, and quarrel; you fight and war, but cannot attain,

You do not possess, because you do not pray; you pray and do not receive, because you are praying wickedly, in order that you may expend upon your vices. You adulteresses! do you not know that the friendship of the world is hostility to God? Whoever therefore determines to become a friend of the world, renders himself an enemy of God. Or, do you think that the scripture says unmeaningly—The spirit which has established itself within us is strongly inclined towards malice? But He gives a more valuable gift; therefore He says, GOD REPELS THE HAUGHTY, BUT GIVES A GIFT TO THE LOWLY.¹

Subject yourselves therefore to God; but repel the Devil, and he will fly from you. Draw near to God, and He will draw near to you.

Wash your hands, you sinners; and purify your hearts, you dissemblers.

Be distressed, and mourn, and weep. Let your laughter be turned to mourning, and your joy to dejection. Humble yourselves in the presence of the Lord, and He will exalt you.

Do not, brethren, speak against one another. The slanderer of his brother defames the law, and judges the law. But if you criticise the law, you are not a doer of law, but a critic. The Law-giver and Judge are the same—the One who is able to save and to destroy; but you—who are you, to condemn your neighbour?

A Warning against Presumption.

Come on now, you who say, "To-day or to-morrow we will go to that city, and stay there a year; and we will trade and become rich." You, however, are not certain where your life may be to-morrow. For you are a vapour, visible for awhile, and then disappearing. Instead of that, you ought to say, "If the Lord should decide it, we shall both live and do this, or that." But now you boast about your ambitions. All such boasting is wicked.

If you therefore know how to do well, and fail to do it, that itself is sin.

Warning to the Rich.

Now, come on, you rich! weep and howl over your hastening miseries! Your hoarded wealth is rotten; and

your mantles have become moth-eaten. Your gold and your silver are rusted through; and their rust shall become an evidence against you, and will consume your flesh. You have heaped up as for a fire at the end of your days. Listen! the wages of the workmen who have cultivated your estates, fraudulently detained by you, cries; and the complaints of the reapers have entered the ears of the LORD OF HOSTS.

You have luxuriated, and taken your ease upon the earth; you have nursed your hearts in a time of festivity. You have convicted, you have murdered the Just One. He did not resist you!

The near Approach of the Lord Jesus.

However, have patience, brethren, until the appearance of the Lord. Look at the farmer, expecting the precious produce of the earth, waiting for it patiently, until he may receive both the early and the late. Be you also patient; fortify your hearts: because the appearance of the Lord approaches. Do not, brethren, complain against one another; so that you may not be condemned. See! the Judge has already stationed Himself at the gates! Take, brethren, as a model of suffering, and of patience, the prophets who spoke in the name of the Lord. We consider them happy for having borne miseries. You have heard of suffering Job; and you see the object of the Lord, that the Lord is very pitiful and merciful.

On False-swearing.

But before all, my brethren, do not swear, neither by the heavens, nor by the earth, nor any other kind of oath: but let your yes be yes; and your no, no; so that you may not fall under a sentence.

Sundry Personal Exhortations.

Is any one among you in distress? Let him pray. Is any one happy? Let him sing praise. Is any one among you sick? Let him summon the elders of the assembly; and they will pray over him, applying to him oil with the power of the Lord, and the prayer of faith will save the one who is sick, and the Lord will raise him; and if he should have committed sin, it shall be removed from him.

Confess therefore your faults to one another, and plead for one another;

¹ Prov. iii. 34.

in order that you may be cured. Very powerfully productive is the prayer of a righteous man. Elijah was a man who was suffering like us, and with a prayer he prayed earnestly that it might not rain; and no rain fell upon the land for the space of three years and six months. And he earnestly

prayed again; when the sky gave rain and the land yielded its produce.

My brethren, if any of you should stray from the truth, and one can turn him back; let him know that he who turns a sinner from his wandering way will save that soul from death, and prevent a multitude of sins.

THE FIRST EPISTLE OF THE APOSTLE PETER.

General Greeting.

1 **P**ETER, an apostle of Jesus Christ, to the chosen strangers of the Dispersion, in Pontus, Galatia, 2 Cappadocia, Asia, and Bithynia, according to the predetermination of a Father God, for a purification of spirit through obedience and a sprinkling of blood of Jesus Christ: May blessing and peace be abundant to you!

The Ministry of the Prophets.

3 Blessed be the God and Father of our Lord Jesus Christ—Who, with His boundless pity, has caused us to be born again into a living hope—by means of the resurrection of Jesus 4 Christ from among the dead—of an inheritance incorruptible, and spotless, 5 and unfading, guarded in the heavens for you, by the power of God,—you who look out through faith to a salvation ready to be revealed at the end of time. 6 On which account you should be exceedingly glad; although now, if need be, for a short space of time you are 7 grieved by numerous trials: so that the testing of your faith, far more precious than gold which perishes, although tested by fire, may be found in approval, rectification, and honour and distinction at the revelation of Jesus Christ. 8 Whom having not seen you love; upon Whom although not yet having looked, you believe, and rejoice with unspeakable and anticipating delight, looking out for the object of your faith— 10 salvation of souls. Concerning which salvation, the prophets, prophesying of this gift to you, diligently searched as 11 to Whom, or what period of time, the

Spirit of Christ within them pointed, when He testified beforehand the sufferings surrounding the Messiah, and the glories after them; to whom it was revealed that not for themselves, but for you, they were messengers of things, which are now proclaimed to you, by those who evangelize you by a Holy Spirit sent from heaven, into which the angels desired to examine.

Incitement to Holiness of Life.

Therefore, girding up the loins of 13 your understanding, perfectly sober, hope for the gift that is to be presented to you at the revealing of Jesus Christ. As children of obedience, not conforming yourselves to your lusts, as you formerly did in your ignorance; but rather as your Commander is holy, 15 you also should become holy in all your conduct. Because it is written, 16 **BECOME HOLY, FOR I MYSELF AM HOLY.**¹ If then you are commanded 17 by a Father, Who without flattery judges according to the work of each, conduct yourselves for the time of your service in reverence. Knowing 18 that you were not redeemed from the slavery of your ancestral follies by means of corruptible silver or gold; but by means of the precious blood 19 of Christ, like of an unblemished and spotless lamb; provided, indeed, before the foundation of the world, but 20 manifested at the extremity of the ages for the sake of you, who through 21 Him are believers in God, Who raised Him from the dead and

¹ Lev. xi. 44.

invested Him with rectification, so that, your faith and hope might be in God.

Reasons for a Holy Life.

- 22 Having purified your lives by your obedience to the truth, with sincere brotherly affection love one another earnestly from the heart; having been regenerated, not from a corruptible source, but from an incorruptible, by means of a message from a living and enduring God. For

- 24 ALL FLESH IS LIKE GRASS,
AND ALL ITS GLORY LIKE THE
FLOWER OF GRASS;
THE GRASS WITHERS,
AND THE FLOWER FADES;
25 BUT THE PURPOSE OF THE LORD
ENDURES FOR EVER.¹

And this purpose is that which has been proclaimed to you as good news.

- 2 Consequently, abandoning all vice, and deceit, and pretence, and envy, and all slandering, crave like newborn babes the rational, unadulterated milk, so that by it you may be growing up to salvation; if you have tasted that the Lord is good; to Whom coming—a living Stone, rejected indeed by men, but approved, distinguished in the presence of God
5 —yourselves also should be built up like living stones into a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, acceptable to
6 God through Jesus Christ. Because it is said in Scripture:

LOOK! I WILL PLACE IN ZION A
CHOSEN STONE,—
A PRECIOUS ANGLE-POINT.
AND WHOEVER TRUSTS ON IT
SHALL NEVER BE ASHAMED.²

- 7 For those of you, therefore, who trust, He is the Distinguished; but to the unbelieving,

A STONE WHICH THE BUILDERS
REJECTED,—
THAT HAS BECOME THE HIGHEST
ANGLE-POINT.³

- 8 and,
A STONE OF STUMBLING,
AND A ROCK OF OFFENCE;⁴
Being careless, they stumble at the message for which they were intended.
9 But you are a SELECT RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR ACTION;⁵ so that you may display the virtues of Him Who

called you out of darkness into His wonderful light; who once were NOT A PEOPLE, but are now A PEOPLE OF GOD; who WERE UNFITTED, but have NOW SECURED COMPASSION.¹

I implore you, friends, as lodgers and travellers, to refrain from sensual desires, which war against the soul; keeping the course of your life bright among the heathen; so that although they slander you as profligate, they may, attracted by your brilliant conduct, praise God whilst witnessing it.

The Duties of Citizenship.

Be subject to every human institution for the sake of the Lord: whether to a king, as supreme; or to governors, as sent by him for the punishment of criminals, and for the approval of the well-conducted. Because this is the intention of God, to check by means of well-doing the senselessness of ignorant men. As free men, however, though not using your freedom as a pretext for vice, but like servants of God. Honour all; love the brotherhood; reverence God; honour the king.

The Duty of Servants.

Domestics should obey their masters with all respect; not only the benevolent and considerate, but also even the perverse. For this is pleasing, if through a consciousness of God, any one endures pain, suffering it unjustly. For what honour is it, if when you do wrong, and are punished, you bear it patiently? If, however, when you do right, and yet suffer, you bear it patiently, this brings honour to God.

Christ the Example of the Believer.

For you were chosen for this purpose; and Christ also suffered for you, leaving a pattern for you, in order that you might follow in His footsteps: WHO PRACTISED NO SIN; NEITHER WAS THERE DECEIT FOUND IN HIS MOUTH; Who, when insulted, insulted not in return; while suffering, He never threatened, but surrendered Himself to the righteous Judge; Who Himself carried our sins in His own body upon the tree, so that, abandoning those sins, we might live for righteousness; BY WHOSE WOUNDS YOU WERE HEALED. For 25

¹ Isa. xl. 6—8.

² Isa. xxviii. 16.

³ Psa. cxviii. 22.

⁴ Isa. viii. 14.

⁵ Exod. xix. 5, 6.

¹ Heb. i. 9, 10.

you were then LIKE WANDERING SHEEP;¹ but now you have returned to the Shepherd and Guardian of your souls.

Matrimonial Department.

- 3 Wives should likewise be obedient to their own husbands; so that should any be careless about the Message, they may, apart from the Message, be gained by the conduct of their wives;
- 2 observing your blameless conduct
- 3 with esteem -you, whose adornment should not be merely the external, such as plaited hair, the wearing of golden trinkets, or decoration in
- 4 putting on of dress; but rather the unseen woman of the heart, with the incorruptible beauty of a kind and gentle spirit, which is very precious
- 5 in the sight of God. Because formerly this was the way in which the holy women, who hoped in God, adorned themselves, being obedient to their
- 6 own husbands; as Sarah, for instance, obeyed Abraham, calling him master; whose daughters you may now become by well-doing, and by not being frightened by any passionate emotion.
- 7 In the same way, the husbands should live sensibly with them, assigning honour to their feminine nature, as to a weaker vessel, but as equal inheritors of the gift of life; so that your prayers may not be hindered.

Exhortation to Godliness.

- 8 Finally, let there be unanimity of mind: be sympathetic, friendly, compassionate, gentle; not returning wrong for wrong, nor abuse for abuse; but, on the contrary, speaking pleasantly; because your object in being called was that you may inherit
- 10 blessing: for,
- WHOEVER DESIRESTOENJOY LIFE,
AND SEE PLEASANT TIMES,
LET HIM RESTRAIN HIS TONGUE
FROM ANNOYANCE,
AND HIS LIPS FROM SPEAKING
DECEIT;
- 11 AND LET HIM TURN ASIDE FROM
VICE, AND DO GOOD;
LET HIM SEARCH FOR PEACE, AND
FOLLOW IT.
- 12 FOR THE EYES OF THE LORD ARE
UPON THE RIGHTEOUS,
AND HIS EARS ATTENTIVE TO
THEIR PRAYER;

¹ Isa. lll. 5-9.

BUT THE LORD IS OPPOSED TO THE DOERS OF EVIL.¹

And who will injure you, if you¹³ become zealous for beneficence? If¹⁴ you suffer, however, for the sake of righteousness, you are happy; and

DREAD NOT THEIR TERROR, NEITHER BE TROUBLED;

BUT LOVE THE LORD CHRIST IN¹⁵ YOUR HEARTS.²

Ready at all times to give a defence to all who assail you concerning the reason of the hope that is in you, yet with gentleness and respect; having a clear conscience, so that¹⁶ those wantonly insulting you, although they libel, may be ashamed by your blameless conduct in Christ. For, if the will of God so decides, it¹⁷ is better to suffer for right-doing than for wrong-doing. Because even Christ¹⁸ once suffered for sinners, the Just for the unjust, so that He might bring you to God; having been physically put to death, but spiritually living; in that¹⁹ condition He also went and preached to the spirits under guard who²⁰ were formerly apathetic, when the patience of God was waiting in the time of Noah, while an ark was in preparation, in which a few, that is to say, eight lives, were saved through water. And you are now saved by²¹ a corresponding baptism; not only by a removal of bodily uncleanness; but, on the contrary, the acquisition of a pure conscience toward God, through the resurrection of Jesus Christ, who is at the right²² hand of God, having proceeded into heaven, subjecting to Him angels, governments, and powers.

Since then the Messiah suffered in⁴ the body, arm yourselves also with a similar intention, because he who has suffered physically casts off sins: ² so that his remaining time in the body he no more lives for human lusts, but for a Divine purpose. For to have³ been practising in the past time the wishes of the heathen is sufficient; proceeding in excesses, lusts, love of drinking, revellings, drunkenness, and lawless idolatries—in which⁴ excess of profligacy they, while reviling you, wonder that you do not join them; but they must render⁵ an account to Him Who is ready to judge the living and dead. For this⁶

¹ Psa. xxxiv. 12-16.

² Isa. viii. 12.

reason the good news was preached also to the dead; so that they might certainly be judged with men physically, but might live spiritually with God.

7 But the completion of all approaches. Therefore be prudent, and watchful in prayer. Above all else, having earnest affection among yourselves; because LOVE HIDES A MULTITUDE OF SINS.¹ Be friendly to one another, without grumbling. Let every one, according to the gift which he has received, employ it for the good of others, as faithful stewards of the manifold gift of God. If any one can speak, let it be of the thoughts of God; if any one can minister, let it be with the power which God has bestowed: so that in all God may be honoured through Jesus Christ, Whose is the rectification and the dominion throughout the eternal ages. Amen.

The Fiery Trial.

12 Do not be astonished, friends, that a fiery trial has come upon you, as though an unexpected affair had surprised you: but rather rejoice that you are sharers in the sufferings of the Messiah; so that at the unveiling of His rectification, you may rejoice with exultation. If you are abused for the sake of the name of Christ, you are happy! because that which is the Majesty, and that which is the Spirit of God, has rested upon you.

15 But let none of you be convicted as a murderer, as a thief, as a profligate, or as a libeller; but if as a Christian, do not be ashamed, but thank God for that name. Because the right place to begin the judgment is at the house of God; and if first at us, what will be the end of those disobedient to the good news of God? And if the righteous are to be saved with difficulty, where can the impious and sinful appear? So then, let those who suffer according to the will of God, while practising what is good, confide their souls to a Reliable Builder.

Peter's Exhortation to the Shepherds.

5 I therefore entreat you old men, as an old man, and a witness of the

¹ Prov. x. 12.

sufferings of Christ, and also a participator of the majesty which is to be revealed, shepherd the flock of God among which you are exercising the oversight, not unwillingly, but willingly; not for the sake of sordid gain, but from good disposition; not as domineering over the charge entrusted to you, but making yourselves examples to the flock. And when the Chief Shepherd makes His appearance, you shall be rewarded with the un fading crown of honour.

In the same way, let the young be submissive to the old. And be all bound together with gentle-mindedness; because

GOD RESISTS THE HAUGHTY,
BUT ENDOWS THE GENTLE WITH A GIFT.¹

Humble yourselves therefore under the powerful hand of God, so that in due time He will exalt you; casting all your anxiety upon Him, because He Himself cares for you.

Be temperate; be on the alert. Your adversary, the Devil, roams about like a roaring lion, seeking whom he may devour. Take a firm stand against him by the faith, knowing that the same sufferings and discipline have perfected your brethren.

And the God of all blessing, Who has called you to His eternal majesty in Christ, after you have suffered a little while, will Himself perfect, establish, strengthen you. To Him the dominion throughout the eternal ages. Amen.

The Conclusion.

Through Silvanus, who is, I consider, your faithful brother, I have briefly written, exhorting and testifying that this is a true gift from God, in which you stand.

Those in Babylon chosen with you, salute you; as well as Mark my son. Embrace one another with a kiss of affection. Peace be with all those of you in Christ.

(This Epistle was probably written from Babylon about 64 or 65 A.D.)

¹ Prov. iii. 34.

THE SECOND EPISTLE OF THE APOSTLE PETER.

The Object of the Divine Promises.

- 1 **S**IMON PETER, a servant and apostle of Jesus Christ, to those equally honoured with us to share a faith in righteousness from our God and Saviour Jesus Christ :
- 2 May blessing and peace be abundant to you, with knowledge of God, and of Jesus our Lord.
- 3 Seeing that His Divine power has presented to us everything for the purpose of life and piety, through the knowledge of Him, who called us to
- 4 His own majesty and virtue ; through which He has endowed us with the greatest and most honourable promises ; so that through these you might become participators of a Divine nature, having escaped from that corruption which exists in the world
- 5 owing to depraved desire. Therefore, for this reason, use every effort, having enlisted, to drill yourselves by the faith in virtue, and by the virtue in
- 6 intelligence ; and by the intelligence in self-restraint ; and by the self-restraint in obedience ; and by the
- 7 obedience in piety ; and by the piety in brotherly kindness ; and by the brotherly kindness in love. For if you possess and progress in these, you will
- 8 neither be dilatory nor ineffective when reviewed by our Lord Jesus
- 9 Christ. For whoever is not disciplined in these, is blind, short-sighted, choosing to forget the pruning he has received from his old errors.
- 10 Consequently, brothers, earnestly work to make your calling and enrolment sure : for having done these things, you will never at any time
- 11 falter ; for thus you will be fully equipped for your march into the eternal Kingdom of our Lord and Saviour Jesus Christ.

Reiterated Admonitions.

- 12 I will in consequence be careful at all times to remind you about these things, although you are instructed and stand firm in the revealed truth.
- 13 Yet I consider it right, as long as I am in this little tent, to arouse you

into a remembrance ; knowing that 14 the striking of my tent is near, as our Lord Jesus Christ disclosed to me. Therefore, I will also endeavour to 15 have each one of you, after my departure, to be made to remember these matters.

Because we were not following 16 cunningly-devised fables when we informed you of the power and revelation of our Lord Jesus Christ ; but, on the contrary, we were eye-witnesses of His grandeur. For having received 17 from God His Father honour and splendour, a Voice was sent to Him from the Supreme Majesty, declaring, " This is My Son, My Beloved, in Whom I have delighted ! " And we 18 heard this Voice coming from heaven when we were with Him upon the holy hill. And we possess in this 19 prophetic message a firm support, to which you will do well to pay attention, as to a lamp shining in a gloomy place, until the day dawns, and the Morning Star arises in your hearts : recognising, in the first place, that 20 no prophecy of Scripture is of a single meaning. For prophecy was 21 never a result of human design ; on the contrary, men spoke under the influence of a Holy Spirit sent from God.

The Certain Doom of the Wicked.

But false prophets also came among 2 the people, just as there will be false teachers among yourselves, who will shuffle in destructive errors, even denying the Master who bought them, bringing speedy destruction upon themselves. Many also will follow 2 them in their debaucheries, on account of whom the Way of the truth will be defamed ; and in greed they 3 will trade upon you with a fine flow of delusive reasons. Their conviction, long recorded, will not be deferred ; and their destruction will not be postponed. For if God did not 4 spare sinning angels, but remitted them to chains of blackness of darkness, to await judgment ; and did not 5

spare the ancient world—but preserved Noah, the eighth man, a herald of righteousness—crushing a world of the wicked by a downrush from above; and overwhelmed the cities of Sodom and Gomorrah by ashes of fire, leaving them as a warning to future iniquity; and rescued righteous Lot, who was agonized by the conduct of those men of unbridled profligacy—for that righteous man, by seeing and hearing when living among them, had his blameless soul tortured from day to day by reason of their lawless doings: but the Lord knows how to rescue the pious from trial; but He keeps the wicked for a day of judicial punishment, but especially those who seek after sensuality, in a rage for pollution despising restraint. Audacious, self-willed, they are not even afraid of libel glories; whereas angels, who excel in might and power, do not bring a railing indictment against them. But these, like unreasoning animals produced naturally for capture and destruction, abusing what they do not understand, will also be destroyed in their own corruptions, receiving the due reward of their profligacy. These delight to revel in the luxury which lasts but a day—spots and blemishes, luxuriating in their deceits, while they share your hospitality. They have eyes full of adultery, and unrestrained sin; alluring unsteady souls, they have a heart practised in greed; they are wandering children of a curse; having left the straight path, following in the way of Balaam, the son of Bosor, who loved the wages of wickedness: but he was convicted by his own misdeeds; a speechless animal speaking with a human voice, restrained the madness of the prophet. These are waterless wells; tempest-tossed fogs; for whom the gloom of darkness is reserved. For they speak inflated with folly, seducing into profligate desires—their former error—those who were almost escaping from them; promising them liberty, while they are themselves the slaves of corruption. For by whoever a man is overpowered, he must slave to him. If, however, having escaped from the defilements of the world through the comprehension of the Lord and Saviour Jesus Christ, they are again recaptured, then their last

condition has become worse than the first. For it would have been better for them never to have comprehended the path of righteousness, than, having known it, to turn back from the holy command delivered to them. It has come to this, as the true text prover describes them:

A DOG RETURNS TO HIS OWN VOMIT;¹
and a washed pig to its wallowing in the mire.

The Irreparable Word of God.

Now then, friends, I have written this second letter to you, in which I stir you up to remember with clear intelligence to be mindful of the statements previously uttered by the holy prophets, and of your apostles, of the commands of the Lord and Saviour. You should first recognise this, that during the latter times deceivers will come with deception, gratifying their own passions, and asking, "Where is the promise of His appearing? for since the forefathers went to sleep, everything continues the same from the beginning of the creation." For they willingly suffer to be hid from them this reason, that by the intention of God the skies existed from of old, and the earth with water above and water below, arranged for the purpose of God, by means of which the then existing world perished, by the water having rushed down. But the present earth and skies are treasured up by His intention, reserved for fire at a period of judgment and destruction of wicked men.

But do not allow this one fact to escape you, friends, that with the Lord a single day is as a thousand years, and a thousand years as a single day. The Lord does not delay His promise, as some regard delaying; but extends His patience towards you, desiring that none should be lost, but that all should come to a change of mind. But the day of the Lord will approach like a thief, when the skies will pass away with a crash, and their constituents will be dissolved by heat; while the earth and what is upon it will be re-organized.² All having to be thus dissolved, what ought you to be like in regard to pure conduct and piety,

¹ Prov. xxvi. 11.

² Some of the old MSS. read, "will be made known," "burnt up," "laid bare."

12 expecting and hastening on the appearance of the Day of God!—during which the burning skies will be dissolved, and their constituents melted
 13 by heat; yet according to His promise, we look for new skies and a new earth, in which righteousness will dwell.
 14 Consequently, friends, seeing that you are expecting these, be in earnest to be found in peace by Him, spotless
 15 and blameless; and you will secure the enduring salvation from our Lord. As also our dear brother Paul, according to the wisdom granted to him,
 16 has written to you; as, indeed, in

many letters he has spoken about these subjects—in which are some things difficult to understand, which the ignorant and the fickle distort, as also they do the other scriptures to their own destruction.

You therefore, friends, knowing 17 this beforehand, be on your guard; lest, being misled by the error of the lawless, you fall away from your own standard. But progress in goodness 18 and knowledge of our Lord and Saviour Jesus Christ. With Him is the rectification both now and in eternal life. Amen.

THE SECOND EPISTLE OF THE APOSTLE

JOHN.¹

1 **T**HE old man to the Chosen Lady and her children, whom I love in truth—and not myself alone, but also all those who recognise the truth—for the sake of the truth which dwells in us, and will exist with us in eternity: Where will be with us blessing, mercy, peace with God the Father, and with Jesus Christ the Son of the Father, in truth and love.
 4 I was greatly delighted at having found some of your children walking in truth, as fully as we received instruction from the Father. And now I beg of you, Princess, not as if writing
 5 a new command to you, but that which we possessed from the beginning—that we should love one another.
 6 And this is love—that we should conduct ourselves according to His commands. That is the command which you learnt from the first, so
 7 that you should walk by it. Because many misleaders have gone out into

the world, some not acknowledging Jesus Christ to have come bodily. This is the misleader and the antagonist of Christ.

Take care of yourselves, so that you 8 may not lose what we are working out, but may receive a perfect reward. Whoever assumes the lead among 9 you, and continues not in the teaching of the Messiah, possesses not God. Whoever continues in that teaching, he possesses both the Father and the Son. If any one comes to you, and 10 does not bring this doctrine, neither admit him to your house nor wish him success; for whoever wishes him 11 success, himself participates in his wicked doings.

Having a great deal to communicate 12 to you, I have decided to do so not by paper and ink; but I hope to come to you, and speak by word of mouth, so that your pleasure may be complete.

The children of your chosen sister 13 sends you regards.

¹ NOTE.—For the First Epistle of St. John, see the end of his Gospel, where I have restored it to its proper place, it being really the Concluding Address of that Evangelist to his readers.—F. F.

THE THIRD EPISTLE OF THE APOSTLE JOHN.

1 **T**HE old man to his friend Gaius, whom I truly love.

2 I pray above all, friend, that you may be prosperous and well, just as your soul prospers; for I was exceedingly delighted when brethren came and testified of your truth, and how you walk in the truth. I have no greater delight than to learn that my children conduct themselves always in the truth.

5 You practise faith, friend, when you bestow benefits on the brotherhood who are even strangers; they testify of your friendship before the assembly, how well you have done in having helped them forward for the sake of God. Because for the sake of that Name they went out, taking nothing from the heathen. Such we ought therefore to support, so that we may be workers together for the truth.

9 I wrote something to the assembly; Diotrefes, however, who likes to make himself prominent among them,

rejects us. If I come, therefore, I will make him remember his conduct, sneering at us with vile expressions; and indeed, not content with these, he did not receive the brethren, and hindered those who would, and expelled them from the assembly.

Do not, friend, imitate the bad, but the good. The well-doer is from God; the wrong-doer has not seen God. Demetrius is well reported of by all, as well as by the truth itself; yes, and we also give evidence, and you know that our evidence is reliable.

I have much to write to you; but I am unwilling to communicate to you with pen and ink. Very soon, however, I hope to see you, when we can speak by word of mouth. Peace to you. The friends send you regards. Remember the friends by name.

(These two short Letters were written from Ephesus, probably between the years 88 and 90 A.D.)

THE EPISTLE OF JUDE.

1 **J**UDE, a servant of Jesus Christ, and brother of James, to the beloved by God the Father, and surely called in Jesus Christ: Mercy to you; and may peace and love be perfected.

3 Friends, while I was making every effort to write to you in reference to our common salvation, I was impelled to write to you, urging you to strive energetically for the faith which was once for all entrusted to the holy. For some impious men have crept in stealthily, who were of old prescribed for this crime, who pervert the gift of our God into profligacy, denying our only Master and Lord Jesus Christ.

Solemn Warning against Hypocritical Unbelievers.

I now desire to remind you, although you once knew it, that the people having been saved out of the land of Egypt, those who afterwards would not believe perished. Those angels also who did not guard their own dominion, but abandoned their proper duty, He reserves in custody in the spirit land, under darkness, for a great Day of Judgment. Like Sodom and Gomorrah, and their surrounding towns—who in the same way gave themselves up to prostitution, going after foul sensuality—are placed as a

8 warning, committed to a punishment of perpetual fire. In the same way, most certainly, these dreamers also corrupt the body; they despise government; they libel authorities. But the archangel Michael, in his encounter with the Devil, when he judicially argued respecting the body of Moses, dared not indulge in an abusive defence; but simply said, "The LORD reprove you." These, however, sneer at whatever they are not acquainted with; but in whatever they physically understand, like irrational animals, in these they corrupt themselves.

11 Woe to them! because they have marched the way of Cain, and with error they have rushed for the wages of Balaam, and shall perish in the revolt of Korah. These, when they associate with you in your love-feasts are offences, gorging themselves without reverence; rainless clouds, tossed about by the winds; fruitless, autumn-withering trees, twice felled, uprooted; wild raging sea-waves, foaming out their own disgrace; wandering stars, for whom the gloom of darkness is reserved for ever.

14 Respecting these, indeed, Enoch, the seventh from Adam, also foretold, saying: "Behold, a Master will come with His holy myriads, to execute judgment upon all; and He will convict all the impious of their impious actions of which they have been notoriously guilty, and for all the perversities which impious sinners have uttered against Him." These are

inveterate fault-finders, proceeding in accordance with their own inordinate desires; their mouth is full of arrogance; they are flattering admirers for the sake of gain.

But you, friends, remember the 17 instructions which were previously uttered by the apostles of our Lord Jesus Christ; how they told you that 18 in the latter time scoffers should appear, seeking after their own impious passions. These are the 19 agitators—sensual, not possessed of a soul. But you, friends, building 20 up yourselves upon your most holy faith, praying with a holy spirit, guard yourselves in the love of God, 21 expecting the mercy of our Lord Jesus Christ in life eternal. Some 22 indeed pity, with fear; some indeed reprove—making a difference; but 23 pitying, save from the fire; hating even the clothing which has been polluted with sensuality.

Now to Him Who is able to guard 24 you from stumbling, and to support you blameless before the presence of His majesty with exquisite delight, to 25 the only God our Saviour, honour, majesty, dominion, and might, before all time, now, and throughout all the ages, through Jesus Christ our Lord. Amen.

(This letter was written in Palestine probably about the year 65 or 66 A.D. The Apostle Peter evidently had either read it, or had a copy before him when penning his own second Letter.)

THE REVELATION

BY

JOHN THE DIVINE.

Introduction.

1 **T**HE Revelation of Jesus Christ, which God granted to Him, to inform His servants what must speedily happen; and He communicated it by sending through His 2 Messenger to His servant John: who gave testimony of the message of God, and the evidence of Jesus Christ, 3 which things he had seen. Happy

are the reader and the hearers of this prophecy who observe its records; for the time is at hand!

Greeting to the Assemblies in Asia-Minor.

John to the seven assemblies which 4 are in Asia-Minor: Blessing and peace to you from the One Who is, and Who was, and Who comes; and from the

- seven Spirits which are before His throne; and from Jesus Christ, the True Witness, the Bringer-forth from the dead, and the Commander of the kings of the earth. To Him Who loved us, and released us from our sins by His blood—and has established us a Kingdom, priests to God and His Father—to Him the majesty and the might, throughout the ages. Amen.
- 7 Look! He comes with the clouds; and every eye shall look on Him, and those who pierced Him; and over Him shall all the tribes of the earth lament. Yes, certainly.
- 8 "I am the Alpha and the Omega," says the Lord, "the God Who exists, and Who was, and Who comes—the All-ruler."

The Vision in Patmos.

- 9 I, John, your brother, and participant in the affliction, and kingship, and suffering of Jesus, was in the island known as Patmos, on account of the message of God and my testimony for Jesus. I became inspired on the Lord's day; and I heard a loud voice behind me, resembling a trumpet-blast, saying: "What you see, write in a book, and dispatch to the seven assemblies—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."
- 12 I accordingly turned to see the voice which spoke to me. And having turned, I observed seven golden lampstands; and in the centre of the lampstands, one like to the Son of Man, clad in a long robe, and fastened at the waist with a golden belt. His head and His hair were white, like white wool, like snow; and His eyes like a flame of fire; and His feet like shining brass, when melting in a crucible; and His voice like the sound of many waters; and holding in His right hand seven stars; and a sharp, double-edged sword drawn from its sheath; and His face was as when the sun shines in his strength.
- 17 And when I saw Him, I fell at His feet as dead. Then He placed His right hand upon me, saying, "Fear not! I am the First and the Last, and the Living—and I became dead: yet behold, I am living in the sternities of the eternities—and possess the keys of Death and of the spirit-land.
- 19 Write therefore what you have seen,

what is, and what will come after these. The mystery of the seven stars which you saw upon my right hand, and the seven golden lampstands, the seven stars are messengers of seven assemblies; and the seven lampstands are the seven assemblies."

To the Assembly in Ephesus.

To the messenger to the assembly 2 in Ephesus write:

"Thus says the Controller of the seven stars by His right hand; Who walks in the centre of the seven golden lampstands; I know your position, 2 your industry, and your patience; and that you cannot endure those who are wicked; that you have put to the test those who have called themselves apostles, and are not, and have found them false; and you have had patience, 3 and have suffered because of My Name, and have not failed. I have, 4 however, a charge against you—that you have forsaken your first love! Remember, therefore, from where you 5 have fallen, and repent, and practise your former works; failing which, and unless you alter your mind, I will come and remove your lampstand from its place. You have 6 this to your account, however, that you hate the practices of the corrupters of the people, which I Myself also hate.

"Whoever has an ear, let him listen 7 to what the Spirit says to the assemblies. To the conqueror I will give to eat from the tree of life which grows in the garden of God."

To the Assembly in Smyrna.

To the messenger to the assembly 8 in Smyrna write:

"Thus says the First and the Last, Who became dead, yet lives: I know 9 your affliction and poverty—you are nevertheless rich—and the insolence of those who assert themselves to be Jews, and are not, but are, on the contrary, a synagogue of Satan. Never 10 fear what you are about to endure; for the Devil is about to imprison some of you, in order that you may be tried; and for ten days you shall be tortured by affliction. Be faithful even to death, and I will grant you the crown of life.

"Whoever has an ear, let him listen 11 to what the Spirit says to the assemblies. The conqueror shall never be injured by the second death."

To the Assembly in Pergamos.

12 To the messenger to the assembly in Pergamos write:

"Thus says the possessor of the sharp double-edged sword: I know where you dwell—where the throne of Satan is. Yet you have preserved My Name, and have not denied My faith, even in the time of Antipas My witness, My faithful one, who was killed among

14 you, where Satan dwells. I have nevertheless a little against you, because you have there some who are holders of the teaching of Balaam, who instructed Balak to place a stumbling-block before the sons of Israel, by eating idol-offerings and indulging in
15 fornication. Thus you have also some who are holders of the teaching like that of the corrupters of the people.
16 Berepentant, therefore; failing which, I will speedily come to you, and I will wage war against them with the sword which is in my sheath.

17 "Whoever has an ear to hear, let him listen to what the Spirit says to the assemblies. To the conqueror I will give some of the hidden manna; and I will give him a white token, and a new name inscribed upon the token, which none but the receiver can understand."

To the Assembly in Thyatira.

18 To the messenger to the assembly in Thyatira write:

"Thus says the Son of God, Who has eyes like a flame of fire, and His feet like burnished brass; I know your position, your love, and faith, and service, and endurance; and that your latter efforts are in advance of the first.

20 Against you, however, I have to say that you allow that woman Jezebel, who palms herself off as a prophetess, to teach and pervert My servants to
21 fornicate, and to eat idol-offerings. I have, however, given her an opportunity to repent; yet she has no desire
22 to give up her fornication. Look!—I will throw her into a bed, and those committing adultery with her I will visit with severe affliction, if they do not turn away their minds from her practices. I will also kill her followers

23 by death; and all the assemblies shall recognise that I am the Searcher of the minds and hearts; and I will reward each one of you according to your
24 doings. To you I say, however—to the rest that are in Thyatira, as many as

have not embraced this teaching, who have not explored the depths of Satan, as they say—I will impose no other burden upon you, except that which 25 you have; keep it safe until I come. The conqueror also, and the keeper 26 of My institutions to the end—to him I will give a governorship over the heathen. He shall shape them with 27 an iron rod, as vessels of clay are tempered together; as I Myself was instructed by My Father. And I will 28 present to him the morning star.

"Whoever has an ear, let him listen 29 to what the Spirit says to the assemblies."

To the Assembly in Sardis.

To the messenger to the assembly in 3 Sardis write:

"Thus says the Master of the seven Spirits of God, and the seven stars: I know your position, that you are reputed to live; yet you are dead. Be 3 come watchful, and henceforward stand firm, who are about to die; because I have found none of your actions perfected in the presence of My God. Remember, therefore, how you 3 were instructed and taught. Hold it, and reform! However, if you are not watchful, I shall come like a thief, and you shall not know the time of My coming upon you. Yet you have 4 a small number in Sardis, who have not soiled their clothing; and they shall walk with Me in white; because they are worthy. The conqueror shall 5 be arrayed in white robes; and I will not erase his name from the Book of Life; but I will acknowledge his name in the presence of My Father, and in the presence of His angels.

"Whoever has an ear, let him listen 6 to what the Spirit says to the assemblies."

To the Assembly in Philadelphia.

To the messenger to the assembly in 7 Philadelphia write:

"Thus says the Holy, the True, the Holder of the key of David, Who opens and none can shut, Who shuts and none can open. I know your position. 8 See! I have placed before you an open door, and none can shut it; although you have little power, yet you have guarded My message, and have not denied My Name. Therefore, I will 9 give those of the synagogue of Satan, who assert themselves to be Jews, and are not, but lie; I will make

- them come and bow before your feet, and know that I have loved you.
- 10 Because you have guarded My message resolutely, I also will guard you in the time of trial, which is coming upon all the inhabited world, to test those who dwell upon the
- 11 earth. I come soon. Secure what you possess, so that none may rob you of your crown. The conqueror—
- 12 I will make him a pillar in the sanctuary of My God, and he shall never be put out of it; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which will descend out of heaven from My God, as well as My own new Name.
- 13 "Whoever has an ear, let him listen to what the Spirit says to the assemblies."

To the Assembly in Laodicea.

- 14 To the Messenger to the assembly in Laodicea write:
- "Thus says the Veritable, the Faithful and True Witness, the Beginner of God's Creation; I know your position, that you are neither cold nor hot. I wish that you were
- 16 either cold or hot. So because you are lukewarm, and neither hot nor cold, I will vomit you out of
- 17 My mouth. Because you say, 'I am rich, having become wealthy, and have need of nothing;' and do not know that you are wretched, pitiable,
- 18 poor, blind, and naked: I advise you to purchase from Me gold refined by fire, in order that you may become rich; and white clothing, so that you may clothe yourself, and prevent the shame of your nakedness being visible; and ointment to apply to your eyes, in order that you may see.
- 19 I examine and instruct as many as I love. Therefore be in earnest, and
- 20 change your mind. Attend! I stand at the door and knock; if any one should hear My voice, and will open the door, I will come in and dine with him, and he with Me. The conqueror—to him I will give the privilege of sitting with Myself on My throne, as I also conquered, and sat with My Father upon His throne.
- 22 "Whoever has an ear, let him listen to what the Spirit says to the assemblies."

Visions of Events which must come to pass.

After this I looked, and saw a door 4 opened in the heaven; and the Voice that I had first heard like a blast speaking with me said, "Come up here, and I will show you what must happen."

After that I immediately became in- 2 spired; and observed a throne set in the heaven, and upon the throne an Occupant. And the Occupant in ap- 3 pearance resembled in brilliancy a jasper and a sardius stone; and the throne was encircled with a rainbow like the sparkling of an emerald. And surrounding the throne were 4 twenty-four thrones; and seated upon these thrones twenty-four elders, clad in white robes, with golden crowns upon their heads. And from 5 out of the throne proceeded Lightnings, and Voices, and Thunders. And seven fiery lamps burned before the throne, which are the seven Spirits of God. And in front of the throne 6 was like a transparent sea, resembling crystal; and in the centre of the throne, and around the throne, four Beings, full of intelligence as to what is before and what is behind. The first Being resembled a lion; the 7 second Being resembled a bullock; the third Being had the face as of a man; and the fourth Being resembled a flying eagle. And the four Beings, 8 each individually, possessed six wings around and beneath full of eyes. And they have not rest day nor night, exclaiming:

"Holy, holy, holy, Lord God Almighty,
Who was, and Who is, and Who comes."

And when the Beings give praise, and 9 honour, and thanks, to the Occupant of the Throne, Who lives for ever and ever, the twenty-four elders 10 fall prostrate before the Occupant of the throne, and pay homage to Him Who lives for ever and ever; and they cast their crowns before the throne, exclaiming, "You, our Lord and our 11 God, are worthy to receive the majesty, and the honour, and the might; for You have created all things; and for Your purpose they were and are created."

I also saw upon the right hand of 6 the Occupant of the throne a book

written inside and outside, sealed
 2 down with seven seals. And I observed a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to break its
 3 seals?" And no one in the heaven, or upon the earth, or under the earth, was able to open the book, nor yet to
 4 gaze upon it. And I wept much, because no one was found worthy to open the book, or even to gaze at it.
 5 But one of the elders said to me, "Do not weep; see! the Lion out of the tribe of Judah, of the Root of David, has succeeded in opening the book with its seven seals."
 6 I also saw in the intervening space, between the throne and the four Beings, and in the centre of the elders, a Lamb placed, as having been sacrificed, possessing seven horns, and seven eyes, which are the Spirits of God, sent out throughout
 7 all the earth. And He came, and took it from the right hand of the
 8 Occupant of the throne; and when He had taken the book, the four Beings and the twenty-four elders fell prostrate before the Lamb, each one having a harp, and golden censers full of perfumes, which are the
 9 prayers of the holy. And they sang a new song, saying:
 "You are worthy to take the book,
 And to open its seals;
 Because You were sacrificed,
 And have purchased by Your
 blood for God
 From every tribe, and language,
 and people, and nation;
 10 And have made them into a kingdom and priests for our God;
 And they will reign over the earth."
 11 And I saw, and I heard a sound of many angels round about the throne, and of the Beings, and of the elders; and the number of them was myriads of myriads, and thousands of thousands; shouting with a loud voice,
 12 "Worthy is the sacrificed Lamb to receive the power, and wealth, and wisdom, and might, and honour, and majesty, and celebrity!"
 13 And everything created existing in the heaven, and upon the earth, and under the earth, and upon the sea, and everything in them, I heard exclaiming, "To the Occupant of the throne
 and to the Lamb belong the fame, the honour, the majesty, and the might
 14 for ever and ever." And the four

Beings said, "Amen." And the elders bowed and worshipped.

I also saw when the Lamb opened 6 one of the seven seals; and I heard one of the four Beings saying as with a thunder-peal, "Come!" And I 2 looked and saw a WHITE HORSE, and his rider had a bow; a crown was given to him; and he went out conquering, and to conquer.

And when He had opened the 3 second seal, I heard the second Being say, "Come!" And another, a RED 4 HORSE, came out; and his rider was empowered to take peace from the earth, and that they should murder each other; and a great sword was given to him.

And when He opened the third seal, 5 I heard the third Being say, "Come!" And I looked, and saw a BLACK HORSE; and his rider had a balance in his hand. Then I heard as a Voice 6 in the centre of the four Beings say, A chœnix¹ of wheat for a denarius,² and three chœnices of barley for a denarius; yet you must not interfere with the oil and the wine."

And when He opened the fourth 7 seal, I heard a voice from the fourth Being say, "Come!" And I looked, 8 and saw a LIVID HORSE; and the name of his rider was Death; and the Grave accompanied him. And over a quarter of the earth authority was granted to them to murder with sword, with famine, and with disease, as well as by means of the beasts of the field.

And when He opened the fifth 9 seal, I saw beneath the altar the souls of those who had been sacrificed on account of the Message of God, and for the testimony which they maintained; and with a loud voice, they 10 cried, exclaiming, "Until when, O Sovereign Lord, Holy and True, will You delay to judge and to punish the inhabitants of the earth for our blood?" But to each of them was 11 given a white robe; and they were told to rest for a short time longer, until the completion of their fellow-servants, and their brothers who were about to be murdered as they were.

I also saw when He opened the 12 sixth seal; when a great earthquake came; and the sun became black as

¹ A small measure, nearly equal to a quart.

² Worth about two shillings and sixpence.

haircloth; and the full moon became
 13 like blood; the stars of the sky also
 fell upon the earth, as a fig-tree drops
 its unripe fruit, when shaken by a
 14 strong wind. And the sky vanished
 like a scroll when rolled up; and
 every mountain and island were re-
 15 moved from their places. And the
 kings of the earth, and the nobles,
 and the generals, and the wealthy, and
 the mighty, as well as every slave and
 free man, hid themselves in the caves
 16 and among the rocks of the hills; and
 called to the hills and to the rocks,
 "Fall upon us, and hide us from the
 presence of the Occupant of the
 throne, and from the displeasure of the
 17 Lamb; for the great day of their anger
 is come—and who is able to stand?"

7 After this I saw four angels stationed
 at the four quarters of the earth, re-
 straining the four winds of the earth,
 so that no wind could blow upon the
 land, nor upon the sea; nor any tree
 stirred!

2 I also saw another angel ascend
 from the sunrise, holding the seal
 of the living God; and with a loud
 voice, he called to the four angels
 who were empowered to punish the
 3 earth and the sea, exclaiming: "Do
 not injure the land, nor the sea, nor
 the trees, until we have sealed the
 servants of our God upon their fore-
 heads."

4 I also heard the number of those
 who were sealed; one hundred and
 forty-four thousand, sealed out of
 every tribe of the sons of Israel.

5 From the tribe of Judah twelve
 thousand sealed; from the tribe of
 Reuben twelve thousand; from the
 6 tribe of Gad twelve thousand; from
 the tribe of Asher twelve thousand;
 from the tribe of Naphtali twelve
 thousand; from the tribe of Manasseh
 7 twelve thousand; from the tribe of
 Simeon twelve thousand; from the
 tribe of Levi twelve thousand; from
 the tribe of Issachar twelve thousand;
 8 from the tribe of Zebulon twelve
 thousand; from the tribe of Joseph
 twelve thousand; from the tribe of
 Benjamin twelve thousand.

9 After this I looked, and saw a great
 multitude, whom no one could count,
 from every nation, and from tribes,
 and from peoples, and from languages,
 standing before the throne and before
 the Lamb, clothed in white robes, with
 10 palm-branches in their hands. And

with a loud voice they chanted, ex-
 claiming,

"The salvation is from our God,
 Whosits upon the throne,
 And from the Lamb."

Then all the angels standing around 11
 the throne, and the elders, and the
 four Beings, also bowed before the
 throne, depressing their faces, and
 paid homage to God, exclaiming,
 "Amen! The fame, and the majesty, 12
 and the wisdom, and the blessing, and
 the honour, and the power, and the
 might, are with our God, throughout
 eternity."

And one from among the elders 13
 addressed me, saying, "As for these
 dressed in white robes—who are they?
 and where do they come from?"

"You know, my lord," I replied. 14

"These are they," he proceeded,
 "who came out of great affliction, and
 they washed their robes, and made
 them white in the blood of the Lamb.
 Because of this they are before the 15
 throne of God, and day and night they
 serve Him in His sanctuary; and the
 Occupant of the throne protects them.
 They shall never hunger again, nor 16
 thirst again; neither shall the sun beat
 upon them, nor any heat: because the 17
 Lamb having ascended the midst of
 the throne shall shepherd them, and
 will lead them to springs of living
 water; and God will wipe every tear
 from their eyes."

And when He opened the seventh 8
 seal, a silence came in the heaven for
 half an hour. Then I saw the seven 2
 angels, those who stand in the sight
 of God; and seven trumpets were
 delivered to them.

And another angel came and stood 3
 at the altar, holding a golden censer;
 and abundance of incense was given to
 him, so that he might offer it with the
 prayers of all the holy upon the golden
 altar which is in sight of the throne.
 And the smoke of the incense, with the 4
 prayers of the holy, ascended in the
 sight of God from the hand of the
 angel. And the angel having taken 5
 the censer, he filled it with the fire
 from the altar, and threw it upon the
 earth; and there followed thunders,
 and voices, and lightnings, and an
 earthquake.

Now the seven angels who had the 6
 seven trumpets prepared themselves
 to sound.

Then the first sounded; and hail and 7

fire followed, mixed with blood, and was poured upon the land: and the third of the land was burnt; and the third of the trees were burnt; and all green grass was burnt.

3 Then the second angel sounded; when a great burning fiery mountain was hurled into the sea: and the third of the sea became blood; and the third of the creatures which were in the sea, having life, died; and the third of the ships were wrecked.

10 Then the third angel sounded; and a burning star, like a great lamp, fell from the sky; and it fell upon the third of the rivers, and upon the springs of waters. The name of the star was called Wormwood; and the third of the waters became wormwood; and many of mankind died from the waters, because they were embittered.

12 Then the fourth angel sounded, and the third of the sun was struck, and the third of the moon, and the third of the stars: so that the third of them were darkened, and the third of the light of day itself could not shine, and the night the same.

13 Then I saw, and heard a single eagle flying in mid-air, exclaiming with a loud voice: "Woe! woe! woe! to the inhabitants of the earth from the remaining utterances of the trumpet-blast of the three angels who are about to sound."

8 Then the fifth angel sounded; and I saw a Star fall from the sky on to the land; and the key of the pit of the 2 abyss was given to him. And he opened the pit of the abyss: and smoke ascended from the pit like smoke from a great furnace; and the sun and the atmosphere were darkened from the 3 smoke of the pit. And from the smoke there came locusts upon the land; and they were endowed with power resembling the power possessed by 4 the scorpions of the earth. But they were commanded not to injure the herbage of the earth, nor any grass, nor any tree; but only those men who have not the mark of God upon 5 their foreheads. And it was granted to them not to kill them, but so that they should be tormented for five months. And their torture was like that of a scorpion when it stings a 6 man. During those days men will seek death, and not find it; they shall long to die, and death will fly from them!

7 Then the locusts took the appearance of cavalry disciplined for war:

and on their heads were crowns like gold; and their faces resembled those of men. But they had hair like the 8 hair of women; and their teeth were like those of lions. They also wore 9 breastplates like breastplates of iron; and the sound of their wings was like the roar of chariots, and many horses charging in battle. They have also 10 tails and stings like those of scorpions; and in their tails they possessed their power to torture mankind for five months. They had over them a king, 11 the Angel of the Abyss. In Hebrew his name is Abaddon; and in Greek he has a name, Apollyon.

The first woe is past. See! two 12 more woes come after it.

Then the sixth angel sounded. And 13 I heard a single voice from the horns of the golden altar in the sight of God, which said to the sixth angel, who 14 had the trumpet, "Liberate the four angels who are held captive beside the great river Euphrates." So they 15 liberated the four angels who had been prepared for the hour, and day, and month, and year, so that they might kill the third of mankind. And the 16 number of the regiments of the horsemen was two myriads of myriads. I heard the number of them. Then I 17 also saw in the vision that the horses and their riders had fiery breastplates, and purple and yellow. And the heads of the horses were like heads of lions; while fire, smoke, and sulphur, leaped from their mouths. By means of these 18 three plagues the third of mankind was killed; by the fire, the smoke, and the sulphur, which leaped from their mouths. For the power of the horses 19 is in their mouths, and in their tails: for their tails are like serpents possessing heads; and with them they wound.

But the remainder of mankind, 20 those who were not cut off by these plagues, failed to turn from the works of their own hands, so as not to worship the demons, and the idols of gold, silver, brass, stone, and wood, which cannot see, nor hear, nor walk; neither did they abandon their 21 murders, nor their poisonings, nor their fornications, nor their robberies.

Then I saw another mighty angel 10 coming down from the heaven, robed in a cloud. And the rainbow encircled his head; and his face like the sun; and his feet like pillars of fire; and 2 holding in his hand a very small

open book. And he placed his right foot upon the sea, but his left upon the land; while, with a loud voice, resembling the roaring of a lion, he roared. When he had cried, the seven thunders also uttered their voices.

4 And when the seven thunders had spoken, I was about to write; but I heard a voice from the heaven, saying, "Seal up what the seven thunders have spoken, and write it not." Then the angel whom I saw stationed upon the sea and upon the land lifted his right hand heavenward, and swore by Him living in the eternities of the eternities, Who created the heaven and what is in it, the earth and what it contains, and the sea and what is in it, that time should no longer intervene; but in the days of the speaking of the seventh angel, when he is ready to proclaim, then the secret of God will be completed according as He had promised to His own servants the prophets.

8 Then the voice which I heard from heaven again spoke with me, and said, "Go, take the little open book which is in the hand of the angel stationed upon the sea and upon the land." So I went to the angel, asking him to give me the very little book. And he said to me, "Take and eat it up; and it will embitter your stomach, although in your mouth it will be sweet as honey." I accordingly took the very small book from the hand of the angel, and ate it up: and it was in my mouth as sweet as honey; but when I had swallowed it, my stomach was in torture. Then they said to me, "You must again prophesy against races, and nations, and languages, and many kings."

11 Then he handed to me a reed like a measuring-rod, saying,
 "Rise up, and measure the sanctuary of God, and the altar, and those worshipping in it; but omit the outer court of the sanctuary, and measure it not, because it has been given to the nations; and they shall frequent the holy city forty-two months. And I will give to them My two witnesses, who shall preach for a period of one thousand two hundred and sixty days, clothed in sackcloth.

"They are the two olive-trees, and the two lamps placed in the sight of the Lord of the earth.

5 "And if any one attempts to injure them, fire issues from their mouth, and

will consume their enemies; and if any one should wish to injure them, thus he must be killed. These possess the power to close up the sky, so that no rain may fall during the period of their preaching; they have also power over the waters to convert them into blood, and to scourge the earth with every plague as often as they may desire. But when they shall have finished their evidence, the monster coming up from the abyss shall wage war with them, and conquer them, and slay them. And their corpses shall be exposed upon the market-place of the great city, which spiritually is named Sodom and Egypt; where also their Master was crucified. Then all persons from the races, and tribes, and languages, and nations, shall gaze upon their dead bodies for three days and a half, refusing to allow their corpses to be entombed. And the inhabitants of the earth will also exult over them and make merry; and they will send presents to one another; because these two prophets irritated the dwellers upon the earth."

But after three days and a half, a Spirit of Life from God entered into them, and they stood upon their feet; then great terror fell upon those who watched them. They heard a loud voice from heaven calling to them, "Come up here!" So they ascended into the heaven into the cloud; and their enemies watched them. At that very hour there was a mighty earthquake, and the tenth part of the city fell, and seven thousand persons were killed in the earthquake; when the rest became terrified and gave glory to the God of heaven.

The second woe is past. The third woe now speedily approaches.

Then the seventh angel sounded; when loud voices were heard in heaven which said, "The kingdom of the world has become that of our Lord and His Messiah; and He shall reign in the eternities of the eternities."

And the twenty-four elders who sit upon their thrones in the sight of God fell upon their faces, and paid homage to God, exclaiming, "We give thanks to You, O Lord God, the Almighty, Who is, and Who was, because You have taken Your great power, and have reigned. And the heathen raged; but Your anger has come, and the time for the trying of the dead; and the rewarding of Your own servants, and the

prophets, and the holy, and those who reverence Your Name, both the small and the great; and to destroy the destroyers of the earth."

- 19 Then the sanctuary of God in the heaven was opened; and the ark of His covenant was seen in the sanctuary. And there came lightnings, and voices, and thunders, and an earthquake, and a great hailstorm.
- 12 Afterwards a great sign appeared in heaven: a Woman clad with the sun; and the moon beneath her feet; and upon her head a crown of twelve stars.
- 2 And she was with child; and cried, agonized and tormented to bring forth.
- 3 Then another sign was seen in the heaven: a great red dragon, possessing seven heads and ten horns; and upon his head, seven crowns. And his tail swept down the third of the stars of the sky, and threw them upon the earth. And the dragon placed himself before the woman who was about to be delivered; so that when she was delivered he might devour her child.
- 5 And she bore a son, a man who will rule with an iron rod all the nations. And her child was conveyed up towards God, and towards His throne;
- 6 but the woman fled to the desert, where God had a retreat prepared for her, so that they might feed her for one thousand two hundred and sixty days.
- 7 There was also war in the heaven: Michael and his angels waging war with the dragon. The dragon and his angels fought; but they could not conquer, nor was a place longer found for them in the heaven. And the great dragon was thrown out—the old serpent, called the Devil, and Accuser, the deceiver of the whole of the habitable world,—was thrown to the earth; and his angels were thrown with him.
- 10 Then I heard a loud voice in heaven, exclaiming, "Now has come the salvation, and the power, and the kingdom of our God; and the authority of His Messiah; because the accuser of our brethren, who day and night accused them before God, has been thrown out. And they have conquered him by the blood of the Lamb, and by the fact of their evidence; and they loved not their lives better than death.
- 11 Exult therefore (O) heavens, and you who are sheltered in them! Woe to the earth, and to the sea!—because the Devil has descended to you, in great fury, knowing that his time is short."

But when the dragon found that he was thrown to the earth, he went in pursuit of the woman who had given birth to the man. The woman was, however, supplied with two wings of a great eagle, so that she might fly to the desert, to her retreat, where she was fed for a time, and times, and half a time; away from the presence of the serpent. But the serpent vomited water from his mouth like a river, after the woman, so that she might be drowned in the stream. But the earth helped the woman; and the earth opened her mouth, and sucked up the river vomited from the mouth of the dragon. So the dragon was furious with the woman, and proceeded to wage war with the rest of her offspring—those who observe the commands of God, and cling to the evidence of Jesus. And he stationed himself upon the sand of the sea.

Then I saw a wild beast coming up out of the sea, having ten horns and seven heads; and upon his horns ten crowns, and upon his heads blasphemous names. And the beast which I saw was like a leopard; but his feet as of a bear, while his mouth as the mouth of a lion. The dragon also invested him with his power, and his throne, and great authority. Yet one of his heads seemed as if wounded for death; but his deadly wound was healed. Therefore the whole earth was wondering after the beast; and they worshipped the dragon because he had transferred his authority to the beast; and worshipped the beast, saying, "Who is equal to the beast! who can wage war with him!" A mouth was also given to him, speaking boastfully and blasphemously; and he was endowed with authority to work for forty-two months. So he opened his mouth in slanders against God, to slander His name, and His tent, and those sheltered in heaven. He was also allowed to wage war with the holy, and to conquer them; and authority was granted to him over every tribe, and people, and language, and nation. And the whole of the inhabitants of the earth shall pay him homage, every one whose name has not been recorded in the Book of Life of the Lamb sacrificed from the foundation of the world. If any one hears, let him hear! If any one would capture, he will be captured. If any

one murders with the sword, with the sword he must be murdered. Here is the endurance and the faith of the holy.

- 11 I also saw another beast come up out of the earth; who possessed two horns like a lamb, but spoke like a dragon. And he exercised the whole of the authority of the first beast in his sight. He also subdued the earth and its inhabitants to serve the first beast whose deadly wound had been healed. He also produced great wonders, so that he could make fire descend from the sky to the earth in the sight of mankind. And he could deceive the inhabitants of the earth by the wonders which he has been allowed to produce in the sight of the beast; commanding the dwellers upon the earth, that they must raise an image in honour of the beast who had received the sword-thrust, and yet lived. Permission was granted him to infuse breath into the image of the beast, so that the image of the beast could both speak and cause to be put to death whoever would not worship the image of the beast. He also forced all, the small and the great, and the rich and the poor, and the free and the slaves, to receive a mark upon their right hand, or upon their forehead; so that no one should be allowed to buy or sell, except those possessing that mark, the name of the beast, or the number of his name. Here is wisdom. Let whoever has intelligence adjudge the number of the beast: the number is a human one; and his number is six hundred and sixty-six.

- 14 I looked, and saw the Lamb standing upon the Mount Zion; and with Him one hundred and forty-four thousand, having His name, and the name of His Father, written upon their foreheads. Then I heard a voice from the heaven resembling the sound of many waters, and as the sound of loud thunder; then I heard the voice which was like harpers harping upon their harps. And they sang a new song before the throne, before the four Beings and the elders; but no one was able to learn that song, except the one hundred and forty-four thousand who had been purchased from the earth. These are they who were not polluted with women; for they are pure. These are the followers

of the Lamb wherever He goes. These were purchased from among mankind, the first-fruit for God and for the Lamb. And in their mouth no falsehood was found; they are spotless.

Then I saw another angel flying in mid-air, having to announce the good tidings of an everlasting reward to those sitting upon the earth, and to every nation, and tribe, and language, and race; saying with a loud voice: "Reverence God, and give Him honour! because the hour of His judgment has arrived; therefore pay homage to the Maker of the heaven, and the earth, and sea, and springs of waters."

Then another, a second, followed, 8 exclaiming, "Babylon the great has fallen, has fallen! who made all the heathen drunk with the wine of her furious fornications!"

Then another angel, a third, followed them, saying with a loud voice: "If any one pays homage to the beast and his image, and receives a mark upon his forehead, or upon his hand, he shall also drink of the wine of the fury of God, mixed undiluted in the cup of His indignation; and he shall be tortured with Divine fire in the sight of the holy angels, and in the sight of the Lamb; and the smoke of their torture shall rise up to the eternities! And those who pay homage to the beast and his image, and whoever receives the mark of his name, shall have no rest day or night.

"However, there is consolation for the holy; those who keep the commands of God and the faith of Jesus."

I also heard a voice from heaven, 13 saying, "Write, Happy are the dead who die in the Lord from now." "Yes," says the Spirit, "for they shall rest from their labours; and their works accompany them."

Again I looked and saw a white cloud; and upon the cloud One sitting like a Son of Man, wearing a golden crown upon His head, and holding a sharp scythe in His hand.

Then another angel coming out from the sanctuary, called with a loud voice to the One sitting upon the cloud, "Send out your scythe, and reap: for harvest time has come; because the harvest of the earth is over-ripe."

So the One sitting upon the cloud swung His scythe over the ground; and the earth was reaped!

Then another angel came out of 17

the sanctuary which is in heaven, and he also had a sharp scythe.

18 Then another angel from the altar, who had authority over the fire, also spoke with a loud voice to him who had the sharp scythe, saying, "Swing out your sharp scythe, and gather the grapes from the vine of the earth; because her grapes are over-ripe."

19 So the angel swung his scythe over the earth, and stripped the vine of the earth, and threw into the great winepress of the anger of God. And the press was trodden outside the city; and blood issued from the press, up to the horses' bridles, for one thousand six hundred furlongs.

15 Then I saw another sign in the heaven, great and wonderful: seven angels having the last seven plagues; in which the anger of God will be completed.

2 Then I saw as if a glassy sea were mingled with fire; and the victors over the beast and over his image, and over the number of his name, standing by the glassy sea, having God's harps.

3 And they sang the song of Moses, the servant of God, and the song of the Lamb, saying:

"Great and wonderful are Your works!

Lord God Almighty!
Your ways are just and true,
King of the Eternities!

4 Who will not reverence You, O Lord,

And praise Your name?
For You alone are holy;
For all nations shall come and
worship in Your sight;
Now Your righteous judgments
are displayed!"

5 After this I saw, and the sanctuary

of the tent of the testimony in the heaven was opened; and out of the sanctuary came the seven angels possessing the seven plagues, each clothed in pure shining linen, and bound about the breast with golden

7 girdles. Then one of the four Beings handed to the seven angels seven golden vials full of the fury of God—of Him Who lives in the eternities of the

8 eternities. And the sanctuary was filled with smoke from the Majesty of God, and from His might; and no one was able to enter into the sanctuary until the completion of the seven plagues of the seven angels.

16 Then I heard a loud voice from the sanctuary, saying to the seven angels,

"Go and pour out upon the earth the seven vials of the fury of God."

Then the first went, and emptied 2 his vial upon the earth; and a loathsome and foul ulcer appeared upon the men who were branded with the mark of the beast, and who worshipped his image.

Then the second emptied his vial 3 into the sea; and it became as blood of a corpse; and every spirit of life in the sea died.

Then the third emptied his vial into 4 the rivers and the water-springs; and they became blood. I also heard the 5 angel of the waters, saying,

"You are righteous,
The Existent, and Who was,
THE HOLY,
In these Your decisions!
Because they poured out the 6
blood of saints and prophets;
Therefore You have given them
blood to drink.
They deserve it!" 7

I also heard the attendant of the altar saying,

"Yes, O Lord God, the Almighty!
True and righteous are Your
judgments."

Then the fourth emptied his vial 8 upon the sun; and it was given to it to scorch mankind by fire. And men were 9 scorched by a great heat; and they reviled the name of that God Who controls these plagues; but they changed not their minds to give Him glory.

Then the fifth emptied his vial 10 upon the throne of the beast; and his kingdom became dark. And they gnawed their tongues in anguish; and they reviled the God of heaven 11 on account of their anguish and their wounds; but they did not turn from their practices.

Then the sixth emptied his vial 12 upon the mighty river Euphrates; and its water was dried up, so that a road might be prepared for the kings from the rising sun.

I next saw proceeding from the 13 mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three foul Spirits resembling frogs—for they are 14 spirits of demons—producing signs which they cause to be sent out to the kings of the whole habitable world, to muster them for the war of the great day of God, the Almighty!

"See! I approach like a thief. 15
Happy the watcher who clings to his

- clothing, so that he may not walk naked, and they should see his shame."
- 16 They accordingly mustered them to the place which in Hebrew is named Har-Megeddon.
- 17 Then the seventh emptied his vial upon the air: and out of the sanctuary, from the throne, there proceeded a loud voice, saying,
"It has come!"
- 18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as had not been since men existed upon the earth; such an earthquake—so great!
- 19 And the great city was rent into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of God, to receive the wine-cup of the fury of His indignation. And every island vanished; and hills were not found.
- 20 And mighty hail, like talent-weights,¹ fell from the heaven upon mankind; and the men blasphemed God on account of the plague of the hail; because its plague was very great.
- 17 Then one of the seven angels who had the seven vials came and spoke with me, saying: "Come here! I will show you the sentence on the great harlot who sits upon many waters; she with whom the kings of the earth have committed fornication, and who has made all the inhabitants of the earth drunk with her wine of fornication!" And in spirit he conveyed me to a desert; where I observed a Woman sitting upon a scarlet beast, full of names of blasphemy, possessing seven heads and ten horns. The Woman also was dressed in purple and scarlet; and bedecked with gold, jewels, and pearls; holding in her hand a golden cup full of abominations and the filth of her prostitutions; with a name written upon her forehead:
- A SECRET; BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE FILTH OF THE EARTH.
- 6 I also saw that the Woman was drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And on seeing her, I wondered with a great wonder!
- 7 But the angel said to me, "Because of what do you wonder? I will explain to you the secret of the Woman, as

¹ A talent-weight equivalent to about 57 pounds avoirdupois.

well as of the beast which carries her, possessing the seven heads and the ten horns. The beast which you see was, and is not; and is about to ascend from the abyss, and proceed to destruction. And the dwellers upon the earth, the name of whom is not recorded in the Book of Life from the foundation of the world, shall be astonished when they witness the beast that was, and is not, and yet confronts them.

"Approach, you who have intelligence and understanding! The seven heads are seven hills, upon which the woman sits. And there are seven 10 kings: the five are fallen, the one exists, and the other has not appeared; but when he does appear, he must continue a short time. And as for the 11 beast that was, and is not, he himself is the eighth, and is from the seven; but he goes into destruction. The ten 12 horns, also, which you observed, are ten kings, who as yet have inherited no kingdom; but with the beast they are invested with kingly authority for a single hour. They will have one 13 mind, and they will depute their power and authority to the beast. They will also wage war against the 14 Lamb, but the Lamb shall conquer them; because He is Lord of lords, and King of kings: and those upon His side are chosen, and picked out, and faithful."

Then he said to me: "The waters 15 which you observed, where the harlot sits, are races, and crowds, and nations, and languages. The horns, 16 too, which you saw upon the beast, they shall hate the harlot and shall make her desolate and naked, and shall devour her flesh, and shall consume her with fire; because God has 17 put it into their hearts to effect His own purpose, to act in harmony in surrendering their royalty to the beast, until the intentions of God are completed. And the woman which 18 you saw is herself the great city which dominates over the kings of the earth."

After this, I saw another angel descending from the heaven, possessing great authority; and the earth was illuminated with his majesty. And 2 with a voice of strength he proclaimed:

"Babylon the great has fallen, has fallen!

And has become a refuge of demons;

A haunt for every malign spirit;
And a hold for every filthy and
hateful bird!

- 3 "Because every nation has been made drunk by her with the fury of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been enriched by the power of her luxury."
- 4 Then I heard another voice from the heaven, saying,
"Come out of her, My people!—that you may not be partakers with her sins, and that you may not
5 become recipients of her plagues: for her sins are piled up as high as heaven; and God has remembered her wickedness. Repay to her what she has given; and redouble it in accordance with her doings. The cup which she has poisoned, poison it double for her."
7 As she has glorified herself, and luxuriated, give her in the same way torment and anguish; because in her heart she says, 'I sit a queen; I am not a widow, and shall never see suffering.' Because of this, in a single hour, her plagues have come!—death, anguish, and famine, and to be burnt in fire; because God her Judge is mighty!
- 9 "And the kings of the earth who committed fornication and luxuriated with her shall weep and wail over her, when they see the smoke of her burning. Standing afar in fear of her torment, they shall cry: 'Alas! alas! the great city Babylon, the mighty city! How has your judgment come in a single hour!'
- 11 "The merchants of the earth shall weep and grieve for her, because of
12 their cargo none buys any more; their cargo of gold, and of silver, and jewels, and pearls, and cotton, and purple, and silk, and scarlet; and all sweet wood, and ivory toys, and all products of costly wood; and of brass,
13 and of iron, and marble; and cinnamon, and cloves, and scents, and myrrh; and incense, and wine, and oil; and fine flour, and wheat; and cattle, and sheep, and horses, and carriages; and bodies and souls
14 of men! And the season for delighting in the lusts your soul desired is gone from you; and the dazzle and splendour are perished from you; nor shall they be found again.
- 15 "The traders in them who were

enriched by her will stand afar off in terror of her torment, crying, grieving, 16 and exclaiming: 'Alas! alas! the great city! she was clad in cotton, and purple, and scarlet, and adorned with gold, and jewels, and pearls! How, 17 in a single hour, has all this wealth withered!' And every shipowner, and pilot, and sailor, and trader by sea, stood at a distance, and cried, watch- 18 ing the smoke of her burning, exclaiming: 'What could be compared to the great city!'

"And they will throw dust upon their 19 heads, shouting, crying, and grieving, exclaiming, 'Alas! alas! the great city, in which all who had ships in the sea were enriched from her treasures! How in one hour has she become a desert!'

"Rejoice over her, heaven, and the 20 saints, and the apostles, and the prophets! because God has decided to execute the judgment upon her for you."

Then a single powerful angel took 21 up a stone, like a large millstone, and threw into the sea, saying: "Thus with a crash shall Babylon, the great city, be dashed down, and never be found again! And the sound of the 22 harpers, and musicians, and pipers, and trumpeters shall never again be heard in you; and any workman shall never again be found in you; and the sound of a mill shall never again be heard in you.

"And light of a lamp shall never 23 again shine in you; and voice of a bridegroom and bride shall never again be heard in you; although your merchants were the princes of the earth: because by your poisonous charm all nations were deluded. And in her was found blood of pro- 24 phets, and saints, and of all those murdered upon the earth."

After this, I heard the mighty voice, 19 as of a great throng in the heaven, exclaiming:

"Hallelujah! the salvation, the majesty, and the might of our God! because His judgments are true and 2 right; for He has convicted the great harlot who corrupted the earth with her fornication; and He has avenged the blood of His servants by her own hand!" And again they shouted 3 "Hallelujah! for her smoke shall go up through the eternities of the eternities."

And the twenty-four elders and the 4

- four Beings bowed, and paid homage to God, Who sits upon the throne, saying: "So be it; hallelujah!"
- 5 Then a voice came out from the throne, saying: "Praise our God, all His servants!—you who reverence Him, the small and the great."
- 6 I also heard, like the voice of a great throng, and as the sound of many waters, and as the sound of terrific thunders, saying: "Hallelujah! for the Lord God Almighty has reigned! Let us rejoice and be glad, and give the honour to Him; for the marriage of the Lamb has come; and His wife has prepared herself. And it has been granted her to be robed in a pure radiant robe; for the robe is the righteousness of the holy."
- 9 Then he said to me: "Write, Happy are those who are invited to the marriage supper of the Lamb." And he further told me, "These are the true declarations of God." So I fell down at his feet to pay him homage. But he exclaimed, "Refrain from it! I am your fellow-servant, and of your brethren who possess the evidence of Jesus. Worship God; for the evidence of Jesus is the life of preaching."
- 11 I also saw the heaven opened: and a WHITE HORSE appeared, and its Rider was called Faithful and True; for in justice He declares and wages war. His eyes were like a fiery flame; and upon His head were many crowns, having a name inscribed, which none except Himself could understand;
- 13 and was dressed in a robe sprinkled with blood; and His appointed title is
- 14 —THE WORD OF GOD. The armies in the heaven also followed Him upon white horses dressed in fine, pure, white muslin. And he had a sharp sword drawn out of its sheath, so that with it he might smite the heathen. And He will govern them with an iron rod; and will tread the winepress of the fury of the indignation of the
- 16 All-ruling God. And upon His robe and upon His thigh was written a name.
- KING OF KINGS, AND LORD OF LORDS.
- 17 Then I saw a single angel stationed in the sun; and he shouted with a loud voice, calling to all the birds that fly in mid-air: "Come, be collected for
- 18 the great banquet of God; so that you may devour the flesh of kings;

the flesh of commanders; the flesh of the mighty; the flesh of horses and their riders; and flesh of all, both free and enslaved, small and great!"

And I saw the beast, and the kings 19 of the earth, and their armies, mustered to wage war against the Rider upon the horse, and against His army. But the beast was overpowered; and 20 with him the false prophet who in his sight produced the wonders with which he deceived those who had received the: and of the beast, and those who adored his image. These two were thrown alive into the fiery Lake burning with Divine anger. And the 21 remainder were slaughtered by the sword of the Rider upon the horse, which He drew from its sheath; and all the birds were gorged with their flesh.

The Millennium—and Afterwards.

Then I saw an angel descending 20 from the heaven, having the key of the pit, and a great chain in his hand. And he overpowered the dragon, the 2 old Serpent, who is the Devil, and Satan, and secured him for a thousand years; and hurled him into the 3 pit, and closed and sealed it above him, so that he should no longer deceive the nations until the completion of the thousand years. After this, he must be liberated for a short time.

Then I saw thrones, and they sat 4 upon them; and a charge was given to them and the souls of those who had been beheaded because of the evidence of Jesus, and because of the Message of God; and whoever had not paid homage to the beast, nor his image, and had not received his mark upon their forehead and upon their hand—that they should live and reign with Christ a thousand years. (The 5 remainder of the dead will not live until the completion of the thousand years.) This is the first resurrection. Happy 6 and holy is the participator in the first resurrection!—over these the second death has no authority; but they shall be ministers of God and of the Messiah, and they reign with Him a thousand years.

And when the thousand years are 7 completed, Satan will be liberated from his prison; and shall come out to 8 deceive the nations who are in the four

quarters of the earth, Gog and Magog, to muster them to the war: their number being as the sand of the sea. And they went up over the breadth of the earth, and encircled the fortress of the holy, and the beloved city. Then fire out of heaven descended and consumed them. And the Devil who deceived them was hurled into the lake of Divine fire, where also were the beast and the false prophet; and they shall be tortured day and night through the ages of the ages.

The Judgment at the Great White Throne, and the Second Death.

11 Then I saw a great white throne, and Him who sat on it, from Whose presence the earth and the sky fled; and no place was found for them. I also saw the dead, the great and the small, stoned in sight of the throne; and books were opened. And another book was opened, which is that of Life. And the dead were judged according to their actions from the entries in the 13 books. The sea also delivered up the dead who were in it; and Death and the Grave delivered up the dead who were in them; and each of them was 14 judged according to his doings. Then Death and the Grave were thrown into the lake of fire: that is the second 15 death—the lake of fire. And if any one was not found recorded in the Book of Life, he was hurled into the lake of fire.

The New Sky and New Earth.

21 Afterwards I saw a new sky and a new earth: because the former sky and the former earth had passed away; and the sea existed no longer. 2 And I saw the holy city, the new Jerusalem, descending out of the heaven from God, arrayed like a bride 3 adorned for her husband. And I heard a loud voice, issuing from the throne, saying, "Now the tabernacle of God is with mankind; and He will encamp among them; and those people shall be His; and God Himself will be 4 with them. And He shall wipe every tear from their eyes; and death shall exist no more; nor anguish, nor crying, nor grief, shall exist any longer. The former conditions have passed away." 5 And the Occupant of the throne said, "Behold, I make all things new." And He commanded me, "Write:

because these words are trustworthy and true." Then He said to me, "It 6 has come! I, the Alpha and the Omega, the beginning and the end. I will freely give to the thirsty from the fountain of the water of life. The 7 conqueror shall inherit these; and I will be a God to him, and he shall be a son to Me. But as for the cowardly, 8 and faithless, and depraved, and murderers, and fornicators, and poisoners, and idolaters, and all liars—their lot is in the lake burning with Divine fire: which is the second death."

The Holy City Described.

And one of the seven angels, who 9 had the seven vials, which were filled with the seven last plagues, came; and he spoke with me, saying: "Come here! I will show you the Bride, the wife of the Lamb." And he conveyed me in spirit upon a great and high 10 mountain; and showed me Jerusalem, the holy city, coming down out of the heaven from God, possessing the Di- 11 vine glory. Her lustre resembled a very precious jewel—that of a crystalline jasper. It had a great and high 12 wall; it had twelve gates, and at the gates twelve angels, and names inscribed upon them, which are those of the twelve tribes of the sons of Israel. Upon the east were three gates; and 13 upon the north three gates; and upon the south three gates; and upon the west three gates. And the wall of the 14 city had twelve foundation courses, and upon them twelve names, those of the twelve apostles of the Lamb. And 15 the speaker with me had a golden measuring rod, so that he might measure the city, and its gates and its wall. And 16 the city was designed as a square, its length being the same as its breadth. And he measured the city with the rod, twelve thousand stadium; 1 the length, the breadth, and the width of it being exactly equal. He also measured 17 its wall, one hundred and forty-four cubits, 2 the measure of a man who is an angel. And the buttresses of its 18 walls, jasper, and the city pure gold, resembling pure glass. The foundations 19 of the wall of the city were decorated with every precious stone. The first

1 One stadium is equivalent to two hundred yards.

2 One Hebrew sacred cubit is equal to twenty-five English inches.

course jasper; the second, sapphire the third, chalcedony; the fourth, 20 emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, ja- 21 cynth; the twelfth, amethyst. And the twelve gates were twelve pearls; each separate gate a single pearl. And the broad-way of the city was pure gold, 22 like transparent glass. And I saw no Sanctuary in it; for the Lord, the God, the Almighty, and the Lamb, are its 23 Sanctuary. And the city has no need of the sun, nor yet of the moon to shine upon it; for the glory of God illuminates it, and the Lamb is its lamp. 24 And the nations shall walk by its light; and the kings of the earth shall bring their splendour to it. And its gates shall not be closed daily, for night is 26 not there. And they shall present the glory and the honour of the nations in it. But there shall never enter into 27 it any profane, or who practises depravity and falsehood; none but those who are recorded in the Lamb's Book of Life.

22 He also pointed out to me a river of living water, sparkling like crystal, flowing in the centre of its broad-way out from the throne of God and of the 2 Lamb; and a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were 3 for the healing of the nations. And no accursed thing shall any longer exist. And the throne of God and of the Lamb shall be in it; and His ser- 4 vants shall serve Him, and shall look upon His face; and His name shall 5 be upon their foreheads. Night shall exist no longer; and they have no need of lamp-light, nor sunlight, for the Lord God shall illuminate them; and they shall reign through the eternities of the eternities.

The Speedy Return of the Lord.

6 After this he said to me: "These statements are trustworthy and true; and the Lord, the God of the spirits of the prophets, has sent His messenger to make known to His servants 7 what must come quickly. And behold, I come soon! Happy is the keeper of the statements of the prophecy of this book."

Concluding Address.

And I, John, heard and saw these 8 things. And when I had heard and seen, I bowed down to pay homage at the feet of the messenger who made them known to me. But he exclaimed 9 to me, "Refrain from it; I am your fellow-servant, and of your brethren the prophets, and of those who preserve the statements of this book. Worship God."

He further said to me, "Do not 10 seal up the statements of the prophecy of this book; for the period is at hand. He who is unjust, let him be 11 unjust still; he who is vile, let him be vile still; he who is righteous, let him practise righteousness still; and he who is holy, let him be holy still."—

"Behold, I come soon! and My 12 wages are with Me, to pay to each as his own work is. I, the Alpha and 13 the Omega; the First and the Last; the Beginning and the End.—

"Happy are those who wash their 14 robes, so that they may be allowed to approach the tree of life, and to enter into the city by its gates. Outside are the dogs, and the 15 magicians, and the fornicators, and the murderers, and the idolaters, and every one loving and making a lie.

"I, Jesus, have sent My Messenger 16 to you, to declare these events in the assemblies. I am the Root and the Offspring of David, the radiant, the Morning Star."

The Lord's Last Invitation to the Unsaved.

"And the Spirit and the bride say, 17 'Come!' And let the hearer respond 'Come!' And he who is thirsty, let him come; whoever may desire, let him accept the water of life for nothing."

The Last Solemn Warning.

I certify to every one listening to 18 the statements of the prophecy of this book—If any one shall make an addition to it, God shall lay upon him the plagues which are recorded in this book; and if any one shall take 19 away from the statements of the book of this prophecy, God will take away his portion from the tree of life, and

from the city of holiness described in this book.

**The Last Promise of the Lord
Jesus to the Church.**

20 He who witnessed these things says, "Yes; I am coming soon." So be it; come, Lord Jesus!

The blessing of the Lord Jesus con- 21
tinue with the holy. Amen.

(Written by the Apostle John, during his banishment in the island of Patmos, in the Ægean Sea, about the year 96 A.D.)

THE END.